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THE

AMERICAN AND FOREIGN

Christian Union.

"THE LOVE OF CHRIST CONSTRAINETH US."

VOLUME V.

JANUARY TO DECEMBER 1854.

NEW-YORK:

PUBLISHED BY THE

AMERICAN AND FOREIGN CHRISTIAN UNION,

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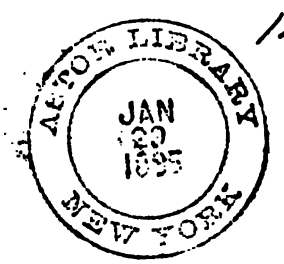

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INTRODUCTION.

The present Volume contains a record of the general movements of the Churches of our country, and other Protestant lands, in relation to the Papal world during the year 1854. In regard to the operations of THE AMERICAN AND FOREIGN CHRISTIAN UNION, whose organ it is, it contains ample details; whilst it also embraces much intelligence respecting the efforts of other societies and organizations, both at home and abroad, which are engaged in the same good work. Nor have we been inattentive to the proceedings of Rome in all parts of the world.

The year 1854 has been a very interesting one, as this Volume will show, as it respects conflicts and struggles with Rome. Never has she made greater efforts in our country than during the last year. In that year she completed her machinery, by the formation of "Provincial Councils," each under the presidency and direction of an Archbishop, of whom she now has no less than seven among us. On the other hand, never have the presumption and arrogance of her Hierarchy and her Press been more signally rebuked. Monsignor Bedini, the semi-papal Nuncio, left the country amid the hisses and the scorn of a large portion of the people. Two or three of the most violent of the papal presses have been compelled to cease. And a powerful political party has been called into existence by the insolence of her partizans and the truckling meanness of the demagogues.

Abroad, Rome employs every art to sustain herself. With the view of crippling the growing power and influence of a Schismatical Church, she has been well pleased to see Roman Catholic France united, for a while, with Protestant England. It will not be long,

perhaps, till she will rejoice to see the same France united with Austria (and England too, if possible,) to humble and destroy Prussia. Nor would she, *perhaps*, be sorry to see such a coalition formed against these United States! Time will show how this will be.

Thanks be to God, the Protestants of a living faith in Great Britain and Ireland, France, Switzerland, Italy and other countries in Europe—as well as in these United States and Canada—are every year becoming more attentive to the "signs of the times," and arming themselves for the conflict with Rome: a spiritual and powerful conflict, in which the victory cannot be uncertain.

The present Volume, including the Supplement to the February number, contains much that relates to the great subject of Liberty of Conscience and of Worship for our fellow-citizens when residing or sojourning in foreign lands. That question has not been agitated by the Society in vain. Other great questions will come up during the year on which we are about to enter, and of which the VIth Volume will contain the record. May God direct us all in the path of duty, and crown our humble and imperfect labors for the salvation of men and the promotion of His glory with His all-sustaining benediction.

INDEX.

Page.

A Courageous Man, ... 307
A Disgraceful Affair: Outrage on a Romish Priest, ... 546
A Few words to the Friends of the Society, 449
A Horse Whipping Case—Rev. Mr. Brady, a Romish Priest, ... 324
A Letter from a Converted Romanist, . . 326
A word of Apology to our Subscribers and Readers, ... 397
Action of the General Assembly, ... 295
Action of the Synod of the Reformed Presbyterian Church, ... 296
Action of the General Conference, of the Methodist Church, ... 296
Action of the General Assembly of the Cumberland Presbyterian Church, . . 296
Agent for Western New-York, ... 94
American and Foreign Emigrant Protective and Employment Society, . . . 464
American Roman Catholics in Dublin, . . 465
An Appeal to our Friends and Patrons, . 97
An Interesting Scene, ... 125
Another Allocution of the Pope, ... 205
Annual Meeting, ... 241
Annual Sermon, ... 241
Anniversary of the Society at Boston, . . 294
Anniversary of the Society at Philadelphia, 293
Appeal to the Christian Public, ... 573
Archbishop Hughes' Appeal to the Public, 298
Archbishop Hughes' Pastoral Letter, . . 543
Aunt Nancy, the Old Baptist, ... 318

Books on Romanism—Second Series, . . 580
Blind Girl and Her Bible, ... 376

Cardinal Wiseman and his Troubles, . . 555
Central Evangelical Society of France. . . 7

Page.

Central Protestant Society of France, . . 155
Controversy at Utica, New-York, ... 378
Crusader, The 86
Cumberland Presbyterian Church and the American and Foreign Christian Union, 395

Death of the Rev. George H. Hastings, . 561

Fifth Anniversary of the Society, . . . 289
Fifth Annual Report, ... 249
France, ... 3
Freedom of Speech: How to do good to Roman Catholics, ... 329
Fuller's Rev. Dr. Reply to Archbishop Hughes, 379

FOREIGN FIELD.

Belgium, ... 79, 296, 438
Canada, . . . 35, 81, 127, 220, 284, 438
France, 35, 71, 129, 169, 221, 288, 335, 435, 478
Geneva in Switzerland, ... 221
Hayti, . . 34, 81, 129, 223, 285, 438, 569
Ireland, . 34, 80, 173, 287, 337, 438, 476
Italy, ... 34, 81, 129, 290, 438
Piedmont, ... 336
South America, ... 34, 286, 438
Sweden, ... 81, 176, 287, 338, 525

Gault's "Popery the Man of Sin," . . . 329
Growing Union among Protestants in Great Britain, ... 411

HOME FIELD, 28, 68, 125, 162, 218, 253, 326, 424, 468, 520, 564

Idolatry at Rome: The Beatification of a New Saint, ... 456

Page.

Important Public Meeting for Religious Liberty, and Protection of Americans abroad, 96
Immaculate Conception of the Virgin Mary, 508
Infatuation of Rome and her Votaries, . 405
Interesting Scenes at Constantinople, . . 412

Juvenile Department, 40, 90, 137, 182, 233, 282, 428

Lectures of Father Gavazzi, ... 45
Leo's, Mr. Course of Lectures at Newark, N. J. 54
Letter from Lucca—Miss Cunninghame, . 67
Letter from the Earl of Shaftsbury, . . 307
Letter to Archbishop Hughes, ... 358
Liberal and Just Sentiments, ... 404
Liberty of Conscience, ... 57

Mexico and the Jesuits, ... 16
Modern Infidelity, ... 282
Morality of Rome: the Apostles, ... 494
More Persecution in Tuscany, ... 516
Murder by a Romish Priest, ... 459
Movements of Rome, 38, 88, 131, 178, 226, 301, 344, 389, 429, 481, 533, 573

Miscellaneous.
A Missionary's Trials and Joys: Power of Divine Grace, ... 589
Aborigines, The 444
Consecration Vows, ... 396
Chastening in Love, ... 491
Haytien Politeness, ... 342
He Never is in Time, ... 187
Lines by Milton in his Old Age, . . 45
Mendi Mission, ... 44
Notice, ... 236
Railroads in the United States, . . 186
Religious Matters in Texas, ... 44
Rev. Dr. Duff, ... 187
St. Theodosia and Cardinal Wiseman, 141
The Bible, ... 568
The United Presbyterian Church in England and Scotland, ... 44

New-York Times on Religious Liberty, . . 367
Notices of Books, 46, 94, 142, 189, 237, 349, 396, 445, 493, 541, 592

One of Bedeni's Indulgences, ... 159
Open Doors and Loud Appeals for Help, . 305
Orestes Brownson Again, ... 583
Our Books: An Important Position, . . 427
Our Dangers, ... 495
Our Plate, and the Order of the Benedictines, 49
Our Own Operations, ... 194
Our Plate, ... 445
Our Politicians and the Romanists, . . 2
Our Magazine: Volume Fifth, ... 545

Petition Dismissed, ... 508
Persecution in Ireland: Death of Richard Williams, ... 461
Pilgrim Fathers, or the Man-child of the Apocalypse, ... 451
Popery: A Communication, ... 449
Popish Intolerance in Cuba, ... 147
Potter, The, and the King, ... 145
Position of the Society: An Appeal, . 497
Prospects of the Gospel in France, . . 401
Prospects of the American and Foreign Christian Union, ... 297
Protestant Efforts in Scotland, . . . 561
Protestant and Romish Movements in Germany, ... 213
Protestants and Roman Catholics, Wherein they Agree and Wherein they Differ, ... 198
Public Meeting in Baltimore, ... 98

Randolph's Views of the Bible, . . . 495
Receipts, 47, 95, 143, 191, 238, 302, 350, 399, 447, 494, 542, 588
Religious Liberty,—Archbishop Hughes, 354
Remarkable Letter to a Pope, ... 462
Resolutions of the North Carolina Conference, ... 98
Resolutions of the Synod of Michigan, . 434
Resolutions of the Associate Reformed Synod, ... 495
Right Feelings towards Roman Catholics, 501
Roman Catholic Schools in the City of New-York, ... 25
Roman Catholic Prayers for the Conversion of Protestant Countries, . 81
Romanism in the West, ... 216
Rome Everywhere Opposeth, . . . 560
Rome's Opposition to the Bible, . . 154
Rome's Perversion of Scripture, . . 215
Romish Major Excommunication, . . . 414
Rev. Dr. Duff, ... 220

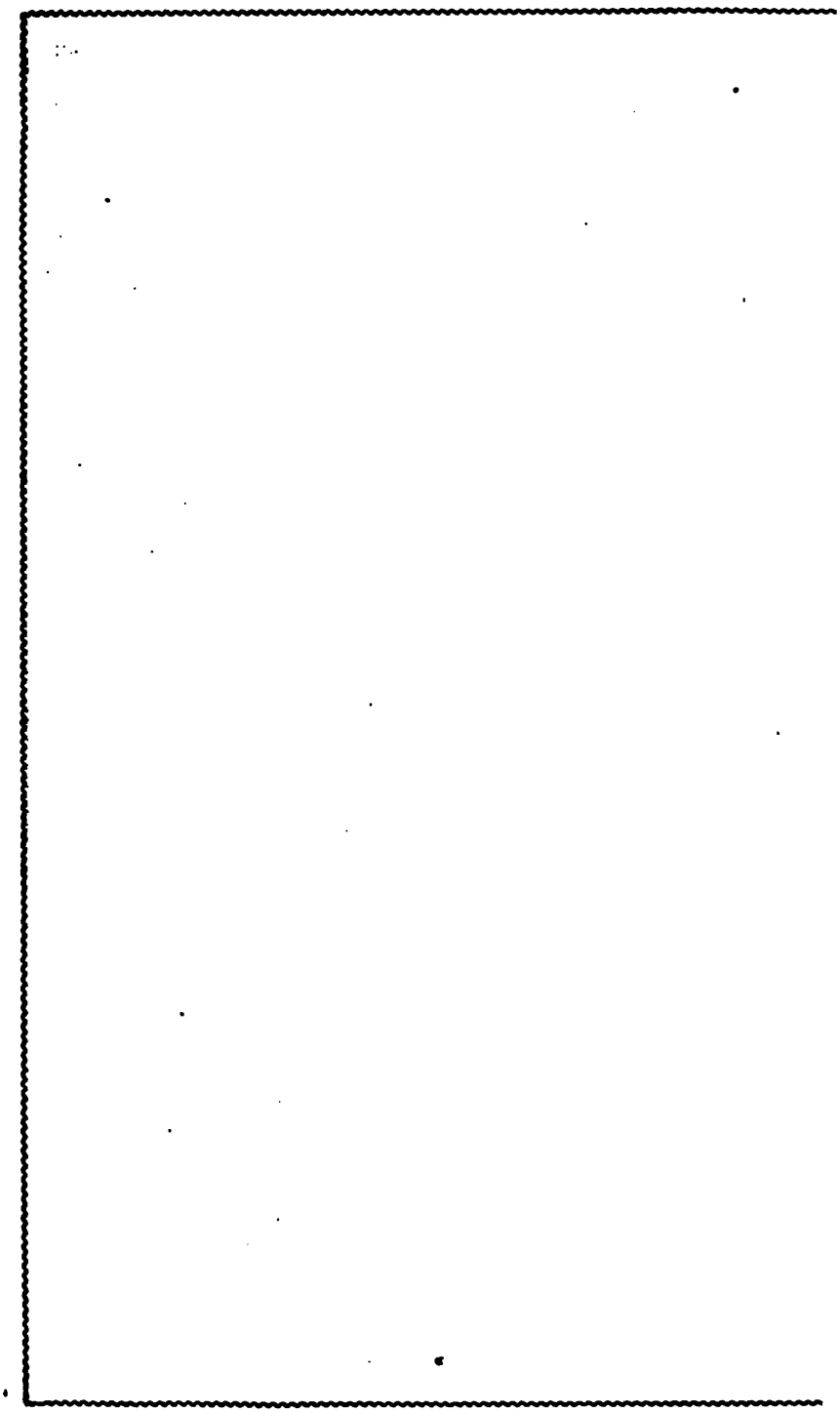
Shall the Bible be in the Public Schools? 560
Something which needs to be looked into, 562
Speech of the Rev. Hobart Seymour at the Annual Meeting of the British Protestant Alliance, ... 308
State of Things in Brazil, ... 261

	Page
St. Louis Church, Buffalo, and the Papal Nuncio,	9
Still They Come, They Come,	502
Synod of the Waldensian Church,	418
Things Which Encourage,	154, 219
The Turks and the Eastern Question,	465
The Coptic Church in Egypt,	555
Union among Protestants against Rome,	198
Voltaire's Death,	492
View of Public Affairs, 26, 85, 135, 181, 236, 301, 347, 390, 442, 495, 536, 577	
Visit of the Rev. Dr. Heather, of Dublin,	571
Waldensian Church at Turin,	64
Wealth of the Clergy in the Roman States,	157
Worth Thinking On,	158
Work in Ireland, The	19
What will the St. Louis Church do?	14
Year 1854—Our Prospects,	1
Young Immigrant—A Lesson for Protestants,	424

Illustrations.

Benedictine Monks at their Private Festivities during Carnival Time.

Auto-Da-Fe.



THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. V. JANUARY, 1854. No. 1.

THE YEAR 1854.—OUR PROSPECTS.

The present number commences the Fifth Volume of our Magazine; it also opens the year 1854.

The last year was in many respects an eventful one; but that on which we are entering will probably be far more so.

What will grow out of the war which has commenced between Russia and Turkey, no one can predict. Of one thing, however, we may rest assured—it will have, in some way or other, an important bearing on the spread of the Messiah's kingdom. It may be that it is but the prelude to wars of the most serious nature, which may do much to break down the reign of both the Eastern and Western —the Mohammedan and the Papal—Antichrists, and open a highway for the spread of the Gospel.

In the course of this year it is probable that the Civil War in China will have a decisive issue. It is a wonderful movement, which, the Saviour knows how to control for the promotion of His kingdom and glory.

The last year was marked by great efforts on the part of Rome to retain her hold upon nations which acknowledge her sway, and to extend her influence and power in Protestant countries, especially in England, Prussia, and these United States. She justly believes that these are the bulwarks of the Protestant Faith.

But notwithstanding all her efforts, she cannot prevent the Truth from encroaching at many points upon her own domain. Never had the friends of the Cause, which our American and Foreign Christian Union seeks to advance, greater reason for encouragement than at the present moment. Let them redouble their efforts during the year which is now opening upon us.

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VOLUME V.

JANUARY TO DECEMBER 1854.

NEW-YORK:

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at Angoulême, the chief town of the Department, and have chosen for their counsel one of the most distinguished barristers of Poitiers. We shall acquaint you with the decision of that court.

We must here quote some passages from the letter of our Evangelist. "I have been told that the judges at Angoulême are somewhat concerned that this suit should be brought before their court. They dread the public opinion.

"At F. the shutting of our chapel and the sentence passed upon us, give much concern to our adversaries, as well as to our friends. There are, among our adversaries, two distinct opinions. The Vicar, the Mayor, and the Gamekeeper are glad, but not without some uneasiness. Their satisfaction is not without some degree of disappointment, because, if we except the Vicar, the other two have contributed towards erecting the chapel and establishing the Protestant worship. The rest of the Catholics, and some rich and influential people among them, are vexed and ashamed at the injury done to us. They say that it is an unwarrantable stretch of prejudice and power, not to let people practice their religion and perform their worship according to the dictates of their consciences;—especially when they have made sacrifices towards establishing that worship.

"As regards our friends, they are firm and resolute; our meetings continue to take place, but we take care that every meeting should not be attended by more than 20 persons. We hold our meetings in private houses; they are of a more intimate character, and perhaps, more apt to strengthen the kingdom of God in the hearts of Christ's followers. At these meetings, when prayer is offered up, sometimes by the Evangelist and sometimes by one of the assistants, we read the Scriptures, and have a familiar conversation, which is both interesting and edifying. When one meeting is over, another begins, and then another. In that manner do we pass our Sunday. All our friends scrupulously abstain from work, and spend the Sabbath in holy practices. Some of our friends had suffered themselves to be overawed by these persecutions, and their zeal had been somewhat impaired. When we perceived it, we had a meeting composed of the professed members, and it was determined that every one of us should strive to revive the zeal of such as appeared likely to slacken. I am happy to state that the steps we took proved successful, under God's blessing, and that we have no backsliders."

We deem it unnecessary to make many remarks upon the proceedings which we have just mentioned. The things speak for themselves, and it is obvious that, whatever may be the bearings of the decree of March 25, 1852, there has been a misconstruction of the 291st article of the Penal Code. A worship cannot be mistaken for an *association* or a *confederacy*.

We deem it equally unnecessary to vindicate the character of our Evan-

gelist against the reflections of the public prosecutor. Mr. F. is a pious and devoted Christian, fulfilling the duties of his calling with an eye single to the glory of the Lord, never meddling with politics, and prosecuting with much humility and devotedness his labors of love. It is true that he has been prevented from opening an Evangelical School at F**, but that is a piece of injustice of which he has a right to complain, and which implies no slur upon his character. Is it a fair proceeding to use the injuries done to a man as weapons against him?

It is cheering, however, to see that in spite of all these persecutions, the Christians at F. remain firm and resolute. They repose their whole confidence on the protection of God; and so it is in all the missionary stations where attacks have been made upon religious liberty. The Christians, at such stations, 'are not overcome of evil, but overcome evil with good.'

Commending our work to your prayers and Christian affection, we remain, dear Sir, yours very truly.

CENTRAL EVANGELICAL SOCIETY OF FRANCE.

In our number for the month of September last we gave some account of the visit of the Rev. Dr. Grand Pierre to this country in the summer, of his reception by the Board of the American and Foreign Christian Union, and of his appeal in behalf of the "Central Protestant Society of France," which is a voluntary society, like the "Evangelical Society of France." The main point of difference between them, is that whilst the latter is composed of members of the "Free Church of France," the former is supported by members of the *The National or Reformed Church.* The following communication from Dr. Grand Pierre will be read with much interest.

Rev. Dr. Baird,—"You have asked me, and I have promised, to communicate some information concerning *The Central Protestant Evangelical Society*, in which you have taken that Christian interest which you have felt in all labours that have for their object the Evangilization of France. This society was founded at Paris some seven years ago. It is composed of members who belong to the Reformed Church of France, and has for its object the spread of the Gospel in the midst of thirty-five millions of Frenchmen, who know so little of the truth, and practise it still less. It professes to hold the orthodox faith, and conforms to the usages of the Presbyterian and Congregational Churches of the United States,—liberal enough, however, to

recognise those belonging to the Lutheran Church of the Augsburg Confession, many members of which are much interested in its work.

"Although still in its infancy, it has pleased God to bless the labors of the Central Society, which is divided at present into six sections—that of the North, that of Normandy, the Centre, the West Central, that of Bordeaux, and the Lower Pyrennes. It has thirty stations, spread over different points of the French territory, north, south, east and west. In all of these stations the Society has for agents ministers of the Gospel, and in some of them schoolmasters and schoolmistresses.

"Within the last two years especially, it has pleased God to extend and to bless our labors in a remarkable manner. Favorable opportunities to preach the Gospel to members of the Romish Church have greatly multiplied. Not only individuals, but even whole communities, have applied to us, and entreated us to instruct them in the Protestant doctrines, and to establish evengelical worship in their midst. We have been enabled, by the grace of God, to build chapels, to open schools, to settle Christian ministers in places where the Truth had never been announced, and where the Romish Church was dominant. Thus at Elbeuf, near Rouen, and at St. Oportune, near Elbeuf, four hundred and fifty persons have embraced the Protestant Faith; that is, two hundred in the first named place, and two hundred and fifty in the last, being the whole population of the village. At Fresnoy le Grand, near St. Quentin, four hundred Roman Catholics requested to have Evangelical preaching, and formed themselves into a Christian Church. The same thing has taken place at Estissac, near Troyes, where five hundred persons have withdrawn from the Romish Church. In the department of Charente there is a religious movement still more remarkable in the environs of Jarnac. Three hundred Romanists in many villages declare themselves Protestants, and leave the priests, build chapels at their own expense and with their own hands. The Minister we have placed in those places cannot comply with all the invitations which are made to him to come and announce the Gospel to hearts thirsting to hear it. He travels over his district on horseback, preaching salvation by the merits of Jesus Christ to poor countrymen, who thought until then, that they could purchase heaven by their works. I can speak of these extraordinary revivals, from my own knowledge, for I have witnessed nearly all of them with mine own eyes.

"If we had at our disposal a sufficient number of laborers, and resources proportionate to the extent of the work, we should be witnesses to the most wonderful changes. To satisfy in part this great want, I would say that we have founded in Paris, in the month of October last, a theological school, into which we take pious young men, and fit them to be ministers of the Word of God. But this Institution has increased our expenses very much, for we have a deficit of 15,000fr, ($3000.) From many parts we have

received appeals, asking that we should send either pastors or school teachers, but we have to answer them that it is impossible for us to do so. Our hearts have been sad when we have been obliged to refuse them in such a way; but we have no alternative. Oh, if our American brethren would come to our aid, how much good, through the grace of God, we might do!

"On leaving Paris, my friend and colleague, the Rev. Dr. Adolphus Monod, sent me a letter, which you, my dear brother, have seen, and in which, as you know, he expresses a *desire* and a *hope;* a desire that our dear American brethren should come to the help of the *Central Protestant Society*, which stands in such great need of their assistance, for the excellent work that it has undertaken, and which it will prosecute, with the blessing of God; and a *hope* that the short, too short, visit that I have made to the United States, may be the occasion of forming between our French Church and the Churches of this country, fraternal, official and endurable relations. You know, my dear brother, that this should be the case.

"I will not here enter into the details of the opposition which we meet in the work of evangelization in France, from the priests and civil authorities. They are numerous and great; but the work belongs to God, and it *will* triumph over the oppression of men. We have this firm belief in the Saviour. You are acquainted, dear and honored brother, better than any one in the United States, with the condition of France, the situation of our churches, and the greatness of our wants. I could not, then, address myself to any one at once better informed and more sympathizing than yourself in all that concerns my mission. Will you not then consent to reëcho the voice of our churches of France. You have numerous friends who will respond to their call. You will add by this means to the gratitude which the Christians of my country already owe to you, and particularly to that of your devoted brother in Jesus Christ." J. H. GRAND PIERRE.

ST. LOUIS CHURCH, BUFFALO, AND THE PAPAL NUNCIO.

For years there has been a controversy between the above named church and the Romish Bishops, growing out of the fact that the members of it choose to manage their church-property, while the Bishops have desired to take its management into their own hands. All this has grown out of Archbishop Hughes' ambitious scheme to bring all the ecclesiastical property—churches, cemeteries, priests' houses, hospitals, colleges, and seminaries—into the possession and control of the Bishops of the several dioceses. This scheme he has for twenty years been urging forward in all the dioceses under his care, and with

almost complete success, we are sorry to say. Among those who have resisted this attempt to prostrate the laity at the feet of the Hierarchy, the German Church of St. Louis, Buffalo, New-York, has been the most prominent and decided. Twice they sent one of their trustees to Rome about the matter. The Pope, in order to put an end to these difficulties, which had proceeded to such a length that the church was shut up for a long time, directed Monsignor Bedini, his Nuncio to Brazil (as it is said,) to take this country on his way, and hear and decide the case. On the 22d of October last the Trustees of the church had an interview with the Nuncio, and presented a memorial containing the details of their grievances. On the 25th the Nuncio sent them a reply, in which he—as might have been expected—puts them all in the wrong, and exhorts them to the duty of obedience. This decision, together with its accompanying documents, has been published in the *Freeman's Journal* of this city, and the other Roman Catholic papers of our country. Monsignor Bedini closes thus:

"Without examining the legal rights which accrue to you as trustees under your charter of incorporation, and without determining by whom and in what way the thing should be done, it suffices for me to state what the Bishop may lawfully decide and require, and to this the Congregation, either by mere consent or by direct and immediate action, should conform. Consequently, I declare that those who refuse fail in their duty, and, by thus hindering the Bishop in the free exercise of his holy ministry, they become responsible for all the sad consequences that may result. Furthermore, I cannot believe that any law of the State will prevent your conforming to the discipline of your Church; on the contrary, I know that the spirit of justice which so strongly characterizes the legislation of this country, will never make the accomplishment of its duties impossible to a religious congregation, nor compel them to adopt a course that would necessarily produce disorder and confusion. But if by chance it were otherwise, I am convinced that you need only make the case known to the legislative body, and they would grant such modification of the law as would place your legal position in harmony with the laws of the Church to which you belong. I know that such acts of justice in favor of other corporations have already emanated from the legislature of this State, and I cannot believe that a like concession, so evidently just, would be refused to the Catholics of this republic, when once they make their wants known and sincerely seek a remedy. In the meantime, if you but do your duty, nothing need prevent the administrators named by the Bishop, from discharging their functions even legally in the church of St. Louis; and I

counsel you to take the necessary steps to effect this object as soon as possible. The Bishop does not ask for himself the administration—he is ready to place it in the hands of members of your own congregation, but appointed by him. All that these may receive in the church shall be used for the congregation itself; and at fixed periods they will give an account of their administration to the Bishop, as well as to the faithful that frequent the church. Thus, peace and order have been restored to other congregations; and the same will doubtless happen here as soon as you have the sincere desire of restoring order and of enjoying the precious advantages of a holy and lasting peace.

"I request you to reflect most seriously and conscientiously on what you will do after this answer. You undoubtedly are free to submit, or not, to my declaration, and to follow my counsels; but the Catholic Church is also free to recognize those that are truly her children, and those that are not. After so many dissensions, disorders and painful agitations, it is time to return to peace, and to make the vineyard of the Lord flourish in union, in charity, and in humility, without which it is impossible to please God. The congregation of St. Louis Church, by adopting the course indicated, which alone is just and indispensable, will give a noble proof of faith and charity, and a sincere desire for order and peace; and will crown all my efforts with the most happy success; and they will have a very large portion in the benedictions which the Catholic Church and its visible head bestow on her zealous and obedient children. But, if they refuse, I can only see in them persons faithless to their duties, who make use of their privileges not to edify in the Church of God, but to destroy; who, by placing obstacles to the free exercise of episcopal authority, can never be received as obedient sons of the Church of God, who has confided solely to Bishops the power and the right to govern it. '*Posuit episcopos regere ecclesiam Dei.*'—Acts xx. 28.

"The Holy See will ever perpetuate the succession of worthy and holy pastors, and the common father of the faithful [the Pope] is always ready to provide for the spiritual wants of the flock in every part of the world, by providing such pastors, and by the prescriptions, the rules, and the holy discipline of the Church. You now know his decision—his counsel, and even his earnest recommendation in regard to the question at issue; you have only to comply with this earnest recommendation to merit still more fully his paternal care and holy benedictions. Your submission to the laws of the Church will ever be a pledge of your submission to every other law to which you are subject, as it is impossible to be a good Catholic and not be at the same time a good citizen of your country."

"G. Bedini,

"Archbishop of Thebes, Apostolic Nuncio."

Could it be believed, that after such an appliance of coaxing and bullying conjoined, on the part of the Pope's emissary, the church of St. Louis would have another word to say? But they had—indeed they had; and it was uttered in plain language, as becomes honest and independent citizens of this great Republic.

THE TRUSTEES' REPLY.

"October 25, 1853.

"EXCELLENCY,—We have read the esteemed answer given by you at our last interview (this morning) with a great deal of attention, and we see therein, with great astonishment, that you say, *among a few members of the congregation*, (although we are very numerous.)

"It appears to us that you have been misinstructed in that regard, and we would propose to your Excellency the contrary, if your Excellency think it necessary, by calling a general meeting of the congregation in St. Louis' Church, at any time your Excellency may appoint—within forty-eight hours. We know *positively* that the congregation of St. Louis' Church is *yet three hundred fathers of family strong.*

"Furthermore, we see nothing in your Excellency's answer but a repetition of the demand made by the Rt. Rev. Bishop Timon, that is, *entire submission, and that our Act of Incorporation should be annulled, and that the appointment of a Committee instead of a Board of Trustees should be made by him, which has been the cause of our difficulties.* Up to the time of the beginning of these difficulties, we never meddled with the spiritual, leaving it entirely to the Pastor and Bishop; but, as to the temporalities, we had always the control, subject nevertheless to the yearly inspection of the Rt. Rev. Bishop and Pastor, (and at any time within the fiscal year,) over the amount expended and received, and which the Pastor always found correct. As to the annulling of our Act of Incorporation, there is not the least shadow of thought, as we believe that *temporalities* have nothing to do with *spiritualities.*

"If your Excellency thinks that by having another interview, (the Rt. Rev. Bishop in person present,) a reconciliation can be effected, we leave it to your Excellency's own discretion, praying you to inform us of the appointed time of such an interview, if one is to be had.

"In hopes that a reconsideration of the past transactions will be made, and that a more favorable discussion in our favor will take place,

"I have the honor to be, with high respect, your Excellency's most sincere and obedient servant,

"N. OTTENOT,

"Secretary of the Board of Trustees of St. Louis' Church.

"To His Excellency C. Bedini, Apostolic Nuncio, at St. Mary's Church."

FINAL ANSWER.

"To the Trustees of St. Louis Church.

"I informed you that I was ready to hear you again, as I was told that you had something to add to the letter of your Secretary in answer to mine of the 25th inst. I also wished to know for certain if that letter were the expression of the sentiments of the Board of Trustees. In our last interview you told me that you had nothing more to say, and that the aforesaid letter was the real expression of your sentiments. I made known to you at the same time that I had not authorised any one to say a word to you regarding the question at issue, as it was fully treated in my letter, and I was decidedly unwilling to communicate any part whatever of my decision by word of mouth, or by any one's intervention, so as to avoid effectually all misunderstanding.

"Now, then, it becomes my duty to say that your answer is truly painful, especially to an Envoy of the Holy Father, to whom you referred your case. The sad conviction forces itself on me that you disregard altogether Catholic principles, consequently that if you persist, it only remains for me to deplore the sad position in which you place yourselves in the face of the Church; but the responsibility of this rests entirely on yourselves.

"C. BEDINI,

"Buffalo, October 26, 1853." "Archbishop of Thebes, Apostolic Nuncio.

Of course, if the Church continue to hold out, a bull of excommunication must be expected! The Roman Catholic Church in Belleville, N. J. which had taken ground similar to that occupied by the Church of St. Louis at Buffalo, made haste to submit to the authority of Bishop Bailey, the newly appointed Bishop of Newark, and have, like good children, deposited the key of their Church,—in other words, its title-deeds, and those of their graveyard, &c. into the pocket of his Grace! It is thus that Rome is carrying forward her plans of aggrandizement, and accumulating the means of enslaving her own people and endangering our institutions: it was precisely in this way that she acquired such immense possessions and vast power in the Middle Ages, as the history of England, Scotland, Sweden, Denmark, Germany, and Switzerland attests. The Reformation brought the light of day on this whole subject, as far as those countries are concerned.

By the way, we should like to know when Monsignor Bedini is going to leave for Brazil. If the truth were known, we much suspect that it would be found that he has really been commissioned to represent the Papal Government at our own, notwithstanding the desire expressed by President Polk, through Mr. Martin, our first

Chargé d'Affaires at Rome, that, if a diplomatic agent should be sent in return, he should be a *layman*, and not an ecclesiastic. This subject needs to be looked into.

WHAT WILL THE ST. LOUIS CHURCH DO?

After the preceding article had been put in type, we received the "Pastoral address" of Bishop Timon, (the Roman Catholic Bishop of Buffalo,) to the Church of St. Louis, which we subjoin, with the omission of a few sentences, in which he makes reference to the unwillingness of the Protestant Episcopal and Reformed Dutch Churches of the State of New-York to accept the general law of incorporation, passed in 1784. But what did these Churches demand and the legislature concede? Simply that their "Church property" should be held by the "vestries" and the "consistories" of each church, in their respective bodies, instead of ordinary trustees. But who are these "vestries" and "consistories?" They consist of laymen chosen by the churches, and if the rector or pastor ever forms a portion of them, he is but an individual, and in secular affairs we are not aware that he takes part at all. These "vestries" and "consistories" may well perform the functions of "trustees" in those bodies. But neither in these bodies, nor in any other Protestant Church that we know of, has the proposition been advanced, that a pastor of the church, or a "bishop" should be a "corporation sole" for the holding of ecclesiastical property. Bishop Timon can hardly be ignorant of the difference between this position of things and that which he and the other Romish Bishops in this country are striving to bring about. Still, the course which the Protestant Episcopal and Reformed Dutch Churches pursued in relation to the "general Law of Incorporation" referred to, is employed by Bishop Timon to enable him to throw dust in the eyes of the simple hearted Germans of the Church of St. Louis.

But what will that Church do? We know not. It is clear from the "threatening word" which, like Homer's Agamemnon, he "adds" in the closing portion of his address, he will proceed to extreme action if they do not submit. But read his words:

To the Congregation of the St. Louis Church.

"Listen, dearly beloved, to the voice of your Bishop; assuredly you will

then also listen to the voice of the eternal Bishop of your souls, who said to his ministers: 'He that hears you hears me; and he that despises you despises me.' Your divine Pastor speaks to you through his human shadow, whom He has here 'appointed a Bishop to rule the Church of God.' For a long time you have been in mourning, and we have mourned with you, and for you. The evil one, whom Jesus styles 'a liar and the father thereof,' (St. John, 8,) has, in order 'to sow discord,' deceived some, and made them to say that your Bishops wanted to take your Church and give it to the Irish. As soon as your Bishops heard this calumny, they protested that they never thought of such a thing. You were next told that your Bishops wanted to obtain possession of the Church and of its revenues. Yet your Bishops never wished or asked for any other possession of the Church than what the original deed granted: they always declared that they never could be induced to take upon themselves the administration of your revenues. According to the deed which M. Le Couteulx gave, according to the Laws of the Church, it is not the trustees, but the Bishops, who should hold that Church property in trust for you. That deed in trust to the Bishop was legal when made in 1829, consequently it is still legal. Nearly ten years after, the incorporation took place under the general law, passed in 1784, when there was not a single Catholic congregation in this State. It consequently was not intended for us; it never once names any minister of our Church, whilst it names ministers of other Churches. Even those for whom it is made are not bound to use it; it is permissive, not obligatory. Though made for Protestants, whose ministers are often named in it, yet the most respectable Protestant Churches refused to use it; they protested against it, and after many years obtained a modification in favor of the spiritual order: Catholics cannot claim these exemptions from the worldly character of the old law; if they incorporate, it must be under that form of the law which Protestants refuse to use.

* * * * * * * *

Without referring to past grievances, which we have long since forgiven, we pray you, dearly beloved, seriously and in the presence of God, to ask yourselves this question: "What does our Bishop want?" The answer will be this: The Bishop simply asks this—that you act in the noble manner in which so many Protestant churches have acted, and decline using a privilege which is contrary to the holy discipline of your church. Certainly, after having appealed to Rome; after having invited the Nuncio of the Pope to decide between you and your Bishop, and after his solemn declaration that, as Catholics, you cannot sanction the acts of your trustees, and that you are bound by the laws of God's Church to do as your Bishop requires; certainly after all this, you can now with honor say like those respectable Protestant churches: "We will forego the benefit of incorporation, rather than submit

to an alteration and subversion on the usual peculiar government of our Church."

Why should you so cling to a law which Protestants rejected; or rather be separated from the Church, than from it? For dearly beloved, though it will deeply grieve us, yet our duty will force us to pronounce sentence of excommunication upon those who resist. With anguish of heart we now warn you! Oh! may God grant to our tears and fervent prayers, your return to the obedience of the children of God! to the arms of your Bishop and Father in Christ, who would cheerfully give his life for your salvation.

Beloved in Christ, make one generous effort, and your troubles will be over, and you will ensure a lasting peace for yourselves, for your children, and for your children's children. Your Bishop will then appoint seven upright men of your congregation, who will administer for God's worship the offering which you freely give to God. Once or twice a year they will give you an exact account of the receipts and expenditures.

May the God of charity and peace bless you, in the acceptance and observance of this advice! JOHN, Bishop of Buffalo.

Buffalo, Feast of St. Elizabeth.

It becomes Protestants to be awake to the importance of this subject. The Hierarchy of Rome are pursuing a bold, but insidious course; and the action of the legislatures of our States needs to be closely looked after. Rome will not rest contented with things as they are.

MEXICO AND THE JESUITS.

The Order of the Jesuits has been restored in Mexico! This fact indicates two things, first that Santa Anna is preparing to make himself Dictator, or Emperor, and counts greatly upon the Sons of Loyola for success; and second, that unhappy country is doomed to greater distractions, more cruel sufferings, and deeper degradation. How strange it is that Mexico seeks to have the chains of Rome drawn tighter and tighter, whilst New Grenada, Venezuela, Brazil, Uruguay, and even Central America and St. Domingo, have manifested a disposition to cast them away. The reason of this is to be found in the fact that six-sevenths of the population of Mexico consist of an intermixture of the Spanish and Indian races, or of Indians only partially civilized. Such a population is just fit, on account of their ignorance, want of energy, and base servility, to bear the yoke of Rome.

THE WORK IN IRELAND.

We give in this number a map of Ireland, which contains the four great Provinces,—Ulster in the north, Leinster in the east, Munster in the south, and Connaught in the west—as well as the thirty-two counties into which the Island is divided. Our readers will find it convenient for reference. We shall often have occasion to speak of the good work which is going on in that country, a country dear to many of our readers, because it is the land of their birth, or that of their ancestors.

This beautiful island, which may well be called one of the brightest gems of the ocean, has now a population of about six millions and a half, instead of nine millions and a half, which it would have had if it had not been for the triple cause of Famine, Pestilence, and Emigration, that have so greatly desolated that country within the last seven years; the first two from 1846 to '51, and the last named to this day. And although that emigration may not be equal this year, (we write in December, 1853,) to that of last year, yet it will be great enough to diminish somewhat the population of the island as a whole. The combined calamaties just alluded to have been overruled, in the providence of God, for the opening of the door, in many ways, for the spread of the Truth in the Romish portions of the island. And God, who by His Providence has opened that door, has by His Spirit inclined the hearts of His people, in England and Scotland, as well as Ireland, to carry the Gospel into even the most benighted parts of the country. The Presbyterians of the North have established many Industrial Schools on a truly evangelical basis, in Connaught, the "dark Far West," as it is sometimes called by the more favored inhabitants in the eastern side of the island. These schools—not far from one hundred in number, and embracing many thousands of youth, all of whom are carefully instructed in the Sacred Scriptures —are under the superintendence of fifteen or twenty missionaries, who are gathering Protestant congregations in many places where formerly Protestantism was almost unknown. We had the pleasure of visiting several of these interesting schools between Sligo and Ballina, and also those in Galway, in the summer of 1851, and were delighted with them.

In the South and South-west the "Irish Church Missions Society," mainly employs its energies. This excellent Society is supported by evangelical members of the Established Church of Ireland and Eng-

land. Every year it is advancing in this good work, and its labors are crowned with great success. The Rev. Wm. Clarke, who visited the portion of Ireland referred to, last October, in a letter addressed to the *Montreal Witness*—one of the best papers published in Canada—makes the following statement:

"These missions are located in twenty-one out of the thirty-two counties in Ireland, and comprise twenty-three distinct missions, seventy stations, sixty-nine schools; and their operations extend over five hundred parishes. Now mark the results, as attested both by friends and foes. The Society's labors have been attended with almost unexampled success. Commencing its work in West Galway, it has been the instrument in God's hand of rendering that district, fifty miles long by thirty broad, characteristically Protestant, which was before characteristically Romish. In this district there were not more than 500 Protestants, now there are more than 6,000 converts; and about 4,000 children are taught in the Society's schools. I adduce what is taking place in West Galway as a sample of what is going on in other parts. The London *Record* says, 'Within five years the power of the priests is tottering to its foundation. Converts by tens of thousands have been rescued from superstition, and recovered to the faith of Christ and the practice of all Christian virtues.' The London *Times* cautiously says, 'We were unwilling hastily to give credence to the numerous statements which reached us on this subject; still, quite enough remains to convince us that the Irish mind is, at this moment, undergoing a change of incalculable importance, and shaking off, at any rate in some degree, the fetters of its ancient faith. The Bishop of Cashel tells his clergy, 'The fact cannot be denied that in many parts of our country multitudes are leaving the errors of Romanism and embracing the Scriptural truth of our Reformed Church.' So also the truly evangelical Bishop of Down and Connor, in a speech at Belfast, remarks, 'They could not now close their eyes to the indisputable fact, that hundreds, nay, thousands were not only embracing, but hold fast the pure and holy Catholic faith once delivered to the Saints.' All these statements are fully endorsed by the following Roman Catholic admissions.

"The Dublin *Nation* remarks: 'The Irish nation is fast dissolving, as the Jewish nation dissolved before the curse of God,—as the Carthagenian nation dissolved before the sword of Rome,—as the Red Indian race silently dissolves before the face of the white man. *Ireland is ceasing to be a Roman Catholic nation.*' Priest Fitzgerald, in a recent speech, admits, 'Our Nation and our Church are perishing.' An organ of Romanism asks, 'Shall the soupers and tract distributors accomplish the work which all the force of England for three hundred years has been unable to effect?' Again, says the Dublin *Nation*, 'We are afraid that neither the priesthood nor the peo-

ple of this country have any idea of the system of proselytism carried on under their eyes. Its agents and emissaries—from the wealthy fanatics of Exeter Hall down to the meanest Bible reader in Connaught—are continually at work, and God only knows all the evil they have wrought. It is full time at least to cease to ignore such a terrible malady. It is full time, and God knows there is full cause, to preach a crusade against it. *It has had an incalculable success.*' But enough of Romish admissions; a glorious work is unquestionably progressing, and every true friend of Ireland will earnestly hope that this movement may be made subservient to Ireland's highest interest, that it may, under God's blessing, turn her captivity as the streams in the South,—may make her wilderness again as Zion,—her desert as the garden of the Lord."

The Rev. Dr. Tyng, of New-York, who visited Ireland last summer and travelled extensively for the purpose of examining the missions referred to, gave upon his return three very interesting lectures in his church, on the progress of the good work in the eastern part of the island, particularly in the city of Dublin, as well as in the western. His account of what he *saw*, as well as of what he *heard*, was in the highest degree encouraging. His lectures led Mr. Thomas D'Arcy Magee,—an Irish exile who came among us a few years ago, and after having for a while thrown off the yoke of the Romish Hierarchy in our country, has deliberately submitted his neck again to that yoke,—to endeavor to counteract their influence, by also giving three lectures, in the Tabernacle, in which he glorified Rome, and repeated the usual charge that "bribery" and "soup" are the causes of the "pretended conversions" of Romanists in Ireland! We would advise him to go and see for himself.

In the month of September last, one hundred Protestant ministers, from England and Scotland, crossed the channel to labor as missionaries for one month in Ireland. This enterprize had been planned by some excellent brethren in London, and was carried into effect with much promptitude. The missionaries were of various evangelical denominations—Episcopalians, Independents, Baptists, Wesleyans, Presbyterians—and probably were all members of the Evangelical Alliance. They met at Dublin, and after a season of prayer and exhortation, they repaired to the fields assigned them, which lay in six counties in the South Western part of the island. At the close of the month they reassembled, many of them at least, at Dublin to recount what they had seen and heard, as well as what they had done.

Several of them have addressed public meetings since in England and Scotland on the subject.

It would appear that whilst in many places they encountered but little opposition, and were heard with attention, and no doubt with profit by the people, in others they were treated with great rudeness and even violence. This was true of even such a city as Limerick. In some places the magistrates were either too much overawed by the priests and the mob, or too ill-disposed, to give them protection when they attempted to preach in the streets.

We cannot doubt that some good was done by this invasion of Ireland on the part of the "Centurion Band." One effect has been, to make these brethren know a good deal more of Ireland and Irish Romanists than they did before. It will have that effect upon many who have heard or read their reports. Even this is something. There has been, it seems to us, a sad want of knowledge among English Christians, as well as the English people generally, of the state of things in Ireland, and the character of its inhabitants. But we are much inclined to believe that a great deal more good would have been accomplished if a more quiet and prudent course had been pursued. The Rev. Mr. Clarke, whom we have quoted in the earlier part of this article, takes a correct view of the matter, we are disposed to think, in the paragraph which we subjoin, and with which we terminate this notice of the "good work in Ireland."

"The scheme was, perhaps, hastily conceived, and as hastily adopted. A loud and long flourish of trumpets heralded their advent. The priests being thus forewarned, were of course forearmed, and every measure was taken to thwart the well-intentioned effort. Had they gone quietly and in less numbers,—say ten at a time, running through as many months,—the results might have been great. As it was, the good brethren could not get congregations where it was most desirable to have them, and they were insulted and hooted at, and in some cases threatened and even driven away, amid yells and execrations, and brick-bats. Still the mission will not be lost. Ireland has become better known, and the spirit of Popery in Ireland has become better known to the Christian community. There will be more sympathy felt for brethren laboring there; more determined efforts will be put forth for her complete evangelization; and we trust a nation's veto, loud and long, will be enunciated in Parliament against any more grants to Maynooth."

RESOLUTIONS OF THE NORTH CAROLINA CONFERENCE.

We have great pleasure in laying before our readers the following Resolutions, together with the accompanying note of the Secretary of the Conference. The Resolutions were reported by the Committee to whom the subject had been referred.

Raleigh, N. C. Nov. 25, 1853.

Rev. Dr. BAIRD,

DEAR BROTHER,—By order of the North Carolina Conference of the Methodist Episcopal Church, South, I send you a copy of the Report adopted by that body at its session in Raleigh, N. C. on Nov. 16, 1853. Very affectionately, yours, in the bonds of a pure and peaceful Gospel. IRA T. WYCHE, Sec.

The Conference having had the pleasure of hearing statements from the Rev. Dr. Baird, one of the Corresponding Secretaries of the American and Foreign Christian Union, respecting the origin, organization, plans, objects and operations of that Society, and of the success of its labors at home and abroad, during the four years of its existence, adopted the following resolutions:

Resolved, 1st—That the fact that two hundred millions, or one fifth part, of the human race are still living in the fatal errors and delusions of Romanism, deplorably ignorant of the Scriptures and of the way of salvation through the merit of Christ alone, should excite all who know the true Gospel to earnest prayer and all practicable effort in their behalf, believing the reign of the "Man of Sin," wherever it prevails, to be destructive to the best interests and hopes of men, both for time and eternity.

Resolved, 2nd—That the Conference have heard with great interest of the truly evangelical aims of the American and Foreign Christian Union, and of its labors in spreading among the Roman Catholics of our country and of foreign lands the knowledge of the pure Gospel, and cordially commend it and its work to the sympathy, the prayers, and the effective aid of the churches under their care.

Resolved, 3rd—That the existence already, as is believed, of three millions of Roman Catholics in our country, with more than forty bishops and archbishops, fifteen hundred priests, four hundred and fifty clerical students, sixteen hundred churches, seventeen colleges, twenty-nine ecclesiastical and nearly one hundred female seminaries, and more than twenty newspapers and magazines for spreading the pernicious doctrines of Rome, and the vast immigration of Romanists from Europe, now amounting to hundreds of thousands annually, constitutes a loud appeal to the American Protestant Churches to arouse from their slumbers, and endeavor by all proper efforts to save these people from the dreadful errors in which they are living.

Resolved, 4th—That the fact that God in His good providence has opened wide and effectual doors for the spread of the Truth in France, Belgium, portions of Italy, Ireland, Canada, San Domingo, New Granada, Brazil, Uraguay and other parts of South America, should lead the churches in America to adopt wise, extensive, energetic, and speedy efforts to impart to those countries that glorious Christianity which has so greatly blessed our happy land.

Resolved, 5th—That the success which has attended the efforts of the American and Foreign Christian Union and other kindred societies, to spread the Truth in Ireland, France, Sardinia, Belgium, Canada and San Domingo, as well as among the Roman Catholics of our own country, should dispel all doubts respecting the practicability of the good work of imparting the blessed doctrines of the Gospel—the doctrines of the Apostles, and of the Reformers—to the Roman Catholics of our own and other lands.

Resolved, 6th—That Philanthropy and Patriotism concur with the last command of the Saviour, "Preach the Gospel to every creature," in enforcing the duty of imparting the Gospel to the Romanists of our own country, and sending it to the Roman Catholic nations abroad.

CHARLES F. DEEMS
ROBT. O. BURTON,
S. S. BYRANT,
PETER DOUB,
B. T. BLAKE,
} Committee.

NOTE FROM ONE OF THE CORRESPONDING SECRETARIES.

The preceding Resolutions speak for themselves. They were submitted by the Committee to whom the subject was referred, and whose names are given above. They show the cordiality with which the cause and operations of the Society were received and endorsed by the Conference. On this point nothing needs to be added. It may not be amiss, however, that I should say a few words respecting the Conference, and the very kind manner in which I was received by that interesting body.

The Conference of North Carolina does not embrace all the territory of the State, but it is nevertheless a large body. It met this year at Raleigh, and commenced its sessions on the 9th of November, and continued them more than a week. I had been kindly requested by Professor Deems, who is the Principal of an excellent and flourishing Female Seminary or College, (at Greensboro',) which is under the care of the Conference, to be present at the opening, if possible.

This I was enabled to do, and as soon as a suitable moment occurred. I was introduced to the Conference and received a cordial welcome from Bishop Paine, who presided over the deliberations of the body. The day following, at ten o'clock, I had an opportunity of addressing the Conference on the objects, organization, and operations of the American and Foreign Christian Union. I had also an opportunity of addressing a large portion of the members of the Conference the same night, in the Methodist Church, and again on Sabbath afternoon in the Presbyterian Church. Sabbath forenoon I heard Bishop Paine preach an excellent sermon, from the text "*Occupy till I come*," on the occasion of the ordination of eight young men as Deacons. The sermon was appropriate, solemn, and truly eloquent. It was an affecting scene. The night previous, (Saturday,) there was a most animated Missionary Meeting in the Methodist Church, which was completely crowded. The Rev. Dr. Jenkins, of the Chinese Mission, gave an interesting account of China, its people, and the work which is going forward there. This was followed by an eloquent address of the Rev. Dr. Sehon, the able Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, South. I was delighted to learn from his statement, as well as from the last Report of that body, that the interest in Missions, at home, (including the African and Indian races,) and abroad, (in China and Africa,) under the care of the Society is growing steadily. The receipts for these objects last year were $127,628, and the number of Missionaries was 283.

I can say with truth that I have seldom, if ever, passed a few days more pleasantly than I did on the occasion referred to. It was delightful to meet so large a number of excellent servants of Christ, many of whom looked like men who have spent many and laborious years in their Master's service. I had the privilege of meeting many excellent people of the other Evangelical churches in the place, among whom I take pleasure in mentioning the Rev. Dr. Atkinson, who has taken charge of the bishopric made vacant by the lamentable defection of Bishop Ives.

I greatly regret that it is not possible, for want of space, to extend these remarks. R. B.

ROMAN CATHOLIC SCHOOLS IN THE CITY OF N. YORK.

We have in our possession a most remarkable document. It is a Tabular View of the Roman Catholic Schools and Institutions, both

those held during the week and those held on the Sabbath, in the City of New-York, including Harlem. This document was prepared by a trust worthy person, who took pains to visit all these schools, and make the requisite inquiries on the spot. We have no doubt it is as accurate as it is possible to make such a statement. We will give a summary of this document in as few words as we can, and accompany it with a few remarks.

1. These Schools and Institutions are twenty-eight in number, and are connected with Roman Catholic churches, and bear the names of these churches—such as St. Vincent, St. Bridget, St. Nicholas, St. Anne, St. Patrick, (the Cathedral,) St. John the Baptist, St. Stephen, &c. &c.

2. The number of these schools, which have *boarders* as well as *day-scholars*, is six; and the number of boarders is nine hundred and twenty.

3. The number of pupils is ten thousand and sixty-one, including the nine hundred and twenty boarding scholars.

4. The number of youth in the Sunday Schools attached to these churches and held, we believe, in the same school rooms, is nine thousand six hundred and forty-nine.

5. The number of priests who have the charge of these schools, either as instructors or directors, or both, is sixty.

6. The number of teachers in these schools, male and female, is one hundred and forty-three.

7. In twenty-two schools the instruction is in English; in four it is in English and German, in one it is in French and English, and one it is in German.

8. The teachers belong to *five* orders: *Christian Brothers, Sisters of Charity, &c.*

9. Four of these schools are called "District Schools," and receive aid, if we are rightly informed, from the Public Treasury! These are, (unless we have been misinformed,) the schools of St. Mary's, St. Francis Xavier's, St. Patrick's and St. Vincent de Paul. We believe that Mr. Ketchum explained this in his speech last summer, (see American and Foreign Christian Union for the month of October.)

10. In several of these schools are children belonging to various Protestant Denominations! How many, it is not possible to ascertain; but the number is believed to be considerable. And this in a city where no Protestant family can possibly live very remote from a

good *Public School*, in which, whatever may be taught, or not taught, as it regards religion, their children would not be exposed to being made acquainted with the dreadful errors of Rome.

11. In not one of these twenty-eight schools, it is believed, *is either the Bible, or the New Testament, read by the Scholars, or read to them by the teachers!* When the Protestant version is used in any public school, the Romish Hierarchy cry out that this is *sectarianism!* When the Bible is put away to please them, then they cry out that the school has become Godless! But when they establish their own schools, expressly on the ground that the *Public Schools* are Godless, then they will not use in them even the Douay version, or any other! So true is it that Rome dreads the Bible, in any translation whatever! To this conclusion we have to come at last.

12. The books used in these schools are elementary primers, spelling-books, catechisms, grammars, geographies, &c. about which there is little to say. Occasionally one finds in the geography used, (that of Pinnock,) some statements which show, as might be expected, a Romish bias; but in the main, the book is sufficiently correct. The *reading books* found in these schools are three: THE THIRD BOOK OF READING LESSONS; A NEW TREATISE ON THE DUTY OF A CHRISTIAN TOWARDS GOD; and THE DOCTRINAL AND SCRIPTURAL CATECHISM, OR INSTRUCTIONS ON THE PRINCIPAL TRUTHS OF THE CHRISTIAN RELIGION.

The first of these books was compiled by the "*Brothers of the Christian Schools.*" The second is "an enlarged and improved version of the original work of the Venerable J. B.de la Salle, founder of the Christian Schools." The translation is from the pen of Mrs. J. Sadlier. The third is a translation, (also by Mrs. Sadlier,) from the original French work of the Rev. P. Collot. The first is a collection of pieces for reading in Schools, and has but little that is objectionable in its character. The last two are of course full of the peculiar doctrines and practices of the Roman Catholic Church. They are duodecimo volumes of some 350 or 400 pages. The third and last, we will only add, is a very complete, and even minute, exhibition of the dogmas and sentiments of the Roman Catholic Church on every topic supposed to be connected with the Christian system of Faith and Morals. All the exclusiveness of Rome is here fully developed and inculcated, as well as in the smaller catechisms. The child is taught that there is no salvation out of the Church, (of Rome,) and that there is no hope for what she calls "heretics" and "schismatics." No

less than twenty-two pages of this *Doctrinal and Scriptural Catechism* are devoted to the subject of *Baptism*, seven to *Confirmation*, forty-seven to the *Eucharist*, thirty to *Penance*, and thirty to other subjects. The reader will conclude from this that the work descends to the usual explanations and subtle distinctions of the Romish Doctors.

We shall speak much more fully at another time about the books used in these Schools. Our chief object now, is to give our readers some idea of the character of the instruction in the schools for which the Romish Hierarchy *demanded* the aid of the State in New-York, Massachusetts, Michigan, Ohio, Pennsylvania, Maryland, New Jersey and California, last winter, and will *demand it again!* It is our opinion that the State should aid no sectarian schools, whether Protestant or Roman Catholic. But we are opposed to excluding the Bible, for the simple reason, that this is a Christian country, and it is extraordinary enough if the Book which *all* who bear the Christian name allow to be the true source of Christianity is not read by or to the youth in our schools. If Romanists do not like "King James' version," as it is called, let them have any which they may prefer. But we protest against their being allowed to drive the Bible out of our public schools, which even then they say they cannot conscientiously patronize, but must have their own—for which they clamor for public aid! Let Protestants stand united and firm on this subject. We want no sectarian instruction in public schools for the benefit of either Protestantism or Romanism; but we believe that the great facts of Christianity, as well as the great principles of Christian morals, can be learned from the Word of God, in schools, without the introduction of what is, properly speaking, sectarian.

The Home Field.

During the last month Reports have been received from missionaries of the Society who are laboring in Massachusetts, Connecticut, Vermont, New-York, New Jersey, Pennsylvania, Ohio, Michigan, Illinois, and other States. Several of these missionaries are laboring among the German Romanists, some among the French and Canadians, one among the Spaniards and Cubans, one among Italians, and many among the Irish.

One of our French missionaries in the northern part of the State

of New-York, and on the borders of Canada, reports that he distributed last month many French tracts, three Bibles and ten New Testaments. At one of his stations his audience varies from twenty to fifty people—French Canadians. Of another, he complains that there is not the same lively interest manifested which prevailed there last winter. He rightly says, that the fact demands immediate and proper effort to arouse the followers of the Saviour, who reside there, from their lethargy. He mentions the pleasing circumstance that in all the stations in which he preaches and visits from house to house, as he is able, he finds a kinder feeling growing up among the Roman Catholic population, and an encouraging spirit of inquiry after the Gospel.

Another French missionary, (laboring in the city of New-York,) quietly pursues his humble work of searching out the French families, supplying them with the Scriptures and Religious Tracts, as far as he finds them disposed to receive and read them, conversing and praying with them wherever it is practicable, and trying to persuade them to come to the French Protestant Chapel; nor does he labor in vain. As a specimen of his labors, we may state that in one week he visited twenty-one families in the western part of the city, conversed much with them, distributed a considerable number of books and tracts, and was kindly received, and met with much encouragement in several of them.

Our Italian missionary, who has been much indisposed for several weeks, has resumed his labors. Among the Italians who have recently arrived here, we may state there are two of the Chereghini family (of Favale, near Genoa,) of whose abandonment of the Church of Rome and consequent persecution, and ultimate deliverance, our readers have been informed.

Our French missionary who labors in Vermont among the Canadians, that reside in great numbers in many of the villages in the northern part of the State, reports several encouraging things. There is a spirit of inquiry awakened among some of the Romanist population; but they are greatly under the influence of the priests. In some places there are occasional attempts to create a riot, and break up his meetings by throwing sticks, stones, brick-bats, etc. at the door. The conversations which he holds with the Romanists are daily, and very interesting. We cannot but hope that the confidence of many in the errors of Rome is becoming shaken, by the Scriptural and skilful way in which he deals with those errors. We would give some specimens of those conversations if space permitted.

Our several German missionaries who preach the Gospel from house to house, in and about New-York, and other places, report many encouraging facts. No men encounter a greater variety of character than they do. Whilst many of the Romanists receive them with much kindness, and readily listen to their exhortation and their prayers, others turn away from their messages and their visits with contempt and bitter hatred. We are compelled to say that many of the most violent opposers and even contemners of the Gospel are to be found among the German immigrants, who are arriving in such great numbers. Many of them, Protestants as well as Romanists, seem to have cast off all respect for Christianity, and rushed into all sorts of Infidelity—Deism, Rationalism, Pantheism and Atheism. There is no portion of our population, native or foreign, which so much needs well-devised and well-directed effort for their rescue from error, as do the Germans.

One of our German missionaries, an ordained minister, reports that his services on the Sabbath, and his prayer meetings are well attended. The Sabbath School has fifteen teachers, and an average attendance of nearly seventy-five youth. During the month he visited more than a hundred families, and he hopes not without good results.

Another German missionary, who is greatly blessed in his work, reports many cases of German families which he had visited the preceding month; some of which were well disposed to hear the Gospel, and some became so, after full and careful conversations, that were not so at the first. This excellent brother says that he finds that the surest way of gaining access to the hearts of German Romanists, is to speak to them of Christ, and salvation through Him alone—of His love and compassion for dying men, of His sufferings and death, and of His kind invitations and promises. No doubt this is a correct view of the case.

Our Spanish missionary who labors in New-York finds much to encourage him.

From our several Irish missionaries we have received the usual monthly reports. One of them, a recently appointed missionary-colporteur in New-York, reports that he had visited in two weeks 144 families, induced several parents to send their children to Sabbath Schools, distributed 150 tracts, and held nine devotional services. A missionary in Norfolk County, Massachusetts, reports

many cheering facts, to show that there are Irish Romanists in that county who are willing to have the true Gospel presented to their minds. Another, in one of the middle counties of the same State, writes that his meetings are attended by many Romanists, and that in his visits to Romanist families he is well received.

A missionary in Connecticut, writes that there are indications of the outpouring of the Spirit in his meetings, and reports several conversions, both among Romanists and Protestants.

RESOLUTIONS OF KEOKUK PRESBYTERY, IOWA.

The following communications from the Rev. James Thompson, one of the Society's agents in the West, will be read with interest. Romanists have surveyed the West, and sought by multiplying their numbers and institutions at its principal points to control it at last, and it is gratifying to know that the Protestants there appreciate our labors, and are ready to coöperate with us in the maintenance and propagation of a pure Christianity. If every ecclesiastical body in our land would take up the subject of Romanism, and have an able sermon upon it, preached in all of their pulpits at least once in every year, a most effectual barrier, we are persuaded, would be erected against its progress—and funds would be liberally contributed for the promotion of the objects which the Society aims to effect. We will hope that our western brethren will bear in mind the suggestion of the second resolution of the Keokuk Presbytery, and allow us to hear from them again in regard to it. But to the letter:

"DEAR BROTHER,—Since my last monthly report, I have spent the time on ground almost entirely untrodden by any agent of the Society. I was in hopes that I should receive directions at Galena, as to what course I should pursue in this distant part of the field. But in the absence of such directions, I have been governed by the counsels of brethren on the ground, and my own judgment. I had not thought seriously of going up the River of rivers until I came to Galena and Dubuke. There the brethren were of opinion that I ought, by all means, to make at least a flying tour to St. Paul, and spread out the claims of the Society; so that it may take its place in the minds of those who are laying the foundations in that very interesting portion of our territory. It did not require much persuasion to induce me to go, as I have desired to make such a tour for some time. I only regretted, when there, that a sense of duty to the Society constrained me to limit my stay to so short a period. That is decidedly the most picturesque and de-

lightful portion of our territory I have yet seen in a state of nature. I do not wonder that the *natives* grudge to leave their fathers' graves.

"St. Paul is filling up with, apparently, enterprising people, with great rapidity; as is also the surrounding country. Four years ago there were but a few families there; now there are four thousand inhabitants in St. Paul, and two thousand in St. Anthony; and other places around have grown in like proportion. The 'Man of Sin,' already has a pretty strong hold in many of these points. Some of them are claimed by prior occupancy, as for example, Prairie du Chien, where they number yet more than half the population, and where there is no organized Protestant influence, I was told, except a small Methodist Church. I feel very strongly inclined to throw myself into the breach in that new land as a Protestant minister, old, as I am, and aid once more in laying the foundations in a new country. I spent but one Sabbath in that region, and the heat was so oppressive at St. Paul that it had like to have overcome me.

"I was pleased, however, to see the interest manifested in regard to our Society. I lectured in the Presbyterian Church in St. Paul in the morning, in the Baptist Church in the afternoon, and in the Protestant Methodist Church at night. These all have good houses of worship, and are supplied with an active pious ministry, who say our Society shall have a place in their benefactions. Indeed, I find no difficulty any where in eliciting good wishes in our behalf, and promises also for the future.

"The Presbytery adopted the following Preamble and Resolutions, after permitting me to address them, and then ordered them to be forwarded as an overture to the Synod, viz:

"'Whereas the secret intrigues of the Man of Sin in this country, have, to some extent been thrown off within the last five years; partly, doubtless, because the Jesuitical managers have been driven out of their hiding places by the labors of such brethren as Brownlee, Murray, Dowling and others; and new developements of a very marked character in the Romish Church have been made, viz. An extraordinary increase of Mariolatry; the revival of the infamous traffic in false and base miracles; an extensive revival of the spirit of intolerance and persecution; together with a manifestly concerted attempt to get possession of the education of the youth of this nation.

"'And, whereas, coincident with this new developement of arrogance and presumption on the part of Romanists, there are gross departures from propriety on the part of many worldly men, encouraging these Romish absurdities, even to the extent of unnaturally constraining their own children to go to their schools, and conform to these absurd ceremonies, for the sake of the favor of this Man of Sin. Therefore—

"'Resolved, 1st.—That we regard the organization and operations of the American and Foreign Christian Union as specially timely and important;

and we do cordially commend it to the confidence and patronage of the churches under our care, and to the Christian community.

"'Resolved, 2nd—That it be considered important that all the brethren in the ministry should preach on the subject of Romanism at least once a year; taking special pains to inform themselves on this subject, and do what they can to circulate the publications of the American and Foreign Christian Union; and in *all other suitable* ways promote the interests of Protestantism in this country.' "Your brother in the Gospel,

"JAMES THOMPSON."

LECTURES TO ROMANISTS AT NEWARK, N. J.

In the course of the last month Patrick J. Leo, one of the Missionaries of the Society, gave a series of excellent lectures on Romanism, in Newark, N. J. We are happy to say that they have been highly appreciated by our Protestant friends in that city, and we cannot but believe that good has been done to Romanists. The lectures and the lecturer were introduced to the people of Newark, if we may so speak, by a preliminary discourse on the Growth and Decline of Romanism in Ireland. This discourse, or lecture, was delivered in a new and large Methodist Church, on the last Sabbath evening in November, to a very crowded and greatly interested audience. This opened the way for the first of the series of lectures to Romanists, which was delivered in a public hall on the succeeding Tuesday evening. The subject was the doctrine of Auricular Confession. A lecture on *Transubstantiation* followed, and the others in order. Many people could not gain access to them—such was the desire to hear.

We are sorry to say that at the first lecture there was a strong disposition manifested by certain Irish Romanists to make a disturbance, and even to do acts of violence. Notwithstanding the kind and conciliatory manner of the lecturer, which ought to have commanded their respectful attention, he was frequently and rudely interrupted. And at the second lecture it was owing solely to the interposition of the Mayor and a strong display of police, that there was not serious trouble. We wonder at the folly of these people, and still more at the folly of their priests and their newly appointed Bishop, the Rev. Dr. Bailey, who ought to know that *freedom of discussion* is a right which an American will never surrender. If our Irish Romanists do not like to hear the tenets of their Church controverted by Protestants, let them stay away from the place. Why should they go there to make a disturbance? No Protestant, so far

as we know, is disposed to go into their meetings and disturb them, even when Archbishop Hughes, Mc Master, Darcy Mc Gee, Brownson, Robinson, and others undertake to misrepresent and revile Protestantism. Protestants have too great a sense of propriety to do this. Then let Romanists be taught, by those who affect to be their spiritual guides, their duty in this respect. We tell them that a proper regard for the interest, as well as the honor, of their Church demands this at their hands. This determination to prevent free discussion, wherever they think they can do so, must be renounced. These people must learn,—their priests must learn it,—that they are not in Ireland. All attempts at violence must and will be put down, and the sooner the Romish Hierarchy understand this matter, and begin to instruct their people in regard to it, the better it will be for all—and for none more than themselves.

We shall speak more fully of these lectures in our next number.

Foreign Field.

SOUTH AMERICA.

Since our last number was issued we have received interesting letters from our brethren laboring at Rio de Janeiro and Valparaiso. At the latter the Rev. Mr. Williams is encouraged in his efforts to establish a school for lads and young men.

HAYTI.

We have received two interesting communications from our Missionary in Hayti, but at too late an hour for the present number of our Magazine. We shall give the contents of them in our next.

IRELAND.

Just as we are going to press we have received letters from the Rev. Alexander King, which we are compelled to defer, only adding that he was, at the date of his last, on a preaching and lecturing tour in the western part of the island.

ITALY.

We have encouraging news respecting the work in Piedmont.

The Rev. Charles W. Baird, after receiving ordination at the hands of the Presbytery of New Brunswick, N. J. in October, re-

turned to Rome, where he arrived on the 5th of November, and has recommenced his labors as Chaplain to the American Embassy.

CANADA.

The good work advances in Canada, but our friends of the French Canadian Missionary Society have met with a great loss in the death of the Rev. Mr. Vernier, one of their excellent Missionaries, who had much to do with the Institution at Pointe aux Trembles. Mr. V. was sent to France and Switzerland last summer, as the Rev. Dr Wilkes mentioned in his letter, published in our last number, to find French Missionaries for the work in Canada. In this mission he was so far successful as to find four brethren, three of whom could come with him on his return voyage. Mr. Vernier took passage at Liverpool, in the ship *Annie Jane*, with the young Missionaries, Messrs. Ami, Kempt, and Cornu, just alluded to, for the port of Quebec. The vessel was driven, in a storm, on one of the islands on the western coast of Scotland, and was wrecked. Mr. Vernier and Mr. and Mrs. Kempt and their two children were lost, but Messrs. Ami and Cornu were saved.

The account which one of these brethren (Mr. Ami) has given of the dreadful catastrophe is a most affecting one. We quote from it but one sentence in relation to the last moments of Mr. V. It is this: "Our dear brother Vernier, now nearing his last, and being no longer, I might say, of this world, was praying, but with a countenance resigned, calm and smiling, as if he was conversing with Jesus, his dear Saviour, to whom he had consecrated his life."

We deeply sympathize with our brethren of the French Canadian Missionary Society in the great loss which they have sustained, for Mr. Vernier was no ordinary man. It will not be easy to supply his place in the Missionary work in Canada; but the Saviour is great and He can and will carry on His own glorious work, and fulfil all, His plans. Blessed be His name, we may confide all the interests of His cause, as well as our own souls, to His hands. There we must rest.

FRANCE.

Having given two interesting communications from France in the former part of this number, we must reserve several valuable letters (just received) from our friends in Paris, belonging to both the Evangelical Societies of that country; contenting ourselves, for the present, with stating that they are prosecuting, with steadfastness and

much encouragement, the work of evangelization, amid many trials. Hope is entertained that better times are at hand. The Emperor has received a deputation from the Baptist brethren with kindness, and shown a determination to see that the cause of their complaints shall be removed. But of this we shall speak more fully in our next, as well as of an interesting trial before the *Court of Cassation*, which will probably be terminated by that time.

THE CRUSADER.

This is the title of a new and able paper, originated and conducted by a band of Italian exiles residing in the city of New-York. Signor Secchi de Casali is the editor; and Father Gavazzi and other talented gentlemen, whom the double despotism of the prince and the priest has driven from the fairest but most oppressed country in Europe, are engaged as regular contributors. We have read the numbers of this paper which have appeared, with deepest interest, and most heartily wish that it may have a very extensive circulation.* It will probably be found rather too severe in its denunciations of the Romish Hierarchy, and of the system of Popery, to suit some of our Protestants, who are but very imperfectly acquainted with the wiles of Rome, and her deadly hostility to all true freedom and every interest of true Christianity. But its severity consists only in its faithful exhibitions of the real nature of the *system of Popery*, and of the character of its worldly, ambitious, artful, and grasping Hierarchy. It is high time that our American Protestants should be better acquainted with both. The CRUSADER is just the paper, and its conductors the men, to impart unto them that knowledge.

View of Public Affairs.

On the 5th ultimo Congress convened and organized. There was a large attendance of the members of each House. The day following, the Annual Message of the President was laid before both Houses, and, we may almost say, before the nation, for it was delivered to the editors of the newspapers published at all the great centres of intelli-

* The price of the CRUSADER is $2.50 for subscribers in the city of New-York, and $2 for those residing in other parts of the United States.

gence and influence throughout the country, within an hour after its presentation to Congress.

This document, which must always be an important one, from the fact that it lays before the nation the views of the Administration on all the leading measures of the country, was rendered more so than common, because it was the first Message of President Pierce. It has, therefore, been read everywhere with great eagerness by men of all parties. We probably hazard nothing in saying, that it has given as great satisfaction as can reasonably be expected from such a paper. The spirit is pacific on all questions which concern our relations as a people with the other nations; whilst its recommendations and suggestions are made in a becoming manner. On the whole, it will be regarded with kindness, and even with favor, by the "moderate men" of all parties. Its tone is decidedly conciliatory and eminently patriotic.

We have been greatly pleased to see that the President expresses himself so clearly and properly on the subject of religious liberty, in the following sentences:—"*Recognizing the wisdom of the broad principle of absolute religious toleration proclaimed in our fundamental law, and rejoicing in the benign influence which it has exerted upon our social and political condition, I should shrink from a clear duty did I fail to express my deepest conviction, that we can place no secure reliance upon any apparent progress if it be not sustained by national integrity, resting upon the great truths affirmed and illustrated by divine revelation.*"

Both Houses have entered upon the business of the session, although as usual, not much is likely to be accomplished until the "holidays" have passed away. It is the privilege as well as the duty of every Christian citizen very fervently and very frequently to beseech the All-wise Ruler of the Nations to guide them in their deliberations, that those acts and laws may be passed, and those things done, which will advance the best interests of our country and of the kingdom of our Lord. Some very important questions must come before Congress during its present session. We are inclined to believe that there is a larger number of able men in both Houses than there has been for some time. It is delightful to learn from the Message, that the relations subsisting between our Government and those of other nations are so generally on a most amicable footing. May they ever continue to be such!

From the Old World we learn that the Turks having crossed the Danube, and gained several victories,—though on a small scale,—

deemed it prudent to re-cross that river, and take their positions in Roumelia for the winter. This was to be expected; for the season is over for making a campaign in the low, level, alluvial valley of the Danube. But little can be done in a country so unfavorable for the manœuvering of large armies, with heavy ordnance, until winter passes away. What changes Diplomacy or other causes may effect in the dispositions and purposes of the rulers of the belligerent nations, and those who have engaged to stand by one of them, God only knows. In the meanwhile the Russians will hold the provinces of Moldavia and Wallachia. We may all pray that God would be pleased to prevent the renewal of the struggle in the spring; and, if it should occur, that the war may not be of long duration, and the issue be for the furtherance of the glorious Gospel.

Movements of Rome.

In our last number we gave an account of the ceremonies which took place in the Cathedral of St. Patrick, New-York, at the consecration of three new Roman Catholic Bishops on the last Sabbath of October. There was no little parade in Brooklyn, Long Island, and Newark, N. J. when Drs. Laughlin and Bailey took possession of their respective sees. It was a novel spectacle to the inhabitants of those cities, in which there are still some remains of Puritanism, to see Romish processions in the streets, the carrying of crosses, banners, &c. and the marching of the white-robed priest, altar-boys, &c. &c. Those who had been in Papal countries were vividly reminded of what they had seen abroad, in Naples, in Rome, in Milan, in Vienna, or in Mexico, and South America. The scene was indeed a strange one, and many were led to inquire, "Where are we? and to what are we coming?" Rome has now, or soon will have, an effective staff of more than forty bishops and archbishops in these United States.

But let us not suppose that all this display, or even this parceling out of our great country into Bishoprics, is going to give Rome an immediate ascendancy. Let Protestants do their duty, and they have nothing to fear. It will require something more than all this parade and this stretching the wand of her ecclesiastical authority over them, to make this people Roman Catholic.

Monsignor Bedini is quite active among us in laying the corner-stone of churches and consecrating bishops. A few weeks ago he officiated at the laying of the corner-stone of a new church at Manhattanville, New-York. On that occasion the inscription on the stone sets forth that Monsignor Bedini, *Archbishop of Thebes* (we should like to know whether it is Thebes in Upper Egypt, or Thebes in Beotia,) is *Nuncio Extraordinary* to the United States! When he first came, it was said that he was *en route* for Brazil, to which country he was sent as the Pope's Nuncio; but that in this country he was merely a deputy or commissioner to settle some questions pertaining to the affairs of the Roman Catholic Church. The truth is coming out at last.

The affair of the Roman Catholic "Bishop's oath," has continued to excite some attention. Father Gavazzi is confident that the Bishops consecrated in St. Patrick's Cathedral did take the *old oath*, if not in public at least in private. Archbishop Hughes has not responded to the demand of "Nemo," in the *New-York Daily Times*, nor to that of "Aliquis," in the *Journal of Commerce*, to come out and state what was really done. His Grace is a prudent man, at least for once.

An anonymous friend in Hartford, Connecticut, calls attention to the fact that in the Pontifical of Clement VIII. published at Rome in 1595, the word "*persequar*," was substituted for "*prosequar*," which had formerly been used, (see Hales' "*Primitive Church of the British Isles*," London, 1819, page 52,) and why was this? It would seem that the Latin verb *prosequar* was not considered strong enough to indicate the duty of the juring Bishops in regard to the "heresy" of Protestantism, which had become so widely diffused towards the end of the Sixteenth Century! And yet there are apologists for Rome who will tell us that the word "*persequar*," in the Bishop's oath, only means to "*pursue*—with kind efforts to convert and save, nothing more—for Rome never persecutes any body!" This language may serve to wheedle ambitious and ignorant politicians. Rome knows better. A correspondent of the *Journal of Commerce*, writing from Baltimore, justly says, that it matters little whether the Romish bishops take the "old oath," or the "new," for they swear in both to obey, and carry into effect all the decisions of the Councils of the Fathers, &c. which is quite sufficient to bind them to "persecute heretics, schismatics," &c. We are entirely of his opinion, for Rome

may appear to change the oath for her bishops in this country, but it is only to throw dust in men's eyes.

It appears that the struggle for the Public School Fund in Pennsylvania is to be renewed by Rome. In view of this we are glad to see that the Board of Directors of the Public Schools of the Fourth Section, in Philadelphia, have adopted unanimously, and published to the world, a Preamble and Resolutions, from which we give the following, as containing the gist of the whole:

"Whereas, we have reason to believe that an effort will be made in the next Legislature of the State of Pennsylvania to divide the School Fund for sectarian purposes, as such effort was made in New-York and elsewhere and failed, and as we believe will fail here; and, whereas, we are at the head of the school direction of the Fourth Section of the First School District of Pennsylvania, and believe that we should be derelict in our duties to the present generation, and treacherous to the well being of future generations, did we not sound the alarm; therefore, be it

"Resolved, That a division of the School Fund would be anti-republican, inasmuch as, under the liberal Constitution of the Commonwealth of the State of Pennsylvania, no sect is recognised; and as such division would lead to new demands for other divisions, until our public schools would become private schools of the strictest sectarian character.

"Resolved, That such a division would ultimately lead to the worst results, because the youth, by such marked educational division and consequent separation from each other while the mind is most impressible, would grow up to manhood with contempt for each other's religious belief, and hatred of each other, and the inevitable result would be confusion, religious broils, bloodshed, State and National commotions, and intestine war.

"Resolved, That we will ever insist on the reading of the Bible, without note or comment, in our public schools, because, First—we believe it to be the Word of God, and Second—because we know that such is the will of the vast majority of the Commonwealth."

Juvenile Department.

DIALOGUE No. 10.

BETWEEN A FATHER AND HIS SONS, EDWARD AND WILLIAM.

Father. Well, my dear children, I hope that you are ready for another conversation about France.

Willie. Yes dear Father; but I began to fear that we should never have another, it is so long since our last.

Father. It is indeed nearly two months; but you know the causes which prevented our having our conversation at the usual time. But let us now begin. Let us see: where did we end?

Eddie. You gave us some account in the last conversation of the "*Albigenses,*" and the "*Poor Men of Lyons.*"

Father. That is true. Well, you may remember that Peter Waldo's followers, after their master had been driven from Lyons by persecution, were themselves compelled to fly from that city—that is those of them that escaped death by imprisonment and other ways.

Eddie. And where did they fly to? For there was no Protestant country near to them, like Switzerland, England, Holland and Germany, in those days, to which they might go.

Father. They fled to the Waldenses—to the people from whom it is believed that Peter Waldo came—who lived in the Alps, partly in France, partly in Italy

Willie. Why Father, I thought that the Waldenses live in Italy.

Father. That is true of the Waldenses of the present time; as you heard the Rev. Dr. Revel, the Moderator of their Synod, say when he was with us last June.

Eddie. I think that I have heard that there were very many Waldenses in the Middle Ages in the valleys which lie in the western side of the Alps, and within the territory of France.

Father. That was so, my dear Eddie; but persecution extirpated them from the French soil. Howbeit, some of the kings of France (after that country came under their sway) were disposed to be the friends and protectors of these poor people. For instance, Louis XII. having learned the character of these excellent people, refused to allow them to be persecuted within his kingdom. On one occasion, he said to his courtiers, "*They* (these Waldenses) *are better Christians than we are.*"

Eddie. Were there any Waldenses in the French Alps when the Reformation began?

Father. O yes, and long afterwards. It was only in the reign of Louis XIV. that all their little congregations were broken up, and their extirpation completed. Indeed, the celebrated Felix Neff found, in the High Alps, where he labored at the distance of twenty or thirty miles from the Italian Waldenses, some traces of the old Waldensian influence still lingering amid the deep valleys and gorges of that wonderful country.

Willie. Did the Reformation begin in France as soon as it did in Germany?

Father. No, my child; it had made a good deal of progress in Germany

and Switzerland, and also in Alsace and Lorraine (now a portion of France, but at that time they belonged to Germany, though lying west of the Rhine,) before it had gained any ground worth mentioning in *French* France, if I may so speak. The writings of Luther, Zuingle, and other German and Swiss Reformers penetrated into France, and circulated much in Paris, among the men of the University of that city, which was at that time the most renowned in the world.

Willie. But how could this be?

Father. The Reformers wrote mostly in *Latin*, and that language was not only read but also spoken by all the scholars of Europe. It was through the medium of that language that the doctrines of the Reformation, or the "new doctrines," as they were called, first gained access to the people of France. You will see from this fact that the Truth must have spread among the well informed and most influential classes at the outset, rather than among the common people. This is a fact of the greatest importance. For the Reformation in this way made progress in the beginning, among those who had most influence in the world, not only to promote but also to defend the movement. Many of the best minds in Italy, France, Switzerland, Germany, and other countries, embraced the "Doctrine of Luther," and the "Pretended Reform," as the Reformation was called by its enemies, before the meeting of the Diet of Spire in 1529, when the Reformers began to be called *Protestants*—from the *Protest against the errors of Rome* and the decisions of the Diet, which they made on that occasion.

Eddie. Who was king of France when the Reformation began in that country?

Father. Francis I. a cousin of Louis XII. was on the throne of that country. He was a man of more than ordinary acquirements for that age—a friend of letters and of literary men—and one would suppose that he would patronize the Reformation, or at least protect it. But he did not—though at first he seemed disposed to do so. In his reign several Protestants were burnt in Paris, at different places, after having been marched through the streets, like wild beasts, for the people to look at. It is just to say that many of the gentlemen of the University were greatly opposed to persecution, though some of the Doctors of Theology were in favor of this inhuman and unchristian mode of extirpating "*heresy*," as the new doctrine was called by the Romish Church.

Willie. Was not Calvin a *French* Protestant?

Father. Yes, dear Willie; but he was not one of the first to embrace the Reformation, he was too young when the movement began. He was born at Noyon, some fifty miles or more north of Paris, and was educated to be a lawyer. But whilst a student in the University of Paris he became acquainted with the true gospel from some literary friends who had embraced

it. Soon he gave up the law for the Gospel, and became one of the great expounders and defenders of the "Reformed Doctrine." One of the first things he did was to write a great work on Christianity, commonly called his "Commentaries," which he dedicated to the king of France. But he did not reside in France at that time, nor ever much after he embraced the Protestant Faith. He went to Ferrara in Italy, the Duchess of which was a Protestant and a cousin of Francis I. where he lived some two years, and thence went to Geneva in Switzerland, where he spent the rest of his days, with the exception of a short interval which he passed at Strasburg, a city then considered to be in Germany.

Eddie. I have heard that *Farel* was one of the earliest of the French Reformers.

Father. He was; but Le Fevre, his old Master, was the first man of distinction who embraced the doctrines of Luther and Zuingle. Farel was a bold and powerful preacher, and soon was compelled to fly from France to the city of Geneva, which was an independent city just beyond France, and on the edge of what is called Switzerland. There he labored for years, and in the country around—in *French Switzerland.* He prepared the way at Geneva for Calvin. He was a great preacher; Calvin was a great Doctor of Theology. Farel afterwards returned to France, and did much to spread the Reformation in Lyons, and other places in the southern part of that country. He was a wonderful man.

Willie. Did the Protestants in France continue to suffer persecution?

Father. Yes, during the reign of Francis I. and that of his son, Henry II. and the reigns of Henry's three sons, namely, Francis II. Charles IX. and Henry III. Through a period of about sixty years, the Protestants suffered more or less of persecution, and many were put to death during this long and dreadful period. And yet the number of Protestants continued to increase. The last three monarchs named were weak princes, and greatly under the influence of their Italian mother, the infamous Catharine de Medici, and the nuncios or ambassadors of the Popes. Some of the best blood of France was shed in those shocking times.

Eddie. I believe that the *Massacre of St. Bartholomew* occurred during the reign of one of these kings.

Father. Yes, it was in the reign of Charles IX. It began on the night of the 23d of August, 1572, and raged from midnight throughout the day following and several other days. Many of the most distinguished Protestant nobles and others were slain in Paris during those scenes. But we must speak of these events and many other things in our next Conversation.

Miscellaneous.

MENDI MISSION.—Mr. Brooks writes that he has become acquainted with a tribe of the Mendi nation, living back of the colony of Liberia, who observe the Chistian Sabbath. "By visiting that colony, for the purpose of trade, they have received and carried the custom of Sabbath keeping home with them, and now they say the whole tribe work six days and rest on the Sabbath. A violation of this rule is punished by fine. Two of this tribe have been with me a few days, from whom I learned these facts, and that the habit is so strong that neither of the men had missed their reckoning, although they had been travelling for many weeks among a Sabbath-breaking people."

THE UNITED PRESBYTERIAN CHURCH IN ENGLAND AND SCOTLAND.—The United Presbyterian Church consists of five hundred and four congregations, under the inspection of thirty-one presbyteries; four of these presbyteries are located in England, all the others are in Scotland. The number of members in full communion is set down at 151,200. After deducting the removals, by death or otherwise, the increase of members during the last year is 4,000. The various sums raised by the members and adherents during last year, for the maintenance of the Gospel ordinances among themselves, and also for missionary and benevolent objects at home and abroad, amount to £156,000, or about $725,000.

RELIGIOUS MATTERS IN TEXAS.—A correspondent writes us from Texas: There are now more than fifty newspapers published in this State. The demand for valuable books is increasing with astonishing rapidity. Our whole State is now beginning to be dotted over with Union Sunday Schools, and the Temperance cause is progressing. The emigrants here this season are of a valuable character. They seem desirous to settle in the vicinity of schools and churches; and in the selection of a proposed locality, the first question generally is in regard to the character of the community rather than the quality of the soil. The Roman Catholic diocese of Galveston embraces the whole State, and is governed by Bishop Odin. It contains thirty churches, twenty-five priests, six literary institutions, and a Roman Catholic population supposed to be 30,000. The Protestant statistics are as follows: Methodists, 12,000 communicants; Baptists, 8,000; Presbyterians, 6,000; Episcopalians, 1,000. In all there are 27,000 Protestant communicants in Evangelical churches, out of a population of three hundred thousand Protestants.

The journey through life is as Peter's walking on the water; and if Christ does not reach out his hand, we are every moment in danger of sinking.

LINES BY MILTON IN HIS OLD AGE.

Lately discovered, and first published in the recent Oxford edition of the poet's works.

I am old and blind!
Men point at me as smitten by God's frown,
Afflicted, and deserted of my mind—
Yet I am not cast down.

I am weak, yet strong—
I murmur not that I no longer see—
Poor, old and helpless, I the more belong,
Father supreme! to Thee!

O merciful One
When men are farthest, then Thou art most near;
When friends pass by—my weakness shun—
Thy chariot I hear.

Thy glorious face
Is leaning towards me—and its holy light
Shines in upon my lonely dwelling place,
And there is no more night.

On my bended knee
I recognize thy purpose clearly shown—
My vision thou hast dimmed that I may see
Thyself, Thyself alone.

I have nought to fear;
This darkness is the shadow of thy wing—
Beneath it I am almost sacred—here
Can come no evil thing.

Oh! I seem to stand
Trembling where foot of mortal ne'er hath been,
Wrapped in the radiance of Thy sinless land,
Which eye hath never seen.

Visions come and go—
Shapes of resplendent beauty round me throng—
From angels lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless eyes,
When airs from Paradise refresh my brow,
The earth in darkness lies.

In a purer clime
My being fills with rapture—waves of thought
Roll in upon my spirit—strains sublime
Break over me unsought!

Give me now my lyre!
I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire
Lit by no skill of mine.

LECTURES OF FATHER GAVAZZI.

M. W. Dodd has published in a handsome volume of nearly 400 pages the only authorized and complete edition of Father Gavazzi's Lectures, that has yet appeared. Every page has been submitted to the author's revision. The book contains twenty lectures, and embraces every important statement and argument of the interesting and powerful addresses which this extraordinary man has delivered since his arrival among us. The work challenges a serious and most earnest perusal from every true patriot as well as Christian in our land. We hope it will have a very wide circulation. Our Board has made an arrangement with Mr. Dodd, by which they are enabled to sell an edition of this work, printed on good paper and neatly done up in paper covers, at fifty cents per single copy. Whilst Mr. Dodd will sell an edition of the work printed on fine paper and bound in cloth, for 75 cents. We earnestly recommend both editions to our readers. Let them consult their respective tastes and means, and get the book as soon as they can, and then read it and circulate it. It will do much to make all who peruse it better acquainted with Romanism, and the evils which flow from it. Orders for the Society's edition may be addressed to Mr. Edward Vernon, at the Society's Depository, No. 17 Beekman-street,

New-York. A liberal discount will be made to those who purchase to sell again, or for gratuitous distribution.

NEW PROTESTANT PAPERS.—Two new papers have just been commenced, whose avowed object is to oppose the errors and aggressions of Romanism: one, THE PROTESTANT ADVOCATE, is published in New-York, the other: THE INTERPRETER, at New Orleans. This is one of the "Signs of the Times" which give us hope. We will speak of both these papers in our next, as well as some secular papers, such as the *Tribune* of Detroit and the *Tribune* of Providence, Rhode Island, which render effective aid to the cause of truth.

Notices of Books.

NOTES ON THE PARABLES OF OUR LORD, by R. C. Trench. New-York, D. Appleton & Co. 200 Broadway.

NOTES ON THE MIRACLES, by the same.

The latter of these volumes we have been in the habit of using for frequent reference, and with increasing appreciation of its great value. The same general process of investigation is carried out in both works; consisting first of a series of introductory essays on the leading principles involved in the subject; followed by a particular examination of the several incidents to which these principles are to be applied. This method affords abundant room for the exercise of those qualities which distinguish this talented author; considerable elasticity of imagination, with rare argumentative strength. But a more estimable characteristic of these works is their eclectic nature; combining the opinions of the leading schools and teachers on the topics refered to, and comparing and judging of their positions in a spirit of intelligent and Biblical criticism. Rabbinical, patristic, and modern authorities are collected, often with amusing diversity, in these notes, but generally subjected to a judicious and sober analysis before they are dismissed As a whole, we know of nothing in the shape of commentary on the Parables and Miracles of our Lord, which we can commend with more confidence, as calculated to elucidate, and add interest to those important portions of the Gospel history.

EDGAR CLIFTON, OR RIGHT AND WRONG. A Story of School Life, by C. Adams. D. Appleton & Co.

We glanced over this little book some weeks since at the house of a friend, and were struck with its merit, as an instructive and interesting lesson of principle and duty for the young. Its spirit is truly Christian, while inculcating ordinary virtues; and we are sure will meet with the approval of every parent who is in search of such reading for his family.

A MEMOIR OF RICHARD WILLIAMS, SURGEON.—This interesting volume is from the pen of the Rev. Dr. Hamilton, of London, and is published by R. Carter & Brothers.

This devoted Christian was one of those excellent men who perished in Terra del Fuego in the winter of 1850-51, in the attempt to introduce Christianity into Patagonia. This book will be read with intense, and even painful interest. Dr. Williams was no common Christian. Whilst we may deplore the want of judgment displayed in choosing such a field for their missionary labors, no one can fail to admire the simple faith and ardent zeal of the men who embarked in that unfortunate enterprize.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th DECEMBER, 1853.

MAINE.

Portland, Free St. Bapt. Ch. Byron Greenough in part L. M. $10. A Lady $1. . 11 00
2d Cong. Ch. to make Rev. John J. Carruthers, D. D. and Geo. Lord, L. M's. 60 03
3rd Cong. Church. to make Rev. William T. Dwight, D. D. and Joseph Libbey, L. M's. 68 10
State-street Cong. Ch. to make Rev. Hugh S. Carpenter and Hezekiah Packard, L. M's. 85 31

NEW-HAMPSHIRE.

Dublin, Mrs. Lucy Dearbon, in full of Samuel F. Mathews, L. M. 26 00
Chester, Cong. Ch. to make John W. Noyes, L. M. 30 00
Hampstead, Socy. by Rev. J. M. C. Bartley, 20 00

VERMONT.

Montpelier, Porter Perren to make Mrs. S. T. Nye, L. M. 30 00

MASSACHUSETTS.

Norton, L. M. Wheaton in full of L. M. for Mrs. Emma F. Chapin. 15 00
Teacher and pupils of Wheaton Female Seminary to make Miss Anna N. Smith and Miss Kate Akin, L. M's. . 60 00
Trin. Cong. Ch. in full of L. M. for Rev. Franklin Holmes and Christopher Comstock. 50 75
Hadley, General Benevolent Society of 1st Parish. 16 25
North Amherst, Cong. Ch. to make Daniel Dickinson, Esq. L. M. 35 00
Harvard, Meth. Epis. Ch. Mrs. Jemima Barnard in full to make herself L. M. $25; Miss Mary Barnard, $1. . . . . 26 00
Georgetown, Cong. Ch. 94 38
Groveland. Cong. Ch. in part to make Rev. Daniel W. Pickard, L. M. 17 12
Fitchburg, Cal. Cong. Ch. to make Rev. G. B. Wilcox, L. M. 42 13
Salisbury, Union Evan. Cong. Ch. . . . 9 36
Lunenburg, Evan. Cong. Ch. 13 50
Templeton, A. H. Merriam, ... 1 00
Enfield, Benevolent Socy. 50 00
Brookline, Harvard Ch. 48 80
Topsfield, Cong. Ch. 22 18
West Duxbury, A. Friend. 1 00
Chelsea, Winnisimmet Ch. 156 17
Norwich, Cong. Ch. to make Rev. John R. Miller, L. M. 30 00
West Hampton, Cong. Ch. 21 87
Holyoke, 2d Cong. Ch. 17 22
Bapt Ch. 7 97
So. Reading, Cong. Ch to make Dea. Aaron Bryant, L. M. 33 03
Haverhill, Centre Cong. Ch. 23 70
Berkshire, not received.

RHODE ISLAND.

Providence, Mrs. A C. Chapin. . . . 5 00

CONNECTICUT.

New London, Mrs. Cleveland, per William H. Richards, ... 7 00
Deep River, Mite Socy. in Cong. Ch. per Alexis Pratt, ... 11 00
Colchester, 1st Cong. Society, ... 48 66
New Haven, South Cong. Ch. 104 00
College-str. Church Sabbath School, (3 months.) 24 56
Yale College Church, Rev. Jeremiah Day, D. D. 30 00
Guilford, 1st Cong. Society, ... 25 53
Madison, 1st Cong. Society, ... 32 00
Thompson, Wm. Sheridan, ... 5 00

NEW-YORK.

North Pitcher, Cong. Ch. and Society, $14; Rev. P. Field and Family, $6, . . . 20 00
Sing Sing, Presb. Ch. 65 00
Camden, Union Cong. Ch. to make H. H. Morgan a L. M. 30 45
N. Y. City, Miss Isabella Johnston to make herself L. M. 15 00
Hopewell, R. D. Ch. Rev. Polhemus, . . . 78 25
Maine, Maine Missionary Inqy. Socy. . . 3 00
The Elms, George Barnes for 1854, . . . 5 00
Utica, Mrs. C. H. Williams, ... 20 00
Hampton, Cong. Ch. 20 12
M. E. Church, ... 1 87
Dansville, M. E. Ch. 12 83
Cong. Ch. in part, ... 3 49
Orville, Presb. Ch. 3 81
Fayetteville, Presb. Ch. in part and in full of L. M. for Rev. Lewis H. Reid. . 6 52
Brooklyn, R. D. Ch. on Brooklyn Heights, 175 47
N. Y. City, R. D. Ch. Market-st. . . . 111 55
Synod of the R. D. Ch. of the U. S. per Dr. De Witt for the Waldenses, 400 00
Troy, John T. McCoun. 1 00
Harlem, Presb. Ch. Rev. E. H. Gillett, on Thanksgiving day, ... 15 00
Wilson, R. C. Holmes, ... 4 00

NEW-JERSEY.

Newark, German P. Ch. Monthly Concert, 3 00
Newark, 1st & 2d Presb. Chs. in full of L. M. for Rev. S. Osmond, ... 16 00
Plainfield, Union Meeting of M. E. Ch. $22 07; Presb. Ch. in part $15 50; Ira Prudden, $5, to make Ephraim Coriell L. M. 42 57
Pemberton and Mt. Holly, in part for the L. M. of Mrs. E. Weed, ... 25 12
Newton, Presb. Ch. to make Mrs. Diana Shafer, L. M. 39 15
Oxford, Presb. Ch. (O. S.) in part for L. M. 7 37
Belvidere, Presb. Ch. (N. S.) 14 62
Camptown, Rev. A. B. Taylor, ... 5 00
Woodbridge, 2d Presb. Ch. 12 02

PENNSYLVANIA.

Washington, Mrs. Henry Wilson, . . . 5 00
Octorara. Presb. Ch. (O. S.) in part of L. M. for Rev Mr. Crowell, ... 25 20
Greensburg, Presb. Ch. 15 18
M. E. Ch. 19 00
McKeesport, M. E. Church of which $30 to make Rev. Wm. Cooper L. M. . . 43 27

Presb. Ch. of which $30 to make Dr. Nathl. West, L. M. 31 70

MARYLAND.

Baltimore, Ladies Evan. Asso. from Mrs. Davidson, ... 10 00

VIRGINIA.

Wellsburgh Meth. E. Ch. Disciples Ch. and Presb. Ch. united. 19 51

NORTH CAROLINA.

Frederick City, German Refd. Ch. per G. W. Welkey, ... 25 62
Brick Church, German Ref. Ch. per G. W. Welkey, ... 26 38
Raleigh, Members of the M. E. Conference in part to make Bishop Paine, L. D. . 40 25
Collection in the Presb. Ch to make Rev. W. E. Pell, of the M. E. Ch. L. M. 36 06
Charles Dewey to make himself L.M. 30 00

GEORGIA.

Athens, Young L. G. Harris to make himself a L. M. 30 00

KENTUCKY.

Louisville, Mrs. W. F. Petitt, bal. of L. M. for Master Arthur Petitt $20; Rev. D. Welburn $5; E. L. Huffman $5; W. Kendrick $10; S. Cassedy in part L. M. $20; Hon. W. F. Petitt in full of L. M. $20; B. Rankin $3. . . . . 83 00

ILLINOIS.

Chicago, ... 7 00
Freeport, Bapt. Ch. 3 50
1st Presb. Ch. 15 46
2d Presb. Ch. 3 25
Belvidere, Meth. Ch. 2 60
1st Presb. Ch. in full of L. M. for Rev. Chas. Fanning, ... 27 47
Rockford, 2d Cong. Ch. 33 00
Lacon, Presb. Ch. 34 10

INDIANA.

Hanover, Rev. W. W. Harsha by Rev. Hugh Blair, ... 21 00

OHIO.

Steubenville, South-st. M. E. Ch. to make Rev. C. A. Holmes L. M. 30 00
Hamlin Chapel, M. E. Ch. . . . 8 90
Prot. Epis. Ch. 12 00
Zenia, 1st Presb. Ch. Add. 1 00
Lane Seminary Presb. Ch. . . . 12 84
Walnut Hills, 1st Presb. Ch. (O. S.) . . 6 72
Cincinnati, Soule Chapel, M. E. Ch. South which makes Rev. L. D. Huston a L. M. 54 90
Welsh Meth. Calvinistic Ch. to make Rev. Howell Powell. L. M. 30 00
Hamilton, 1st Presb. Ch. which makes Cyrus Falconer, M. D. and Stephen E. Griffin L. M's. 60 16
Bapt. Ch. in part of L. M. for Rev. H. M. Richardson, ... 8 35
Wm. Derby, ... 50
Mrs. Hannah Reeder in part L. M. 5 00
Dayton, 3rd Presb. Ch. (N. S.) to make Rev. G. P. Tindall L. D. 112 20
Worcester, Presb. Ch. 8 00

CANADA.

Anonymous, by Rev. Joseph T. Cooper, 5 00

ERRATA.—J. L. Clubb $6, Washington, D. C. should have been in the September No. of the Magazine.—In October No. read Dea. B. Strickland and $30 for L. M. and $7 from others, making $37, from Berlin Vt.

One barrel of clothing per Worcester Steamboat.

ROME.—ITALY.

Subscriptions received in Rome (exclusive of those acknowledged in the March and May Nos. of this year,) for the support of the chapel of the American Legation in that city. Bowdoin Boston $5; Dennis Kimberly, New Haven, $10; Dr. Cutler, Boston, $20; B. C. Ward, Boston, $5; J. Seymour Kane, Rome, $9; H. S. Walcott, New-York, $7 44; Mr. Hoadley, New-York, $7 44; Wm. Brodie, Edinboro, $1; Mrs. J F. Seaman, $1; S. B. Stone, New-York, $5; H. C. Yeatman, Tenn. $5; Wm. Terrill, Geo. $5, Wm. F. Wheeler, $1; John L. Rogers, $5; Rev. Dr. Kidder, New-York, $1; Gov. H. Johnson, La. $3 07; Mrs. Eaton, Providence, $5; Chas. A. Mann, Utica, $5; T. W. Williams, N. L. $20; William H. Sumner, Boston, $5; Edward Brook, Boston, $10; Mrs. Helen Sharp, New-York, $5; J. S. Holmes, Boston, $5; Cunningham Drake, New-York. $5; Wm. Lortec, $1 86; S. D. Warren, $3 72: William Bucknell, Philadelphia, $14 88, Anonymous, $15 90.

CONTENTS.

The Year 1854.—Our Prospects, ... 1
Our Politicians and the Romanists, ... 2
France, ... 3
Central Evangelical Society of France, . . 7
St. Louis Church, Buffalo, and the Papal Nuncio, ... 9
What will the St. Louis Church do? . . 14
Mexico and the Jesuits, ... 16
The Work in Ireland, (with map.) 19
Resolutions of the North Carolina Conference, 23
Roman Catholic Schools in the City of New-York, ... 25
THE HOME FIELD, ... 28
THE FOREIGN FIELD, ... 34
VIEW OF PUBLIC AFFAIRS, ... 36
MOVEMENTS OF ROME, ... 38
JUVENILE DEPARTMENT, (Dialogue No. 10,) . 40
MISCELLANEOUS, ... 44
Lectures of Father Gavazzi, ... 45
Notices of Books, ... 46
Receipts, ... 47

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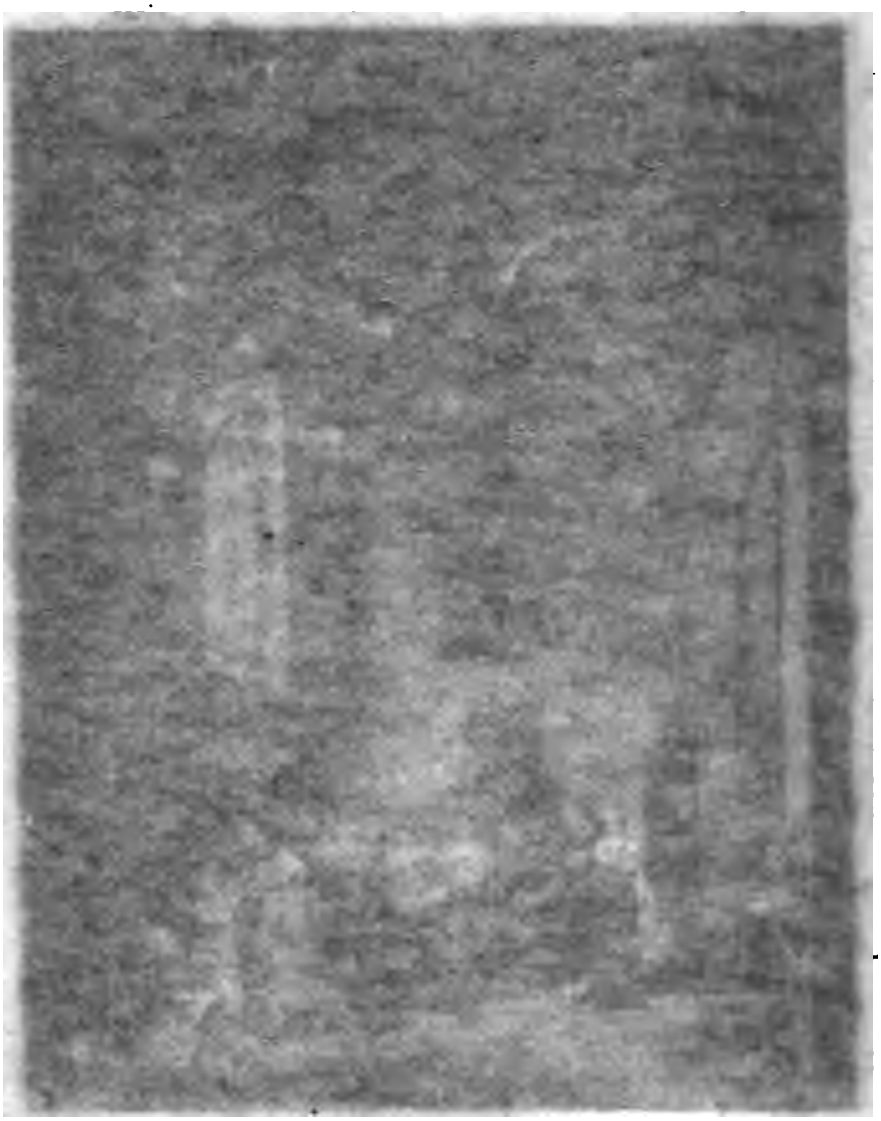

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. V. FEBRUARY, 1854. No. 2.

THE CONTENTS OF THE PRESENT NUMBER.

We endeavor to make every number of our Magazine interesting and instructive; but we think that the present will be found to be more so than ordinary. The letters from France, Piedmont, and other parts of our field are highly important. And so, too, are several of the articles of a general nature which we give on this occasion, such as those relating to *Liberty of Conscience*, *Roman Catholic Prayer-Meetings*, *Lectures to Romanists and Protestants*, etc.

The Board have recently voted $400 to the Evangelical Society of Belgium, $1000 to the Evangelical Society of Geneva, $1000 to the Waldensian Table, (for missions in Sardinia, of which Dr. Revel gives such an interesting account in his letter,) and $1000 to the Central Protestant Society of France, in addition to their usual grant to the Evangelical Society of Paris, for the support of fifteen missionaries. These grants show that the Board are enlarging their operations abroad, so far as the continent of Europe is concerned. They desire greatly to extend them in Ireland, Canada, and South America. They will certainly do so, if our friends and patrons will liberally and promptly give their support. Now is the time when their aid is greatly needed. We are in the midst of the winter, when the work, especially that of visiting from house to house, and reading and distributing the Sacred Scriptures, can be done with best advantage in many of the fields of our labor.

OUR PLATE, AND THE ORDER OF BENEDICTINES.

The Benedictines were the most ancient of all the Orders of the Roman Catholic Church. Their founder was St. Benedict of Norcia,

(a town in the States of the Church, some forty miles from Rome,) who was born in the year of our Lord, 480. This remarkable man, founded a monastery on Monte Cassino, in the neighborhood of Naples, and drew up a code of rules for its inmates. These rules were extensively adopted by the monasteries founded in Western Europe, for more than six hundred years. In process of time there were more than a dozen branches of the Benedictine Order, some of which became very celebrated, such as the Clugniacs, (from Clugny in Burgundy, France,) the Carthusians, the Cœlestines, the Cistercians, Bernardines, the Trappists,* etc. etc. In the 12th and 13th centuries arose the Orders of the Augustinians, the Carmelites, the Dominicans, and the Franciscans, and their many branches. And in the 16th century arose the last, most effective, and most dangerous of all the six great Orders, THE JESUITS! This powerful and unscrupulous Order was organized to meet and withstand the Reformation, and most dreadful has been the collision during three centuries.

Of all the Orders, the Benedictines have been, on the whole, the most useful and the most respected. In England they were called the *Black Friars*, from the color of their dress. They were the friends of knowledge, and cultivated literature to a far greater extent than most of the other Orders. Some of their monasteries, among which we may mention those of Monte Cassino, Monte Virgine, Valladolid, Montserrat, Fulda, Clugny and Moelk, became very celebrated. Among the learned men who belonged to their order we may name Alcuin (the founder of the University of Paris,) Anselm and the Venerable Bede. Augustin, who came to England in 596 to convert the heathen Saxons, and became the first Archbishop of Canterbury, was a Benedictine. Some of the "fathers" of this Order rendered most important service to the cause of letters in the middle ages, and in those immediately subsequent to the invention of the Art of Printing. The "Benedictine edition of the Fathers of the Christian Church" is still greatly esteemed, and in great demand.

It is matter of record that the Benedictine Fathers lived well, at least in many of the great monasteries. One would certainly infer as much from the appearance of things as indicated by the Plate

*There was a branch of the Benedictines in France that derived their name from the Valley of Fontevraud (in Poitou,) in which it took its rise. In this branch the *nuns* were the superiors, and the *monks* subject to them! This branch had fifty-seven monasteries in France, which were all suppressed in the Revolution of 1789.

which is given in this number—particularly during the season of Carnival. But "good living," in the sense of having a plenty of good things to eat and drink, was far from being confined to the "fathers" of the Benedictine Order. There are occasions when the Romish priests and nuns, even in our own country, do not disdain "good cheer," and actually give way, even on very sacred occasions (such as the consecration of a church, the reception of the veil, etc.) to enormous festivities.

Pope John XXII., who died in 1334, found, after exact inquiry, that since the rise of this Order, it had produced twenty-four popes, near two hundred cardinals, seven thousand archbishops, fifteen thousand bishops, fifteen thousand abbots, above four thousand saints, and had held upwards of thirty-seven thousand monasteries; and that as many as twenty emperors and ten empresses, forty-seven kings, fifty queens, twenty sons of emperors, forty-eight sons of kings, more than one hundred princesses, (daughters of emperors and kings,) besides dukes, marquises, earls, countesses innumerable had belonged to this Order.

ROMAN CATHOLIC PRAYERS FOR THE CONVERSION OF PROTESTANT COUNTRIES.

There is scarcely anything in the doings of Rome in these days which have more interested us than her Prayers for the Conversion of Protestant Nations. Many of our readers have doubtless read of the efforts of Father Ignatius, (the Rev. Mr. Spencer, a convert from English Puseyism to Romanism,) who has for many years been stirring up the Roman Catholics of Ireland, and those of France, and other countries on the continent, to offer up special prayer for the conversion of England to the Faith of Rome. The amiable and benevolent spirit of this scion of a noble English House has greatly interested all who have ever made his acquaintance. With great zeal and perseverance, united to great simplicity and meekness of manners, this remarkable man, now no longer young, still pursues this one great object of his life—that of securing the recovery of his native land from the Reformed to the Romish Doctrine. With him, *prayer* seems to be everything. The earnestness of discussion, and the strife of polemics, he leaves to Wiseman, and Newman, and John of Tuam, and such like Champions of Rome, and calls upon all who

will listen to his voice, to retire with him to the solitude of the closet, the cloister, and the sanctuary, and pray to God, or rather to the "Mother of God" (as Rome impiously styles the blessed mother of our Lord) and the Saints, for the Conversion of Old England. This one great subject presses day and night on his heart. For this he journeys and watches, and exhorts and prays—year after year. It is impossible not to respect such feelings and such a character, however much we may be convinced that erroneous views and motives have shed a disastrous influence on both.

But the man who has done most to institute and organize prayer, if we may be allowed the expression, among the Roman Catholics for the conversion of Protestant and other heretical countries to the Romish Faith, is the venerable Curate of the Church of St. Eustache, in the city of Paris. This remarkable man has actually founded an *Association for Prayer*, which ramifies over all France, and embraces many hundreds of thousands of people. Even so long as ten years ago, the members of this Association exceeded a million! Like Father Matthew, he furnishes a small medal to every member. The terms of membership are very simple. All that is required is to engage in a solemn manner to repeat one or more *Pater Nosters* (the Lord's Prayer) and the *Ave Maria*, (or Hail, Mary,) every day, with the *intention* that these prayers shall stand, in Heaven's account, in favor of the extension of Rome's dominion! If parents find that it is at any time irksome or inconvenient to offer up these prayers, they can engage their children to say them, and this will have the desired efficacy!

A few years ago, when in Paris, we went one Sabbath night to the Church of St. Eustache to hear the worthy old curate preach, and to be a witness of the service of prayer which every Sabbath night follows the sermon. On that occasion the sermon was on Repentance as a preparation for Easter, which was near at hand. The discourse contained many good things—such as no evangelical Protestant could object to. Towards its close, however, the doctrine of Penance was dragged in, as usual with Roman Catholic preachers, to the great detriment of the Truth contained in the other parts.

The sermon being finished, the benevolent old preacher gave notice to the congregation that there would be a season of prayer, after an interval of a few minutes granted for the purpose of allowing those to retire who were unwilling or unable to remain longer.

After all was quiet, he arose in the pulpit and stated to the five or six hundred people who staid, the subjects of prayer for the occasion.

And first of all, he said that he desired their prayers for five or six hundred young people of the Parish (which embraces some 36,000 inhabitants!) who, he said, were very giddy and thoughtless. "It is true," said he, "that they do not ask your prayers, poor things, but nevertheless they greatly need them." In the next place, he requested their prayers in behalf of a young man who was present, that had been very profligate, but now desired to abandon his sinful ways. He read a portion of a letter which he had received from this young man, which was certainly a singular rhapsody, but contained here and there some ideas which showed a desire for instruction in regard to religious things. And then the venerable Curate asked the prayers of the congregation for eighty poor people, and forty-three sick persons of the parish—some of them near unto death. He also asked their prayers for twenty-three Protestants and seventeen Jews. After that he went on to ask their prayers for Spain, poor, distracted Spain,—formerly at the head of the Catholic world, but now in a sad and almost ruined condition. "We are called on," said he, "by the Encyclical letter of his Holiness, the Pope, to pray for Spain." "And finally," he added, "do not forget England and Russia." I expected that he would bring in the United States, but he did not that night. The Sabbath evening previous, he spoke at some length about *England*, and said that he had good news to tell of that country—namely, "that twenty-two ministers of the Anglican, or Established Church, had their faces turned Romeward."

After having announced these general subjects of prayer, he descended from the pulpit, repaired to the altar, went through the service of the mass, and then kneeled down before the altar, and remained in that position about twenty minutes, engaged no doubt in prayer; the congregation, in the meanwhile stood up, and, following the Choir, chaunted the Psalms for the Evening Service. At the close, the people quietly retired; and this was a Roman Catholic Prayer-meeting. Although I could not but respect the feelings and apparent devoutness of the congregation, among whom were many who were evidently of the middle class of Society, I was certainly astonished at this mode of praying for definite and important objects. And yet this is Rome's way of engaging the prayers of her children in behalf of what she deems desirable. It is to repeat the *Pater Nos-*

ter and *Ave Maria*, or other general prayers, *in reference to the objects in question*,—that is with the *intent* that those objects are to receive the efficacy of the prayers offered upon the occasion! How different from an intelligent and earnest pleading for the objects of prayer, which any well-instructed Protestant considers to be necessary to that solemn and important exercise. And yet this is of a piece with the whole system of Romanism. It is essentially a *Religion of form*. And how can we know this fact without feeling a lively desire to see its votaries become acquainted with the simple, and beautiful, and reasonable religion of the Gospel? An intimate knowledge of the observances which Romanists have of everything that constitutes true Christianity would lead us to pity them, and to pray and labor earnestly for their enlightenment and salvation.

Just such prayers as we have described are now offering up, at the recommendation of the Head of the Church, by the Romanists of our country for its conversion to the Romish Faith. Such prayer-meetings as that which we have spoken of are now held in many places in our land by the more devout "Faithful," that this land may be made a Roman Catholic country, and blest with the superstitions, and errors, and priestcraft of the Church of Rome. Reader! think of this.

MR. LEO'S COURSE OF LECTURES AT NEWARK, N. J.

In our last number we mentioned that a course of lectures on some of the prominent doctrines of Romanism was in process of delivery in Newark, (N. J.) by the Rev. Patrick J. Leo, and stated that, although there were some manifestations of a determination among a portion of the Roman Catholic population of that city to make disturbance, yet, owing to the firmness of the Mayor, there was no serious interruption attempted after the first evening.

The subjects, which Mr. Leo discussed with much ability, and in a very interesting and attractive manner, were: The Doctrine of Confession, Transubstantiation, the Invocation of the Saints, etc.

The hall was filled every night by a most attentive audience, among whom were not a few Romanists, who heard many truths which must have been new to most of them. We cannot but hope that much good will result from these lectures—so Christian and faithful in their spirit, and so totally different from those of some of the self-appointed lecturers who have traversed the country for the

last several years, abusing Roman Catholics, and wounding their feelings, as well as attacking the errors of their church in a rude and unnecessarily harsh and offensive manner. Mr. Leo's great object is to enlighten and save,—not to abuse and ridicule.

After the series of lectures was terminated, Mr. Leo delivered, at the request of many of those who had heard the Course, another lecture, at which something like $100 were raised towards the defrayment of the expenses of the hall, light, attendance, etc., for the previous lectures. We subjoin the very just and appropriate notice of that lecture and of the subsequent proceedings, which appeared the day following (Dec. 21) in the *Newark Daily Advertiser:*

"Rev. Mr. Leo delivered a closing lecture last evening at Washington Hall, to a large audience. He began by saying there was as much perhaps to admire in the past history as in the present greatness of this Republic. For ages had America, like a rich jewel, lain hidden in the hand of God, and when in the fullness of time He opened it to mankind's admiring gaze, it flashed before them with a brilliancy and a beauty entirely its own.

"He gave a brief sketch of the state of things in Europe, particularly in England after the Reformation, and prior to the departure of the Pilgrims for America. He asked, What was the object of their coming to these shores? and showed that it was to enjoy the privileges of civil and religious liberty.

"Now, if there is in our midst a power which is silently seeking to sap the foundation of this liberty, how ought every true American to endeavor to counteract it? Yesterday this country opened its arms to receive this power; to-day it aims a deadly sting at the country's bosom. Yesterday its representatives were a few squalid wretches; to-day it sends its mitred prelates in royal pomp through this republic. It acknowledges allegiance to a foreign prince, and by its will takes its shape and direction. It aims to bring this country under its yoke. It consigns to hopeless perdition all who refuse to yield obedience to it, and stamps its every act with the seal of a pretended infallibility—I speak of Romanism.

"Between Romanism and Republicanism there is, and will be, opposition. And this opposition arises not from any outward circumstances or incidental relations of the two, but from their very nature and essential elements. In design, in interest, in constitution, they are both unlike and irreconcilable.

"It is true that Romanism may exist in a republic, but it will be as the serpent was in the garden of Eden—not to remain satisfied with the happiness there afforded, but seeking to carry out its own treacherous designs.

"In proportion to the power of Romanism in a Republic, will be the decline of that republic. Romanism will demand what Republicanism will find it inconsistent to allow. ' Republicanism seeks to make the people the

great governing power; Romanism seeks always to keep the people in subjection—to make the people as nothing. In its very constitution it is monarchical. Its head, the Pope, is a temporal Prince; his officers of State, the Cardinals; beneath them, the Archbishops; lower still, the Bishops; after them Vicar Generals; their subalterns are the priests, and underneath the priests, underneath all are the people.

"American Republicanism repudiates the idea of all connection between Church and State. Romanism, on the contrary, seeks not only to establish this connection, but holds that the Church must be above the State and govern it. In proof of this he quoted from the Encyclical letter of the late Pope Gregory XVI. Between Republicanism and Romanism there can be no agreement, because of the *persecuting spirit* of the latter. Rome will suffer no religion but her own unscriptural one to exist where she has absolute control.

"In proof of this, the lecturer quoted the standard authorities of that Church—1st, The Bishop's oath; 2d, The teachings of three of Rome's most learned and reliable Doctors of Divinity, on the subject of the persecution of heretics. These are, Thomas Aquinas, Cardinal Bellarmine, and Dr. Dens. 3d, He brought forward the decisions of the General Councils which sanction the persecution of heretics; and the teachings found in the notes in the Rhemish New Testament.

"Having established the opposition of Roman Catholicism to Republicanism, by several additional proofs, the lecturer proceeded to draw a distinction between Romanism, *as a system*, and the Roman Catholics as individuals. 'Let no man,' said Mr. Leo, 'imagine that I desire to impute to Roman Catholic men, indiscriminately, the abominations of the Papal System. On the contrary, I respect and highly esteem many individuals of that Church, and shall ever urge the duty of cherishing towards them the feelings of kindness and charity.' He paid them a handsome compliment for their many excellent traits of character, and deplored the ignorance in which the masses of them were kept, of the nature and designs of their own Church by the hierarchy.

"He closed with an eloquent appeal to the audience to guard the interests of the Republic against the coil of the Papacy, and reminded them of the declaration of Lafayette to President Adams, that, 'If the liberties of this country are ever destroyed, it will be by the hands of Jesuits.' The lecture was marked by great ability, and was received with high satisfaction.

"At the close, the audience unanimously adopted the following resolutions:

"*Resolved*, That the thanks of this meeting be tendered to Mr. Leo for the able exposition he has given of the nature and workings of the Papal

system—the vast importance to the American people of diligently guarding against its encroachments—and for the happy manner in which he has executed the work in the 'course of the lectures' now brought to a close.

"—That in the judgment of this meeting, the lectures of Mr. Leo have been of great use in removing ignorance, in subduing prejudice, and in strengthening the faith of the people in the principles of evangelical religion—and also in exciting in their hearts a deep sense of the value of civil and religious liberty, and of the importance of maintaining these invaluable rights and privileges, at every possible hazard.

"—That the thanks of this community are due to the officers of the American and Foreign Christian Union Society, for the course of lectures delivered here by Mr. Leo, under their patronage—and for the unwearied and well-directed efforts in spreading the pure Gospel of our Redeemer among the Roman Catholic population of our land and the world—and we pledge to them anew our sympathies, our prayers, and our cheerful co-operation."

It is probable that the Board will prosecute this mode of diffusing light and of doing good to both Protestants and Romanists, by public Lectures, quite extensively, as soon as they can organize a corps of well-qualified and effective lecturers.

LIBERTY OF CONSCIENCE.

(For the American and Foreign Christian Union.)

As every man must give an account of himself to God, and no one can answer for him; (for God has proclaimed that *every one must answer* for himself, and "every one must bear his own burden,") then, it is every one's duty to examine and think, decide and act, *for himself.*

If he permit another to do so for him, and thus be led into error, it is at his own risk. He must still answer to God for himself, and for this neglect to exercise the judgment which God has given him.

But for this purpose, *he must be free* to . . . . . *inquire and decide;* and *God* having made and left him so, *man* can have no right to force him. For, if he has such a right, then (according to what party has the power for the time,) they may compel him to become an *Atheist* or *Infidel, Mohammedan* or *Hindoo, Jew* or *Christian, Protestant* or *Romanist,* at their pleasure. But this would be absurd, confounding truth and error, destroying man's free agency, and *overturning the moral Government of God,* with all his purposes of mercy.

Indeed, God has so formed the mind or soul of man FREE, that no one can make another believe what he does not think to be true. He may perhaps force him to *pretend* belief, and become a hypocrite, but not a real believer.

How wicked, then, to persecute, or by punishment and threats, attempt to *compel* men to believe what they think untrue! Again, God has given to man A CONSCIENCE, which must be unfettered, or it can be of no use. But being thus *free*, every one is bound to examine and inquire, in order to inform and enlighten his conscience, or he is responsible for the neglect. He must seek, carefully and earnestly, with prayer to God for guidance, (James i. 5.) to find out the truth, and having found it, he must follow it, according to the dictates of his conscience.

God alone, our maker, is *Lord of the conscience*, and has the right to prescribe rules and instructions for its guidance. This he has done in his Holy Word, for the direction of every one, unto the truth.

Listen, then, *every one*, to God's declaration of Liberty of Conscience, freedom of thought, and of choice.

These he has proclaimed:

I. By declaring that every man is responsible, and must *answer for himself;* thus implying that he is a *free agent.*

II. By calling on every one to *examine and judge* for himself; thus implying the right and liberty to do so.

III. By declaring and holding up *His Holy Scriptures*, as our rule and guide, and commanding us to *search* and *follow them;* thus implying our right and duty to read, examine, and judge for ourselves.

IV. By declaring that *every man* is a *sinner*, and therefore needs, for himself, an atoning *Saviour*, and telling every one to *seek* this salvation.

V. By proclaiming this joyful news, that God himself, has provided this ransom and atonement, and offers it to every man, as a free gift, *on condition* of faith and repentance; implying that we may not, and do not, turn to Him, *unless we choose.*

VI. By declaring that He will help us, by his Blessed Spirit, to repent, believe and pray; will purify and fit us for heaven: and that, if after all these offers of mercy and grace, we finally perish, it is because *we would not* accept them.

God thus speaks *directly* to *every man individually*, telling him of his ruined condition, and the way of escape, nay, loudly calling to him, to "flee from the wrath to come." Matt. iii. 7, Rom. v. 9. Every sinner may, therefore, and if he will be saved, *must*, for *himself*, come to Christ, and believing, shall receive all these blessings. See Matt. xi. 28. John v. 40. Rev. xxii. 17.

Who then shall dare to come between the sinner and his God, or intercept this free forgiveness offered to him?

But let us listen, with reverence and attention, to some of God's declarations, (out of many,) contained in his holy word, in fuller proof of what we have stated, and in the same order.

I. *That every man must answer for himself.* "Every one of us shall give account of himself to God." Rom. xiv. 12.

"We must all stand before the Judgment seat of Christ; that every one may receive, according to that he hath done, whether good or bad." 2 Cor. v. 10.

"Every man must bear his own burden." Gal. vi. 5. "God will render to every man according to his deeds, &c." Rom. ii. 6.

"The wicked shall go away into everlasting punishment," "but the righteous into life eternal." Matt. xxv. 46.

(See also 1st Peter, iv. 18. Phil. ii. 12. Act iii. 19, &c.)

II. Every one is called on to *examine and judge* for himself.

"Examine yourselves whether ye be in the faith." 2 Cor. xiii. 5.

"Prove all things, hold fast that which is good." 1 Thess. v. 21.

"Let every one be fully persuaded in his own mind." Rom. xiv. 5.

"I speak as unto wise men, judge ye what I say." 1 Cor. x. 15.

"Believe not every spirit, but try the spirits, whether they are of God, &c." 1 John iv.

"I have set before you life and death, blessing and cursing, therefore choose life, &c." Deut. xxx. 19.

(See also 2 Peter i. 10. John v. 39. Acts xvii. 11, &c.)

III. "The *Holy Scriptures* are our rule and guide, and *we must search* and *examine them.*"

"Search the Scriptures." John v. 39.

"To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them." Isaiah viii. 20.

"All scripture is given by inspiration of God, and is profitable, &c." and "these scriptures are able to make thee wise unto salvation, through faith in Jesus Christ." 2 Tim. iii. 15, 16.

"These were more noble," "in that they searched the scriptures daily." Acts xvii. 11.

"Whatsoever things were written aforetime, were written for our learning." Rom. xv. 4.

"Desire ye the sincere milk of the word, that ye may grow thereby." 1 Peter ii. 2.

"Thy word is a light unto my feet, and a lamp unto my path." Psalm cxix. cv. xcix. &c.

(See also John xx. 31. 2 Peter i. 19. Plasm xix. 7, &c.)

IV. Every one is a *sinner*, and needs and must seek for himself *a Saviour*. (See John iii. 3. Isaiah lv. 6.)

"There is no man that liveth, and sinneth not." 2 Chron. vi. 36.

"If we say that we have no sin, we deceive ourselves." 1 John i. 8.

"In many things we offend all." James iii. 2.

"I tell you, nay, but except ye repent ye shall all, likewise, perish." Luke xiii. 3.

"Whoso hath not the son of God hath not life, but the wrath of God abideth on him." John iii. 36.

"Jews and Gentiles, they are all under sin." Rom. iii. 9. "And so death passed on all men, for all have sinned." Rom. iii. 9.

Indeed the great object of the Bible is to show men that they are sinners, and to proclaim a saviour.

V. God himself has provided a *ransom*, and offers it, freely, to all who will accept it, through faith in Christ.

"Save from going down to the pit, I have found a ransom." Job xxxiii. 24.

"God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." John iii. 16.

"By grace are ye saved, through faith; and that not of yourselves, it is the gift of God: not of works." Eph. ii. 8, 9.

"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. v. 1, 8, 9, 10.

"Believe in the Lord Jesus Christ, and thou shalt be saved." Acts, 16, 31.

"He that believeth in the son of God hath life." John 3, 36.

"And the Spirit and the Bride say come;" "and whosoever will, let him come, and take of the water of life freely." Rev. xxii. 17.

(See also Matt. xi. 28; John vi. 37; Titus iii. 4–7, and i. 13; 1 Peter ii. 24, &c.)

VI. God promises the aid of the blessed Spirit, and if we perish, it is *because we will not come.*

"I will pour out my Spirit upon all flesh." Joel ii. 28; Acts 27.

"How much more shall your Heavenly Father give the Holy Spirit to them that ask him." Luke xx. 13.

"The Spirit also helpeth our infirmities, for we know not what we should pray for, as we ought; but the Spirit itself maketh intercession for us," &c. Rom. viii. 26, 27.

"Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do of his good pleasure." Phil. ii. 12, 13.

"*Ye will not come* unto me, that ye might have life." John v. 40.

"O Jerusalem, Jerusalem, how often would I have gathered your children together, *and ye would not.*" Luke xiii. 34.

"And *grieve not* the Holy Spirit of God." Eph. iv. 30.

"Ye stiff-necked, ye do always *resist the Holy Ghost.*" Acts vii. 51.

(See also Matth. vii. 7, xxii. 3–4; Heb. ii. 3; Luke xiv. 7–18, &c. &c.)

While God is thus proclaiming Himself, "The Lord God merciful and gracious," "not willing that any should perish," inviting all to come and receive free forgiveness; as weeping over obstinate rebellious sinners, "Oh that thou hadst known the things that belong to thy peace." Luke xix. 41–42; declaring "There is joy in heaven over one sinner that repenteth;" yet warning the rebellious and obstinate, "How shall ye escape," "Where shall the ungodly and the sinner appear." 1 Pet. iv. 18. While God is thus speaking *directly to every one's* conscience, warning, entreating, pleading and promising, *yet leaving him free;* shall any Church thrust herself between the sinner and his God, forbidding him to hear, to think, or to believe for himself? And thus intercepting these rich offers of a free salvation, and withholding entirely, or selling out, these heavenly blessings at her pleasure.

We would hold it a daring and blasphemous usurpation. The Church has got no such power. On the contrary, her commission is, simply, "Go ye into all the world, and *preach the Gospel* to every creature," Mark xvi. 15; that is, proclaim the glad news of God's free salvation, and invite all to come and partake of it. Rev. xxii. 17.

The Church has no right to force the conscience, dictate to, or coerce any one. She cannot answer to God for him, because God has declared *that every one must answer for himself.* Indeed, the Church is but the aggregate of the individual members composing it, each of whom must give an account to God for himself.

The Church does not consist of the Bishops and Priests only, (as some usurpingly pretend,) but is "the assembly of all the faithful Christian people," including the Bishops and Priests. Hear St. Paul: "To the Church of God, which is at Corinth, to them that are sanctified in Christ Jesus, called saints." 1 Cor. i. 2. "To all the saints in Christ Jesus which are at Philippi, with the Bishops and Deacons." Phil. i. 1. "At Miletus he sent to Ephesus, and called the elders of the Church." Acts xx. 17. The Clergy, then, *are not the Church.* Neither must they "be *lords* over God's heritage." 1 Pet. v. 3.

A Church may declare who are its members; and for heresy, or for scandalous conduct, may reject a member, and declare him to be no longer such. But here, *their power over him ceases.* They have no right to persecute

or force the conscience. "A man that is an heretic, after the first and second admonition reject." Titus, iii. 10. "But if he neglect to hear the Church, let him be unto thee as an heathen man or a publican." Matt. xviii. 17. Their power simply extends by discipline, to place a heretic or offender out of the pale of the Church—as if now a heathen, over whom they have no power or responsibility.

If the Church pass any resolutions for order and government, or defining the faith of the body, every member, so far from being bound, *implicitly* to obey them, ought to examine if they agree with the word of God; *and if they contradict it*, he is bound to *disobey* them; and, if necessary, come out of that Church, else it would result, that every member must follow his Church, however she may apostatize, or corrupt the faith, as many Churches have done.

What says God of the apostate Church of the Book of Revelation? "Come out of her, my people, that ye be not partakers of her sins." Ch. xvii. 4. And the Apostles refused to obey the rulers of the Jewish Church, (of which they were formerly members,) saying, "We ought to obey God rather than men," Acts, v. 29, implying *the right and duty of private judgment, to examine and decide what human laws contradict God's.*

Shall any Bishops and Priests, then, ever impiously dare to call themselves the Church, and say to every one, "You must believe as we tell you." You must not examine or think for yourselves? Shall they dare to prohibit the reading of the Bible? (God's charter of freedom and testament of love to man)—dare to imprison, or make galley-slaves, or banish those who read this gospel of our salvation, as is now done at Florence?—dare to burn tens of thousands, as heretics, as the Inquisition has done?—or exterminate, by fire and sword, hundreds of thousands of pious and faithful Christians, like the Waldenses, the Albigenses, and many others in every land?

Is this the Spirit of Christ? who charged his disciples, "Behold, I send you forth as sheep in the midst of wolves. Be ye, therefore, wise as serpents and *harmless as doves*" Matth. x. 16.—who said, "Love your enemies, do good to them that hate you, and pray for them who persecute you and despitefully use you"—who, when John and James proposed to call down fire from heaven on the opposing Samaritans, replied, "Ye know not what manner of spirit ye are of; *for the Son of Man came not to destroy men's lives, but to save them.*" Luke, ix. 55, 56. When the zealous servants proposed to root out the tares, "*Nay*," said our Lord, "let both grow together until the harvest." Matth. xiii. 29.

The blessed Jesus said, "My kingdom is not of this world;" and though he had all power in heaven and in earth, Matt. xxviii. 18, yet *he compelled no one.* He might, by his Almighty power, have forced, or punished the unbelieving Jews; but instead of this, he *wept over them* Luke, xiii. 34.

He prayed for them, "Father, forgive them, for they know not what they do."

Hear St. Paul teaching clergymen their duty. 2 Tim. ii. 24. "And the servant of the Lord must not strive, but *be gentle unto all*, apt to teach, patient: in meekness instructing those that oppose themselves; if *God*, peradventure, *will give them repentance*, to the acknowledgment of the truth." "Remember, that I ceased not to warn every one, night and day, with tears." Acts, xxi. 31.

Who are they that, instead of being wise, and gentle as sheep among wolves, have become wolves, and devoured the sheep? Not shepherds sent by Christ—not true pastors of *His* Church.

Mahomet, indeed, propagated his religion by the sword,—a very different religion from that of the Prince of Peace, and an imposture; yet even Mahomet did not force the conscience. His rule was, "Ye know your terms, ye Christian dogs: the Koran, the tribute, or the sword." But now, even Mahommedans have granted full liberty of conscience and of worship to every denomination of Christians.

What shall we say, then, of that enslaving system which claims power and supremacy over the conscience—over all people and kingdoms? Of that Church which, by her ambitious and cruel leaders, decreed the extermination of all heretics (that is, opposers of her usurping sway,) by confiscation, imprisonment, exile and death, as in her Councils of 4th Lateran and Constance,) which absolved from the obligation of oaths, (that is, authorizes and approves perjury,) decrees that no faith need be kept with heretics; whose Bishops swear to persecute them to the utmost of their power; who, to this day, where she dares, will permit no free inquiry, no reading of God's word, no liberty of conscience and of worship; but denounces the *freedom of the press and the right of private judgment*, as "never to be sufficiently execrated;" who has by herself, or by urging others, put to death, by torture, the sword, or the stake, by massacre or crusade, hundreds of thousands of faithful christians; and even now, by her inquisition, tortures, imprisons and persecutes all who dare to think for themselves; who, keeping out of sight God's free salvation, (offered to all without money and without price;) commands all to come and *buy forgiveness from her*—absolutions, masses, extreme unctions, indulgences, and deliverance from purgatory: thus enriching her ambitious heads, while, alas, enslaving the people, corrupting the faith, and ruining poor souls.

Can this be a Church of Christ, which thus enslaves the souls and bodies of her people? (Oh that they would but examine for themselves, and assert their freedom!) Is it not rather that great Apostacy which St. John, with wonder, saw arising on the seven-hilled city (Rome) [Rev. xvii. &c.] and St. Paul predicted to arise, and exalt itself above all that is called God,

2 Thes. ch. ii. and against which so many woes are denounced in the Revelations, chap. xviii. &c.

Oh, fellow-sinner! of whatever denomination, let no man or Church deceive us by pretended power over our consciences; but let us, as St. Paul tells us, "examine ourselves whether we be in the faith," and proving all things, hold fast that which is good; for we must each answer for himself to God. We are children of the same Father in Heaven. Let there be no persecution or bitter hatred among us, but let us seek to aid and to enlighten one another, to obtain the same free salvation, and the same Heaven, loving one another, as St. John tells us. 1 John, iv. 10–11. Let us love heretics, and even our enemies, as our Saviour bids us, Matth. v. 44, and instead of persecuting, pray for them, if *perhaps God will give them repentance*, to the acknowledgment of the truth; for this repentance and true faith are God's province, not man's. Acts, v. 31. Prayer, not persecution, is ours.

"The *Gift of God* is eternal life, through Jesus Christ our Lord." Rom. vi. 23. Let each of us, therefore, earnestly seek and obtain, *for himself*, an interest in this great salvation, 2 Pet. i. 10: Matt. vii. 7, that "being justified by faith, we may have peace with God," Rom. v. 1, and *then* we may exclaim, with David, "The LORD is on my side, I will not fear what MAN can do unto me." Psalms cxviii. 6 and 14.

THE WALDENSIAN CHURCH AT TURIN.

The dedication of the new Church at Turin, built for the Waldenses, and chiefly at the expense of British Christians, announced for the 20th of October last, was adjourned to December, on account of the impossibility of having the interior completed at an earlier day, owing to a severe domestic calamity which befel the architect. This Church is an imposing edifice, in the southern part of the city, and arrests the attention of the stranger on his arrival at the terminus of the Turin and Genoa railway. It will contain more than a thousand persons, and in style and appearance is worthy of the position it holds as the *first Italian Evangelical Church*, and built in the Capital of North-Western Italy. Although so large, it will soon be found too small; so mightily is the Word of God making progress in Piedmont.

It is difficult to overrate the importance of the city of Turin, with its 160,000 inhabitants. The admirable railway between it and

Genoa was completed in December last. It is one of the best constructed roads in Europe, and the part which runs through the Apennines, in the neighborhood of Genoa, is a splendid triumph over the greatest obstacles. By this railway Turin is brought within six hours of one of the finest seaports of Italy, from which lines of steamers are soon to commence running to New-York and Rio de Janeiro.

"No country on the Continent (says the *Home and Foreign Record* of the Free Church of Scotland, for December last) presents such an open door, and so great encouragement for evangelistic effort, as Piedmont at the present time; and there is no channel through which the cause can be more effectually promoted, and with greater confidence, than the Waldensian Church."

It will be remembered by many of our readers, that the Rev. Dr. Revel was unable to remain in this country beyond the 9th of July, on his recent visit, because it was necessary that, as Moderator of the Synod, he should be at home for the ordination of several candidates for the ministry, which was appointed for the month of August. On that occasion four young men were set apart for the work of the ministry. Among them was a Mr. Appia, a son of the pastor of the Evangelical French Chapel at Frankfort in Germany, who in 1824 visited Holland and Paris, and collected a large sum for the erection and support of the hospital at La Tour, the chief place of the Waldenses. Besides these four young men, Dr. Desanctis, formerly a professor of theology and curate of the Magdalene Church at Rome, also received ordination; not being willing to labor any longer as a Protestant minister with no other ordination than that which he received at the hands of the Romish Church fifteen or twenty years ago. Dr. Desanctis is a man of great eloquence, and attracted many to hear him at Turin, even in the incommodious hall in which he preached before the opening of the new Church, in which services in French and Italian are now held every Sabbath. At some future time we may give a notice of the life and conversion of this interesting man, whose writings on the Romish dogmas are so unanswerable and convincing.

THE FESTIVAL AT BOBBIO, IN THE VALLEY OF LUCERNA.

On the 1st day of September last the valley of Lucerna was the scene of a great *Festa* of the Waldenses. It occurred at Bobbio, the chief village of the uppermost parish in that valley, of which the

Rev. Dr. Revel is the pastor. The services took place in the rear of the village, on the lower side of the mountain, amid the rocks, and beneath the chestnut trees. They lasted for several hours, with an interval of an hour or two, in which the people spread themselves about, beneath the trees, and partook of the refreshments which they had brought with them. We may add that, in the services of the afternoon, the people called on Dr. Revel to give some account of his visit to America—a request which he promised to comply with at length on a future occasion, the time not allowing more than a few words.

The first of September is celebrated in the history of the Waldenses "for the Glorious Return" of the "eight hundred" in 1689. It was resolved to have a commemoration of this memorable event on the very spot where, after three years' absence, the exiles re-entered their native valleys, and took the solemn oath, known by the name of the "Oath of Sibaud." Henri Arnaud, in that characteristic account inscribed to Queen Ann,—which elicited the inquiries of Napoleon addressed to the Waldensian deputation at Turin, in 1805—"La Glorieuse Rentrée des Vaudois,"—says of the events of that day, that after a beautiful sermon from Luke xvi. 16, preached by the minister mounted upon the door of a house placed upon the rocks, these gallant patriots took the oath of fidelity to each other, lifting up their right hand to heaven. By that oath they sware to "God, who had by his divine grace happily brought them back to the heritage of their fathers, to re-establish there the pure service of their holy religion, and engage to our Lord and Saviour Jesus Christ, as far as is possible for them, to pluck the rest of their brethren from the cruel Babylon, in order, with them, to restore and uphold his kingdom unto death."

From break of day the road to the village of Bobbio, which winds pleasantly upwards amid vineyards and chesnut plantations, was thronged with people from every Waldensian canton; and at ten o'clock more than two thousand were assembled in a natural amphitheatre surrounded by scenery not surpassed in wild grandeur anywhere in Europe. The Moderator, Dr. Revel, was called to preside, who commenced the proceedings by a fervent prayer. Then the *Te Deum* was sung, and the 54th chapter of Isaiah was read,—the words of which prophecy had been literally fulfilled in their case; and numerous stirring orations were delivered, recalling the events of their past history. Hymns composed for the occasion were sung, reviving the memory and rekindling the enthusiasm of ancient days; and the famous oath was read, by which, by solemn dedication, their fathers, though not more than eight hundred, had been strengthened to resist successfully the combined

armies of France and Savoy, consisting of twenty-two thousand men, and after eight months of miraculous preservation and success, to regain possession of their native valleys. The principal subject dwelt upon by the speakers, was the duty which devolves upon the Waldenses in these days, as the descendants of a nation of martyrs, to execute with far greater energy the mighty mission which seems intrusted to them by Providence, of being the restorers of the Gospel in Italy, their father-land. In the account of the proceedings given in the *Buona Novella*, we are informed that "the addresses after dinner, made almost all by peasants, bore chiefly upon the supreme importance of the Word of God being more known, appreciated, and attentively meditated upon by their people; that knowledge having been at once the strength and consolation of their fathers, as well as their glory in the present day. They were reminded of the ingenious saying of those Roman doctors who had come to convert them, that 'they had learned more of the Gospel in one day from the children of the Waldenses, than they had in a year spent on the benches of the universities.'. They were reminded further how the first French translation of the Scriptures was owing to the Waldenses, who, in the depth of their poverty, and amid the fire, of the most sanguinary persecutions, headed the expense of translation and printing, by a contribution of not less than five hundred gold scudi: and there was specially and warmly pressed upon them, besides the public official worship, the great importance and beneficial influence upon families and upon the Church, of domestic religious services, and of *reunions* for the reading and study of the Bible." The assembly, after being again committed by prayer to the guardianship of God, dispersed by singing the doxology.

This celebration affords a new proof that there is yet one bright spot amidst the darkness of Italy. Of old, liberty and the Gospel found an asylum in the valleys; and their ancient insignia, which to this day emblazons the churches of the Waldenses, is still true: "Lux lucet in tenebris." Amidst the march of despotism and indifference to the true source of liberty, it is a great fact that the Waldenses feel the importance of reviving the spirit of their martyred forefathers, whose heroic deeds are known all over Christendom. They are setting us an example; and in this respect, as in many others, the kingdom of Sardinia is every day proving itself, as Lord Palmerston said more than two years ago, "a model worthy of imitation by all the nations of Europe."

LETTER FROM LUCCA—MISS CUNNINGHAME.

An English gentleman who writes from Lucca, gives some interesting information respecting the effect of Miss Cunninghame's imprisonment. We make an extract or two from his letter.

"Meanwhile, the result of Miss Cunninghame's imprisonment appears to be really blessed already. People are more anxious than ever to get these mysterious 'tracts' which brought her into gaol, and to read that wonderful Bible which they are told, on the best authority, (that of the priests,) contains so many things against their Church. At first, too, the terms of Miss Cunninghame's release were her immediate withdrawal from Tuscany. Yet she is still here; and, if it were needful, others might come, too, and bring boxes of good tracts for the benighted Papists, who are truly thankful for them and read them with eagerness. In fact, we have arrived at such an unexpected state of circumstances, as to call upon us more urgently than ever for increased earnestness and more fervent prayer.

"The Bible is very largely read both here and in Florence, and more so every day. There is no necessity to conceal this general fact, for thousands know it; and it is only when details or names are made public that injury is done to the slow but steady progress of light in this country. An excellent standard work has been lately translated and published in Tuscany, in Italian, at a very low price. I doubt not that God will richly bless it to hundreds; and perhaps it will attract more attention, seeing it was written in prison."

It is a fact which ought to be well known, that if Miss Cunninghame had not been liberated from prison by the intervention of the Grand Duke of Tuscany, she would have been by the decision of the *Camera di Accusa*, the Court before which her case had come from the *first tribunal*. That Court had come to the decision that Miss C. had done nothing contrary to the laws of Tuscany—that to give the Bible to any one was not contrary to those laws; neither was it contrary to them to circulate tracts or books that contain no attacks on the Religion of the State, and that such was the character of the tracts which Miss C. had distributed.

The Home Field.

The reports from our Missionaries in all parts of the country are encouraging. For the most part they are filled with details of visits made to Roman Catholic families, conversations held with them, readings and expositions of the Scriptures, prayers offered up, etc. etc. In this way our laborers are pursuing their important work. In other cases, they report, in addition to visits made, conversations held, Bibles and tracts distributed, etc., the sermons preached, the Bible classes and Sabbath schools superintended. In many ways, the "good seed of the Word" is scattered; but we are confident that

all the happy influences and results will only be known in eternity. We might give many details, if it were necessary, of a very cheering nature, but as we are going to give up an unusually large number of our pages this month to the foreign work of the Society, we must content ourselves with one or two cases.

One of our Missionaries visited one of the principal towns of New Jersey, not long since, and delivered several discourses on Romanism. One of the Romish priests of the place, a Pole, who had been in this country about eighteen months, and had ministered for some time to the hundreds of his countrymen in New-York and its vicinity, had the curiosity to go and hear him. Becoming interested in what he heard, he went a second time. Still more interested, he called several times on the Missionary and held many conversations with him on the great truths of the Gospel, as well as on the errors of the Church in which he had been born and educated. Our Missionary having completed his visit to that place, introduced the inquiring priest to some of the ministers of the Gospel there, by whom he has been instructed more perfectly in the way of Salvation. Of course this could not be done without attracting the notice of his Diocesan, Archbishop Hughes. In due time—nor was it a long time—he was deposed from the priesthood—a result which we are quite sure he will never have occasion to deplore, if he has come to the knowledge of the true Way of Life.

Driven from the priesthood in the place to which we have alluded, he came to New-York and called upon the officers of the American and Foreign Christian Union, who encouraged him to persevere in the new path on which he has entered. After a few weeks he returned to New Jersey, and has since endeavored to impart his convictions on the subject of Religion to his former co-religionists through the columns of a newspaper of that locality. May the Saviour lead him into the full knowledge of the Gospel and the experience of its blessed power in the heart, and make him a great blessing to his benighted countrymen and others in this land. All such persons should have the benefit of the earnest prayers of the friends of the Society, that they may be guided in the right way and made able, by Divine Grace, to stand against the temptations by which they may be assailed. Every such case should stimulate and encourage us in our attempts to impart the Gospel to the followers of the "Man of Sin," at home and abroad.

One of our Missionaries gives rather an amusing account of the dread which the Romanists of the place to which he was sent (a large town in Massachusetts) had of him at his appearance among them. At length they have become so convinced that he is not disposed to do them harm, that they bid him welcome to their humble habitations, and hear him speak of Jesus and Salvation with deep attention.

A Missionary in Pittsburgh, who certainly does not seem to have the fear of Rome before his eyes, writes to us thus: "The Papal Nuncio arrived here last Saturday night, accompanied by Bishop O'Connor and a staff of Popish priests. A demonstration on a grand scale was to be made on the Sabbath, but the well-timed and active exertions of Mayor Riddle completely frustrated their hopes. For that functionary addressed a note to Bishop O'Connor, forbidding any demonstration in the streets, and threatening to enforce the law against Sabbath profanation if they should attempt it. The Bishop was administering mass when he received the Mayor's note, and had to stop to answer it—for once submitting to the law. It was well for the Mayor that he was not in Tuscany. He deserves the good wishes and respect of the Protestant Churches throughout the land. O, that there were many like him, for then the 'Scarlet Lady' would not lift her head so high!"

MR. LEO'S LECTURES AT NEWARK.

We have spoken elsewhere of Mr. Leo's Lectures at Newark, N. J. The following were the subjects:

1st. "The Growth and Decline of Popery in Ireland,"—which was the Introductory.

2d. "Auricular Confession."

3d. "Transubstantiation."

4th. "Invocation of the Saints."

5th. "Purgatory."

6th. "The Bible the only rule of Faith."

7th. "The Influence of Romanism on Civil and Religious Liberty."

The first and the last of these Lectures were addressed to Protestants; the others were addressed to the Romanists present, for whose benefit they were prepared and delivered. We have reasons for believing that these Lectures have made a good impression on Protestants as well as Romanists.

Foreign Field.

FRANCE.

We have received several important letters from France, which we subjoin in whole or in part. In the first place we call the attention of our readers to the following letter from the Evangelical Society of France, which treats of three topics of great importance. We are sure that no one can read it without being made to feel a deeper interest in the work which is going on in that country, and which, amid so many discouragements is still so prosperous. Surely our readers will offer up their prayers in behalf of that work and in behalf of the excellent brethren who are charged with the solemn task of directing it. Surely, too, they will be ready to aid that work from their pecuniary resources, as God has prospered them. "France needs religion," said the excellent and distinguished Casimir Perier, with his dying breath, twenty-two years ago. This is indeed her *great want*. The remarks which this letter contains respecting the Emperor cannot fail to attract the attention of our readers.

Paris, November 2, 1853.

Rev. Dr. Baird, New-York.

DEAR AND HONORED BROTHER.—Since our last communication, our situation has not been materially altered; a solution however is at hand, and within two months we shall know what is to become of religious liberty.

We will mention three subjects in this letter. 1st. The growing hostility of Popery towards us. 2nd. The dispositions of our rulers. 3rd. The work of Evangelization itself.

1st. Popery is more than ever interfering with the agency of Evangelical Christians. Not a day passes away but they are denounced to the government. It is especially by insults and calumnies that the Roman Catholic party exerts itself against us. An occurrence took place a short time ago which must not be passed over in silence. The pretended relics of St. Theodosia have been transferred to Amiens. Several French and Foreign bishops attended the ceremony. The following language was held by the famous Abbé Combalot, who bade defiance to Evangelical Christianity. We quote his own words:

"The times we live in are replete with terror, but abundant with consolation and hope. Never was the Papacy, the corner stone of the Church and Society, attacked by enemies more daring, more deadly, more powerful, than those of the present day; and yet, never was it stronger, and better obeyed.

"That Biblical Propaganda, leaning for support on heaps of gold, as prompted by intolerable fanaticism, is levelling its blows at the Papacy. It is the Papacy which Bible Societies intend to destroy. The Biblical Propaganda furiously and desperately exerts itself to establish the dark kingdom of religious anarchy upon the ruins of Catholic unity. Ask the holy Bishop of Geneva, whom I descry in the assembly, and he will tell you what is taking place in the metropolis of Heresy. He will tell you of the rage and anger of Calvin's sons at the sight of that church dedicated to the Immaculate Conception of the most Holy Virgin, which is being erected on the ruined ramparts of Geneva, and which is destined for the fourteen thousand Catholics who have but a poor chapel.*

"The Papacy is weak, suffering, powerless: but it is only when viewed in a terrestrial, temporal, human point of view. Well may it say as St. Paul: '*quis liberabit me de corpore mortis hujus?*' But God answers: '*Sufficit tibi gratia mea, nam virtus in infirmitate perficitur.*' And the Church strengthened, comforted and transformed, says with St. Paul: '*cum infirmior, tunc potens sum.*' That Papacy so weak on the temporal side, is all powerful in the order of divine things.

"See what it has dared, sanctioned and completed in our days. The Papacy revives the Catholic hierarchy in England, Holland, and in Jerusalem. You now contemplate that eminent cardinal who forms the most precious link in that renowned chain of the Catholic bishops in England. His image, [effigy,] it is true, has been dragged in the mire in England; but that is an honor which he has enjoyed in common with the statues of the august mother of God, and with those of St. Peter and Pius IX. How can that hurt the Papacy? it never goes back: it has spoken, it has triumphed. The work of Catholic restoration has been achieved.

"The triumph of the Papacy is still manifesting itself, publicly and universally, by the most significative development of the worship of the Holy Virgin, and of the relics of the Saints. It is under the most solemn and most astonishing circumstances that St. Theodosia comes to sit upon our altars. It behoves us to transmit to posterity the imperishable memory of that matchless solemnity which has been witnessed by that temple, that city, by Heaven and earth. Let the chisel of the sculptor, and the art of the lapidary, supply a shrine worthy of receiving the sacred bones of our dear and beloved Theodosia. On the external side of that shrine, one shall contemplate the Immaculate Virgin trampling upon the seven headed Dragon. The seven heads of the Dragon shall bear the following names written in fiery letters:—1. Protestantism. 2. Jansenism. 3. Rationalism. 4. Freemasonry. 5. Socialism. 6. Anarchy. 7. Atheism."

* A letter from Geneva which we will give in our next will throw some light on this passage.—*Editor of the A. & F. Ch. Union.*

At the same time, the ultra montane party is unmasking itself, so that we can read its true name, *Persecution*. We shall quote an abstract of a recent paper published by the *Univers Religieux*, under date of October 26. It is an answer to the *Journal des Débats*, which spoke with becoming severity of the observations on the Edict of Nantes, in a critique on the book entitled, "*History of the Protestant Refugees*," by *M. Charles Weiss*. The paper in the *Univers Religieux* runs as follows:

"The editor condemns the revocation of the Edict of Nantes because of its disastrous consequences, because of the fatal circumstances by which it was attended, and because of the principle by which it was prompted. The disastrous consequences of the revocation of the Edict of Nantes are not obvious. Why does M. De Sacy,* blame Louis XIV? Is it for sacrificing his power, prosperity and glory to religion? The unity of France was secured; the Protestant State which the Edict of Nantes had established in the midst of the kingdom,—which had frequently allied itself with the enemies of France, and which, by a difference of public worship, led the minds to indifference and libertinism,—that Protestant State, I say, was completely destroyed.

"According to M. De Sacy, the influence of Madame de Maintenon was worse than that of Louvois. He prefers the dragonnades † to the alms. All the labor undertaken by Anne of Austria, continued by Louis XIV. developed by Madame de Maintenon; all the admirable charity used in withdrawing the Protestants from error, and in leading to truth those who had perceived it,—these works, called the *works of the new Catholics*, in which Bossuet, Fenelon and St. Vincent de Paul employed themselves, are considered by M. De Sacy as works of seduction and corruption. He sees nothing in them but conversions bought at the price of six livres (francs) a piece.

"The occasion on which the *dragonnades* took place is well known. M. De Sacy who prefers the *dragonnades* to the influence of Madame de Maintenon, blames Louis XIV. severely for using them. He is well aware that this word awakens a thousand phantasmagories in the minds of his readers. He does not say that this measure amounted to nothing more than putting bailiff's men in the houses of the Protestants. Such a measure was expensive, annoying and tyrannical; granted; but it was not cruel; it was commonly used during the seventeenth century. Balliff's men were put in the towns which refused to pay taxes.

"It was the most depraved and fanatical portion of the Protestants who resisted the efforts attempted for their conversion. The Protestant refugees

* Mr. De Sacy is the Editor of the "Journal des Débats."

† The dragonnades was the pursuing and destroying of the Protestants by companies of *dragoons*, of which there was much at the Revocation of the Edict of Nantes.

were not martyrs. Those alone are martyrs who suffer persecution for righteousness sake; there is no righteousness where there is no truth. Never has the Church done away with that doctrine or that law. According to its tradition it is lawful to employ material force against error. The epigrams of M. De Sacy might be piquant; his eloquence might be great. The Church will not change her doctine or tradition. She will always be able to account for it to human reason, which can never establish something useful or serious without imitating the Church."

2nd. Such is the hostility manifested by Popery. Has it exerted much influence over the Government? It has exerted too much. The Government however will not be prevailed upon to come to open persecution. Too many and various interests are at stake. There is ground to hope that Evangelical Christians will have to suffer less than was apprehended. Last week Pastor Lesavoureun came from the Haute Vienne, intending to speak to the Emperor about our twelve schools which have been interdicted. He could not obtain an audience from the Emperor, who was at his seat at Compiegne. But he called upon the minister of the Public Instruction, who was very civil to him, and assured him that if these schools (while remaining in connection with the Free Church) should consent to be inspected by consistorial delegates appointed by the government, they might be again opened. There is ground to hope, that, by taking that course, that important branch of our work will not be cut down.

An interesting occurrence took place a few days ago. Several Baptist congregations in the Department of Aisne* had been dissolved: their temples had been shut. They sent delegates to the Emperor, who answered; "I will consider of your affair, I am a friend to religious liberty." What will be the ultimate result is not yet known. Still, if a deputation from all Evangelical Christians were to apply to the Emperor, he would be likely to listen to them; and he might grant us toleration if not complete liberty. We hope that we may soon acquaint you with the decision of the "*Court de Cassation.*" Let our brethren remember us at that important juncture.

3rd. Thanks to the Lord, the spiritual work is abundantly blessed. We have forwarded to you a Bulletin containing an account of the dedication of our Evangelical Chapel at Alençon.† One of our colleagues, the Rev. Ed. De Pressensé, preached at Alençon a fortnight ago, and was deeply impressed at the sight of those several hundreds of hearers, who, but for the agency of our Society, would never have heard the preaching of the Gospel.

We shall not, this day, enter upon any particulars concerning our other Missionary Stations. We shall content ourselves with quoting the following

* The Department of Aisne is in the north of France.

† We will give some extracts from this document in our next number.

letter, relating to one of our principal centres of Evangelization. This letter shows that our Missionary labors are frequently blessed beyond our own expectations.

"I had repaired of late to a city in the centre of France, with no other purpose than that of increasing my stock of information. As I was walking on the Boulevard I descried a new building. Upon my inquiring, I was answered by a group of operatives that it was the Protestant Temple. I was highly interested by the respectful tone in which that answer was returned, and I went on to ask questions. I had for my guide a workman whom I knew to be honest and intelligent. The others did not know that I was a Protestant. I learned there things which greatly surprised and cheered me. I learned that in a city,—where I thought there were only a few Protestants, without any place of worship,—there was a religious movement which had been prompted by Him alone who scatters the seed where He pleases. I learned that six thousand operatives were Protestant at heart, and would have already declared themselves, but from an apprehension that their employers might dismiss them. The temple, as I have said, is situated on a Boulevard, or public walk. To avoid observation they attend worship in small groups of six or seven. Each group of six operatives buy a Bible and circulate it among them. I have seen several of these Bibles, and have been able to ascertain that these operatives know the glad tidings as well as I do. They are still nominally Catholics. I could not help thinking that the zeal of those new proselytes contrasted strikingly with that of the acknowledged Protestants.

"The circumstances which have given a strong impulse to that religious movement are the following. An institution under the supervision of some Protestant ladies had been established in that town, and gave gratuitous instruction to the children of the operatives. Owing to some intrigues, at whose authors it is easy to guess, that institution has been shut. The parents prefer keeping their children at home to sending them to a Catholic school. A great outcry has been raised in the town, and there are some fears of a persecution and a religious war."

We shall add nothing to these lines; in perusing them you will perceive that we have great occasion for encouragement and thankfulness.

Commending our work to your affection and prayers, we remain, dear sir, with Christian regards and much esteem, your's very truly.

* * * * * * *

We now proceed to give a second and most important letter from the Committee of the Evangelical Society of France. It relates, mainly, to the decision of the *Court of Cassation*, (the highest Court of the realm,) and will be read with a very pensive interest. But all is not lost.

Paris, December 19th, 1853.

Rev. Dr. Baird. New York.

Sir, and much esteemed Brother.—We have delayed writing to you, that we might acquaint you with the issue of the legal prosecution carried on against our agent, Rev. M. Porchat. We now are enabled to inform you of the issue of that important question. The cause of religious liberty is decidedly lost before the courts of law of our country. We enter upon a course of countless difficulties, nay, persecutions, which will call for the prayerful sympathy of our brethren.

I will give you some account of the memorable sitting of the *Cour de Cassation*, of Friday, December 9th, in which the right of the Conscience, the right of the Gospel, the right of God, has been trampled upon—in which the law of God has been done away with by the law of man.

It is needless to trace that affair back to its commencement; my previous letters have made them known to you. Suffice it to say, that the case concerned a public worship established at Mamers six years ago; a worship which had never caused the least trouble or tumult, but had, on the contrary, exerted the most beneficial influence upon a population whose political passions were ardent. The authorities had highly acknowledged the honorable character of Pastor Porchat, whose mild and communicative piety, charity and fidelity had been noticed by the most indifferent. I must add that M. Porchat had been condemned by two inferior courts. The cause of religious liberty was to be decided by the "Cour de Cassation," which is the supreme tribunal in our country, whose province it is to determine the construction of the law, and whose decisions are not to be appealed from. The fact that M. Porchat had already been condemned by two inferior courts of law, was no aggravating circumstance; as every case that is brought before the supreme tribunal has been already decided twice. There was, therefore, no secondary question to interfere with the great question of religious liberty.

I have already stated the point at issue. The question to be decided was, whether a public worship cannot be established without a license from the government—a license which, being granted only during pleasure, may always be withdrawn, and thus hangs up the sword of Damocles over every work of Evangelization, and counteracts the development of the most hopeful works, for that very reason that they are hopeful, and consequently, obnoxious to the Romish clergy and to the authorities who seek the support of that worm-eaten prop.

Those who assert the necessity for a license, apply to meetings for worship the articles 291 and 294 of our code, which pronounce severe penalties against the meeting of more than twenty persons. Under the monarchy of July 1830, we maintained, with more or less success, that these

articles were not applicable to meetings for worship. The Revolution of 1848 acknowledged the rights of religious liberty. When, at a later period, the "*right of association*" was placed under certain restraints, an exception was made in behalf of religious meetings. After the Revolution of December 2d, 1851, a new Constitution was established, which proclaimed the rights of religious liberty. But on the 25th of March, 1852, a decree was issued, declaring that the articles 291 and 294 were applicable to any meeting whatever. That decree did not mention the *religious meetings;* and it was allowable to maintain that these meetings could take advantage of the general principle of religious liberty. The "Cour de Cassation" had to decide whether that untoward decree actually destroyed the liberty of worship. A more solemn question could not be brought before that tribunal.

The aspect of the audience-chamber was consonant with the seriousness of the cause at issue. The audience-chamber of that court is generally little attended. Our countrymen evince no eagerness to hear abstruse discussions about law. On Friday last the audience-room was crowded. Not the Independent Protestants alone, but all the Protestants, friends of the Gospel, had flocked thither. All were sensible that this day was an eventful one. Many a fervent prayer had been offered up. Almost all the Independent pastors were present. The President of the Consistory of Paris, M. Juillerat, and Pastors, Ad. Monod, Grand Pierre, Paumier, &c. a great number of ladies and gentlemen, several operatives—in a word, people of all classes of society were there, showing by their presence that the cause of religious liberty is the common cause of all Christians.

One of the magistrates of the court opened the proceedings by reading a report of the case. The conclusion was against religious liberty. When the reading was over, our brother and friend, M. Jules Delaborde, a member of the Committee of the Evangelical Society of France, and of the Taitbout church, arose, and acted as counsel for the defence. His noted probity, his Christian character, his remarkable talents, have placed him in an eminent station among the barristers who are licensed to plead before the "Cour de Cassation." This year, he has been elected by his colleagues chairman of the barristers of that court. From his distinguished abilities, his profound professional learning, and his oratorical powers, he was eminently qualified to be the champion of that noble cause. But his main force was drawn from his Christian convictions, which manifested themselves in his impressive words. Thanks be to God, the true principles have been powerfully testified to; and if we have lost our suit, our Standard has been gloriously planted upon the disputed ground. After stating the importance of the question, M. Delaborde has shown with much clearness the demands and claims of religious liberty. Man, he said, has not only a right to be free in his conscience, but also in the manifestations of his conscience in the worship

which he owes to God. The government has no right to interfere with conscience, and with its manifestation, either individual or collective; except in the case where, under a religious pretence, one would organize rebellion. Our worship being public, our temples are open to the police officers; they may enter them at any time; they may ascertain the salubrity of the place of worship, the good order of the meeting; this is their province. But if they presume to judge of the doctrines which are taught, to allow or to prohibit the teaching of this or that doctrine—this is an unwarrantable stretch of power; this is placing the right of conscience at the mercy or the caprice of the government. M. Delaborde has set against this pretension the spirit of the principles of 1789, which every Constitution pretends to apply, and especially the very clauses of our new Constitution, which clearly acknowledges the liberty of worship. He has asked whether a decree could annihilate a Constitution, and he has proved, with much acuteness, that a more liberal construction could be put on the decree of the 25th of March, 1852. Towards the close of the speech, the barrister disappeared before the Christian; it was not a pleading, but a testifying to his faith. "I identify myself," he said, "with those in whose behalf I am pleading. I speak, not merely as a barrister, but as a believer. Willing to obey Cæsar in the things which are Cæsar's, we ask you to let us obey God in the things that are God's."

A Christian conscience had spoken: pettifoggery replied. The Solicitor General, who, when a barrister, had advocated religious liberty, rose up. He knows no more his ancient client; nay, he thinks himself obliged to oppose him. Notwithstanding his distinguished abilities, there was in his speech something constrained and embarrassed. He servilely abode by the terms of the decree of March, 1852. He made that decree supersede the rights of conscience. He maintained that religious liberty was nothing more than the legal coexistence of several worships: but that it did not extend so far as to permit the establishing of a new worship without a special license: that the state had a right to prohibit the establishment of a new worship, and to keep those religions which are in the pay of the state, within their own boundaries.

Such a language you could scarcely understand in your free and Protestant country. What a misuse of words! Is it not a mockery to speak of religious liberty on such conditions as these? That liberty, to use the words of our comic dramatists, is only the liberty to abstain from this or that thing; it is purely negative. What? It will not be in my power to manifest my religious convictions; to worship God according to the dictates of my conscience; to withdraw from an established religion; to turn a Baptist, a Wesleyan, a Congregationalist—and I shall be told that I enjoy religious liberty! It is adding mockery to iniquity! It is really a bad jest!

Alas! that impious jest has been sanctioned by the decision of the court. They have confirmed the sentences passed by the tribunal of Mamers, and of Le Mans. Religious liberty has been done away with in our country. What shall we do? From a moral point of view, the answer is obvious. We take it in St. Paul's words: "Woe unto me if I preach not the Gospel!" We have no two courses left. God commands us to preach the Gospel; we *will* preach the Gospel. Souls are hungering and thirsting; nothing can prevent us from endeavoring to supply their wants. We know that we have the prison to encounter. We will go forward, and it is not you, Dear Brethren, who will abandon us.

But we must leave no means untried to enlighten public opinion. In the first place, we must appeal to Cæsar; we must ask him to declare himself. We are contemplating an application to the Emperor, of which we shall give you some detail in our next letter.

In the second place, we shall incessantly appeal to public opinion. With that view, we have just commenced a *Review*, to which we shall, by and by, draw your attention.

My next letter will bring you some curious details of what is going on in some of our missionary stations. You will see that the struggle is everywhere. You will aid and encourage us in this emergency of God's work in our land.

With Christian regards and much esteem, I remain, dear sir, your's very truly, in the name of the Committee. * * * * * *

BELGIUM.

The following extracts from a letter of a Protestant pastor in Belgium, to a friend in New-York, will be read with interest. The writer is connected with the Established Protestant Church of that kingdom, which it will be seen now embraces ten congregations. It is pleasant to see that there is a growing spirit of missions in that little body, and that by the side of the "Free Church" of that country they are endeavoring to build up the kingdom of our Lord.

"The christian interest with which you have received my verbal communications relative to the condition of the Protestant Church in Belgium, has prompted me to address you a letter before my departure from London, in order that you may be able to make it known to our brethren in America, and if possible to interest some of them in the good work going on in this country.

"The church in the name of which I here act, is, as you know, recognized by the State, which according to the Constitution, supports its worship. And by the way, that is the only manner in which in Belgium the govern-

ment has anything to do with the Church. However, in that respect, we have no complaint to make. Very far from it; for whilst the Roman Catholic Faith, which is that of the immense majority of the inhabitants of the country, costs annually only fifty centimes, (10 cents,) per head, the state does, in proportion, about ten times as much for the worship of the five or six thousand Protestants, who compose the eight parishes of the recognized Church.

"But, as you can see, from the printed report which I had the pleasure of sending you, our Church has for some time been engaged in the way of Evangelization, and this second year, (1852–53,) we have had the joy of seeing our ecclesiastical body increased by two new congregations, (those of Cuesmis and of La Bouverie, near Mons, in the province of Hainaut,) composed almost entirely of persons born in the Church of Rome. We could not, before God, do otherwise than receive these two congregations, and give each of them a pastor, although six of our nine schools are sustained either entirely or in part at our expense. A post of Flemish Evangelization at Vilvorde and Malines in Brabant; a work of Bible colportage undertaken with success in Flanders, were already a burden out of proportion to the small resources which we have been able to command until now. Accordingly our last budget shows a deficit of about $500 for the works in progress.

"I would remark that for all these Missionary labors, above mentioned, nothing is to be hoped for from the State, not only because it does already more than its duty towards the Protestant Church, but also, and especially, because it does not enter within its sphere to support laborers for proselyting.

"As for ourselves, we have made and shall continue to make efforts, but we, of ourselves, are not capable to meet their wants; because the few Protestants of Belgium are, with but few exceptions, people without resources, living by the daily labor of their hands, and who in this situation are already in a position that demands great sacrifices for the completion of the temple in which they are to worship God.

"We have but a feeble hope of receiving anything from England, and at any rate it cannot possibly be before the middle of next year. Until then we need more than ever to walk by faith. I thought, then, to profit by the fortunate meeting with you in London, to make an appeal to the liberal charity of the brethren in America, an appeal which I pray God to bless both to them and to us."

IRELAND.

The Rev. Mr. King prosecutes his work of "lecturing" with his usual energy and spirit. In the autumn he visited many places in the western part of the island. He will deliver several courses of

lectures this winter. We were in hopes to give in this number a very interesting paper from his pen on the State of Ireland, and what is doing there, but room is wanting.

SWEDEN.

Want of room compels us also to defer to our next number a very interesting report from Mr. Rosenius, one of our missionaries in Sweden. There is a singular state of things in that country.

CANADA AND HAYTI.

We give nothing from Canada this month, save that the good work is steadily advancing there, as we learn from our friends.

As to Hayti, we are glad to say that the Rev. Mr. Waring feels encouraged to hope that the difficulties which the police at Don Don had created will be discontinued.

VALPARAISO.

The Rev. Mr. Williams is much encouraged in his school, it has thirty-six pupils.

ITALY.

THE WALDENSIAN CHURCHES; LETTER FROM THE REV. DR. REVEL.

We have great pleasure in laying before our readers the following very interesting letter from the Rev. Dr. Revel. It is replete with good news. What an "open door" the Saviour is setting before His Church in the country of Piedmont! We hope that our readers will give particular attention to the closing remarks of Dr. Revel's letter. In these times of such abundant prosperity with us as a nation, it ought not to be difficult to find the sum needed to build and finish the church at Pignerol. Our Board sent $2000 for that object three months ago; they have about $2000 more in hand, devoted to the same good work. The sum of $2000 more is needed. It ought not to be needed long; who will help?

La Tour, Vallies of the Waldenses, Piedmont, Nov. 16th, 1853.

My dear Dr. BAIRD,

We are happy to find ourselves in the midst of our old friends and at our former occupations; which latter are continually increasing, of this, however, I do not for a moment complain. The work of the Lord is developing slowly, but, I think that I can say perceptibly, in the bosom of our ancient churches, whilst it is remarkable in the midst of the Romish population, among whom our friends are laboring. You know that we have at this

present time *twenty agents*—evangelists, school-teachers, and colporteurs, all very active and devoted, and all of them assure us that there is more to do than they can accomplish. The government has never troubled us in our work, because it is convinced that, so far as its interests are concerned, we pursue a mission of order, morality, and liberty. When we commenced our work of evangelization in the city of Genoa, the magistrates imagined that we were going to make a propaganda of political demagogueism. They watched most strictly the movements of our evangelist, who was greatly surprised at a later day to learn, at the office of the police, that they had informed themselves not only of the persons with whom he had any relations, what was said in his public and private religious meetings, how many letters he received, whence they came, (they did not open them,) but that they also knew when he retired at night, and at what hour he arose in the morning, of how many meals he partook every day, and of what they consisted,* etc. etc. Finally, they confessed to him that they were entirely satisfied with his movements and his work. Recently the government even gave to him the book of the Civil Authority for the recording of the marriages, baptisms and deaths of the people of our religious faith; which is equivalent to a formal and legal recognition of our new church of Genoa.

The Archbishop of that city has been greatly excited by the progress which the Gospel is there making. In a recent pastoral letter he conjures the people of his diocese to be on their guard against the Waldensian heresy! The cry of alarm by the Romish prelate, and a vigorous reply of one of our evangelists, have produced a considerable increase of hearers in our chapel—which is now too small for our necessities.

At Turin the Gospel gains ground every day. The new church, capable of containing more than 1000 persons, will soon be full. The priests are troubled; power, credit, and worldly advantages are escaping from their hands on all sides. A remarkable fact indicates that they feel to the quick their critical position. They have seen the necessity of changing their tactics in respect to us. Until now they always and exclusively attacked us with the arms of scorn, of calumny, and gross insult, without ever entering into an examination of the truths which our Church teaches. For several months they have established controversial or polemic preachers, who explain to their adherents the falseness and the danger of the Evangelical doctrines—admitting that they are invading their camp. This change of procedure is doubly agreeable and advantageous to us. It betrays, to the eyes of even the least clear-sighted, the real weakness of the adversary. It gives

* Our readers will gain from this statement an idea of the *surveillance* of the police in some countries, and the extent and perfection of the *espionage*, or *spy-system*. In our happy country we have nothing of the sort.

us an opportunity to maintain publicly our principles, and to combat the Romish errors, which we could not, if we were not provoked to do it, because the law punishes those who seek to bring into discredit the Religion of the State. In repelling the unjust accusations and the absurdities promulgated by Fra Melone, the champion of Popery, we only disclose in the eye of the law the absurdities contained in the so-called religious principles of an individual, whose opinions are not more sacred than ours. These polemical conferences, established in various churches in Turin, have given birth to a journal, *Il Rogantino*, which is very ably edited, inflicting heavy blows upon them from the stand-point of the Gospel. The people are as favorable as the Government to the dissemination of the Holy Scriptures, and the truths of the Gospel. We have sent, during their vacation, two of the professors of our College on a tour through different provinces of Piedmont, in order to learn the mind of the people. Everywhere they have been well received. They have had meetings, and have sold many Bibles. Our colporteurs must use certain precautions not to come into collision with the law. These being complied with, they may travel everywhere, and sell the Holy Scriptures freely. To give you an idea of what has already been done, and what can be reached in this respect, I think I cannot do better than translate for you a letter from a Roman Catholic lady to her Confessor. This letter, which may be fictitious, but which establishes what I wish to demonstrate, is published in the *Gazzetta del Popolo*, a very popular journal, which has at least 15,000 subscribers, and each copy of which must have at least four readers. Here it is: "Reverend Sir! You are astonished that I have suddenly emancipated myself from your spiritual direction! And I am astonished that you are astonished at it! You ought surely to have expected that the error would not last forever, and that your imposture would be exposed some time or other. Here methinks I hear you howl, 'O, poor woman! who is the liberal, the libertine, the rascal who has so changed you?' 'That rascal! It is *you*, Reverend Sir. Yes, it is you. For a very long time half a suspicion had arisen in my heart that your words, your directions, and your insinuations tended more to the advantage of the *shop*" (to the advantage of the hideous traffic which Rome makes in sacred things) "than that of religion; more for the good of your body than for that of my soul. But who would have dared to affirm it aloud—the more so because you always cited in support of your words the Latin of the Gospel? At length, curious to know if all you told me in *Latin* was true, also in *Italian*, do you know what I did? I bought *Diodati's* Bible—that book of which there is not at this hour a family, ever so little Christian, which does not possess a copy; that book whose diffusion could never be stopped, even were you to heap together all the *priests of the shop*, all the bishops, the Grand Duke of Tuscany, and Pius IX. besides. I gave myself, therefore, to

reading attentively and conscientiously that truly Divine volume. Do you wish to know what I find there? I find that in many places it says directly the contrary of what you wish to make me believe. I find that you pervert a great number of passages, to make them say what they do not say. I find that there are many verses—I am mistaken, there are many entire pages of the Gospel, of which you never had spoken a word to me because they say what you would not desire to have said. I found that you and your fellows had abundant reasons for excommunicating, for imprisoning, and (if God permits) for burning all, whoever they may be, who read the Bible in a vulgar tongue, and not in Latin; because it is only on this condition that *your* trade is possible. I found, in a word, that you and your fellows, I say your fellows, are a mass of impostors; that you care no more for the salvation of our souls than for the buttons of your old coat; and who have put on your head your three-cornered hat * only to procure the means of growing fat at the expense of the fools who have had the good nature to believe you. I propose to develop at a later day the truths which I have just pointed out. Adieu!"

I am much mistaken if this does not represent clearly the nature of the ground on which we are called upon to sow the good seed. It appeals to your heart as well as to ours; "now is the accepted time, now is the day of salvation." We must seek to cast everywhere, without noise, the good seed of the Word of life; but we must likewise cause this word to be publicly proclaimed as extensively and as soon as possible. To erect a church in a city, to collect there a congregation, is to exercise our rights, to establish them in deed, and to place ourselves in a condition to make them respected even by those who have the greatest interest in contesting them. The church at Turin is finished, that of Nice is secured; we desire to be able to build one at Pignerol during the year 1854. We have purchased the ground, procured the plan of a simple, beautiful and convenient building; it will be an *American Church*, of a modest style. There will be a school for boys and one for girls in the basement, and the church will be in the first story. I hope that it will be wholly American, both as regards its form and its character. Would it be impossible for you to obtain, this winter, donations from our generous brethren of the United States, amounting to $4000 in addition to what you have already collected for Pignerol? This is about the sum which we need, and according to the precept of the Saviour, (Luke xiv. 28–30,) we dare not commence the building without knowing where to find the means to finish it.

Will you be so kind as to beg our American brethren not to forget that it was an Italian who discovered their beautiful "Terrestrial" country. It

* The priests in some countries in Italy, and Piedmont among them, wear the three-cornered hat.

seems to us that since they have it in their power, they ought particularly to aid us in procuring for the poor Italians access to the "celestial."

I perceive that my letter is already of an unreasonable length; be so good as to excuse it. I presume that during the winter you will see a number of those precious friends whom I had the honor to salute in Christ in your New World, so attractive in so many respects. Have the goodness to tell them how I rejoice to reproduce in my memory the features of their friendly countenances, and to recall in my heart the testimonies of their fraternal affection. Receive for yourself, my dear friend, and present to your worthy and excellent colleagues, my thanks and my most cordial and Christian salutations.

J. P. REVEL.

CHAPEL AT ROME.

Rev. Charles W. Baird, after receiving ordination in the month of October, returned to Rome, where he is diligently prosecuting his work as preacher for the American chapel.

View of Public Affairs

Congress achieved but little before the holidays, but since that time it has advanced *in medias res* with more than ordinary dispatch. Several great measures have been brought forward, and there is a reasonable prospect that a good deal of business will be accomplished. Thus far the great subjects entered upon have been: *Rail-roads to connect the Valley of the Mississippi with the Pacific coast; the Clayton and Bulwer Treaty; the Increase of the Navy; and the organization of the Nebraska Territory.* Other and less important questions have had a considerable share of the attention of Congress.

The Legislatures of several of the States have convened, and the messages of some of the Governors are documents of more than usual importance, as showing the progress of individual sections of the country. Everywhere evidences of material prosperity abound. Would that we could report an equal advance in Spiritual matters! And yet there are blessings of that sort to call for grateful praise.

The attention of the country has been arrested to a painful degree by a disgraceful riot at Erie, in Pennsylvania, which for weeks has greatly impeded the travel on the railroads which traverse

that borough, and connect Buffalo and the East with Cleveland and the West. At length the action of the United States Court and the authority of the State were brought to bear on the subject, and order has been partially restored. It is astonishing that men can give way so inconsiderately to their passions and prejudices, and perpetrate, in a moment of excitement, what can never be soberly thought of in future years without the deepest regret.

In several cities there have been disturbances on account of Monsignor Bedini. We greatly fear that if his Eminence does not leave the country soon, he will find his effigy burning in every large town whither he may direct his steps. We sincerely hope that as he has been the *first* Nuncio, so he will be the *last* who will be sent to us from his Holiness—at least, the last envoy that sustains the double character of a political agent and an ecclesiastic.

From Europe the news continues to be interesting and exciting, and must long be so. The war between Russia and Turkey has been going on to some extent, notwithstanding the unfavorable season of the year. The destruction at Sinope of a portion of the Turkish fleet, (several frigates and small vessels, together with some transports,) which had been engaged in carrying troops and munitions of war to the eastern end of the Black Sea, has greatly elated the Russians. The victory has compensated for the losses sustained by their armies in the beginning of the war, in the Valley of the Danube. This unlooked for event has had the effect to induce France and England to send their combined fleet from the Bosphorus into the Black Sea, where, it would seem, it ought to have been long ago and before the port of Sebastapol, if it is intended to keep the Russians in check. There have been battles in Asia, and a severe conflict at Kalafat, but we have few details that are worthy of confidence.

It is evident that if England and the other Western Powers do not succeed this winter in arranging the difficulty between the belligerent nations, there is reason to expect serious times next summer. The great neutral Powers are much averse to going to war for the sake of Turkey; but it is feard that France will, before long, insist upon open war with Russia. Should that occur, who can tell us the results to the nations of the mighty struggle, in which no one will gain more than the enemies within their own bosoms?

A deep sympathy is felt for Turkey in all countries where there

is any real liberty, from the belief that she is in the right. But if it should turn out to be true, as is reported, that a Turk has recently been put to death at Adrianople for having embraced Christianity and for refusing to deny Christ, the fact will do much to change that sympathy into disgust and abhorrence. We think that the great Christian Powers which have espoused the interests of Turkey, and especially Great Britain, are much to blame for not having demanded of that government, *as a condition of their friendly intervention*, that entire religious liberty should be guaranteed to Mussulman and Jew, as well as to Christian, throughout the Ottoman empire. They owed it to their common Christianity to do it. Alas! when shall we see Christian governments, even the best of them, acting as becomes the religion they profess? It may be long before so good an opportunity will again occur for England and France to gain such a concession to the interests of justice and the Gospel.

But our Heavenly Father will order all things well. He is carrying forward his wonderful scheme of mercy and justice in relation to our world, which nothing can defeat. How full of consolation to the Christian mind is this great truth, which the Bible alone reveals to man. What light it sheds on the affairs of this world—of individuals and of nations. Here let us rest.

P. S As we are going to press, (January 7th,) Father Gavazzi takes his leave of us to return to Europe, and to his "dear Italy," if the way be open for it. He goes in the Pacific, one of the Collins' steamers. Many of his friends accompanied him to the ship. His visit to this country lasted less than ten months. By his lectures, heard or read, he has done much to make our people give their thoughts to some subjects about which very many of them have had much to learn. We are not disposed to endorse or to approve of every thing which he or any other man may say or do, yet we cannot but believe that Father Gavazzi's visit to our country will do much good in many ways. May he live to accomplish much for Italy!

We have not words with which to express the sadness and dissatisfaction with which we have read the account which M. Galliardet has given of the "Soule duels" at Madrid. Whilst we can appreciate the filial ardor of the young man, which led him to vindicate (even in an unrighteous way) the character of his mother—though we cannot see that the provocation was worthy of notice—we are at a loss to conceive how the father could have so far lost all sense of

propriety, and of duty to the Government which he represented, as to quarrel and fight with the French Ambassador. He should have resigned his post as Ambassador from the United States to the Court of Spain before he resolved to fight a duel for any cause. We are led to inquire in what times do we live? Certainly we must be going back to the middle ages, when men can fight duels on account of the *dress* of a lady! And this is done by the diplomatic representatives of two of the greatest nations of the world—both of which boast of their superior civilization!

Movements of Rome.

Whilst our last number was going through the press there was no little excitement in the City of New-York, owing to the fact that the Mayor had caused a Mr. Parsons,—a worthy and zealous man who had for years been in the habit of preaching in the open air on the Sabbath, but always on private ground, it is said,—to be arrested, for fear of a riot. This precaution was taken from good motives, without doubt; nevertheless the step was as injudicious as it was illegal. Mr. Parsons had violated no law; and consequently it was the duty of the Mayor to send a sufficient police-force, if he had reason to apprehend that a disturbance would be made, as had been threatened by some Irish Roman Catholics whom Mr. P. had offended by his remarks the Sabbath previous. It was *protection*, and not *prevention* which the times demanded.

The magistrate who examined the case instantly liberated Mr. Parsons, because he saw that he had been unlawfully arrested. This was far from satisfying the disappointed crowd, many of whom marched past the house of the Mayor to express their dissatisfaction at his conduct, as well as to convince him of their determination to sustain the preacher.

Towards the end of the week the Mayor issued a Proclamation, exhorting the people to be quiet, and setting forth a City Statute made some years ago in regard to street-preaching, but which Mr. Parsons had not violated. The Proclamation was felt to be uncalled for, and consequently it did but little to allay the excitement.

Another Proclamation, in the shape of a "Pastoral," from Archbishop Hughes, addressed to his "clergy" and his "children," appeared on the same day on which that of the Mayor was published.

That remarkable document has done much to open the eyes of the people to the boundless ambition of the prelate, and to the danger to be apprehended from the Roman Catholic Church, should it ever become domi-

nant among us. It furnished the spectacle of a Romish Bishop hastening to the help of the civil power when his help was in no wise needed; and all this in order to show his vast influence over those who profess the Romish faith, and to secure the good opinion of ignorant and ambitious politicians. Besides, his address or letter to his co-religionists, though specious, in reality incited them to acts of violence, in case a pretext for their doing so should present itself.

We are happy to say that this action of his Grace was condemned in the severest terms by the papers of the city. Among those who came out in the most decided manner we may mention the *Tribune*, the *Times*, the *Evening Post*, the *Commercial Advertiser*, the *Journal of Commerce*, the *Sun*, the *Herald*,—in fact almost every paper, excepting the two or three that are Roman Catholic in their character and spirit. Among the religious papers the *New-York Observer*, the *Evangelist*, the *Independent*, the *New-York Recorder*, the *Christian Advocate*, were found where we might expect to find them. Even papers in the interior cities took up the subject. No paper contained anything better than what appeared in the editorial columns of the *Pittsburgh Gazette*.

On the whole, great good will grow out of all this. We think that Archbishop Hughes will pause a long time before he will do such a thing hereafter.

About the same time Cincinnati was the scene of a more terrible excitement. The German Association of "Freemen," resolved to avail themselves of the visit to that city, of Monsignor Bedini, the Papal Nuncio, to testify their abhorrence of a man who had been one of the greatest enemies to the sacred cause of liberty in Italy, and considered the murderer of Ugo Bassi, at Bologna in 1849, by burning him in effigy! For this purpose they assembled at their hall on Christmas evening, and thence marched by Archbishop Purcell's house, (where the Nuncio was a guest,) on their way to the place where they were going to burn the effigy which they had prepared. Just as they arrived near to the Archbishop's house an onset was made upon them by a strong body of policemen, with whom a certain Judge Spooner was to be seen. A great disturbance took place, one man was killed, several wounded, and the Germans dispersed. All this was done, so far as we learn, without any warning being given, such as the laws of the State of Ohio demand, by the order of the Mayor! Of course great excitement took place, and Judge Spooner and more than one hundred policemen were indicted and ordered to appear before a magistrate to answer for their illegal conduct. Nor was the excitement allayed by Archbishop Purcell's sending to the president of the "Association of Freemen" the contemptible sum of $10, as an expression of his sympathy for the afflicted families. The profered gift was rejected with scorn. Really it would seem as if Rome—

through her own infatuated course—was resolved to ruin her cause in these United States. What folly to send such a man as Bedini as Nuncio to this country.

It is well that the Pope has appointed his Eminence to be the Papal Nuncio at the Court of Spain. He will feel more at home there. He has been burned in effigy in Wheeling, Philadelphia, Louisville and Baltimore already; and there is a prospect of his receiving *such* honors in any part of our land whither he may direct his steps.

Rome is also getting into serious difficulty in Prussia and Baden, where the insolence of her clergy, and especially her Archbishops, is compelling the Governments to adopt strong measures. In the Grand Duchy of Baden the Jesuits have been ordered out of the country, and every priest who read to his church a certain "Pastoral" of the Archbishop of Freiburg, has been fined ten florins, (or five dollars nearly,) for so doing. This is taking strong grounds. So it will be everywhere. The vaulting ambition of Rome will everywhere over shoot the mark. Rome is cunning enough, but not wise. Withal, she is doomed to destruction.

Juvenile Department.

DIALOGUE No. 11.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France: (Fifth Conversation.)

Willie. Dear Father, you are to tell us in this conversation something about the *Massacre of St. Bartholomew's Day* in France.

Father. Yes, Willie, you may remember that we had reached that point when we stopped in our last conversation. But can you tell me when St. Bartholomew's Day occurs?

Eddie. It is the 24th day of August, and the Massacre, you told us, took place in the year 1572—wanting only eighteen years of being three centuries ago.

Father. The Massacre commenced about midnight, but lasted all of the 24th, and, indeed, more or less for several days, not only in Paris, but in many places throughout France.

Willie. Is it known how many people were killed?

Father. No, my child—at least, not with certainty. It is not likely that the Government, which alone knew anything like the exact number, was very desirous of telling how great it was. It has been estimated variously. The lowest *supposition*, as far as I can remember, was that

30,000 were killed in Paris; 40,000 in other parts of the kingdom—making 70,000 in all!

Willie. Why, Father! That was a great many people to be killed in the course of a few days! There must have been many Protestants in France even at that day.

Father. Yes, Willie; it is supposed that there were several millions. Indeed, at one time—not long after the Massacre of St. Bartholomew—it is believed that in some parts of the kingdom they constituted nearly half of the population. And what is remarkable, the doctrines of the Reformation not only spread rapidly among the people, through the reading of the Scriptures, which had been translated into French by Olivetan, the uncle of Calvin, but also among the nobles. In no country did the truth spread more rapidly than in France. Lefevre, Farel, Calvin and Beza, were the great French Reformers. The first General assembly of the Reformed Church in France was held in 1559 and had but eleven members. In the year 1571 there was a General Assembly at Rochelle, at which Beza presided, and could count 2000 Protestant congregations in connexion with it. Some of which were large and had several ministers.

Eddie. I think you have told us, dear Father, that Charles IX. was on the throne of France at the time of which we speak. Was he not a son of Henry II. and Catharine de Medici?

Father. Yes, my son, he was. He was a young and weak prince, and greatly under the influence of his Italian mother. By his oppressive course he compelled the Protestants to take up arms, under the Prince of Condé and Admiral Coligny. Condé was killed in the battle of Jarnac, where, however, the Protestants gained a victory, under the conduct of Coligny. After three campaigns the Government was compelled to respect, in some measure, the rights of the Protestants, or rather *to let them alone*—for it amounted to little more.

Eddie. This was before the Massacre of St. Bartholomew, I suppose.

Father. Yes, it was, a few years before. In consequence of this temporary *peace*, or comparative tranquility, the Protestants began again to increase. At length the Queen Mother, the cruel Catharine de Medici, and the clique of bigotted Romanists by whom the court was surrounded, entered upon other schemes for arresting the Reformation and of destroying its adherents. The first measure which they resolved to execute was indeed a bold one, and boldly did they carry it into effect. They made overtures to *Henry of Navarre*, a prince, around whom the Protestants had begun to rally in the hope of one day seeing him King of France.

Willie. Who was he, dear Father?

Father. He was a son of Anthony, Duke of Bourbon, and *Jeanne d'*

Albret, daughter of Henry, King of Navarre. On his mother's side he was the heir to the kingdom of Navarre, a small state lying partly in the south of France and partly in the north of Spain. It has been absorbed into the kingdoms of Spain and France long ago. The French portion, which was indeed the only part in existence at the time of which I am speaking, was annexed to France when this Henry became king of that country, almost twenty years after the Massacre of St. Bartholomew.

Eddie. But what had this Henry of Navarre, as you call him, to do with that dreadful affair?

Father. I will tell you. He was a Protestant, his excellent mother having instilled into his mind the Protestant doctrines from his earliest years. He was an elegant and accomplished young man—not a Protestant in the sense of being a truly converted man, but rather one from intellectual conviction. He was brave and ambitious, and in after years greatly addicted to sensual pleasures, or sensual vices I should say. If his virtues had been equal to his talents he would have been a most extraordinary man. As it was, he was, through a reign of twenty years, the ablest king France ever had. Well, it was proposed to him to marry "Margaret of Vallois," (as she was called,) the sister of the King of France. This suited his ambition. The marriage occurred in less than a week before the 24th of August, 1572. Many distinguished nobles, together with the brave old Coligny, went up to Paris with him to the nuptials.

Willie. Ah, now I understand. This was a plot to get the leaders of the Protestants in their power.

Father. Just so; never was a scheme better laid. The Protestants were thrown off their guard. The first thing that excited some apprehension was the fact that, a few days before the marriage was to take place, Admiral Coligny was fired at from the window of a monastery, and wounded severely in his right hand and his left arm. The King hastened to see the old man, and hypocritically exclaimed, as he stood by his bedside: "My father, you have the wounds and I have the pain!" But soon the dreadful hour arrived. At midnight the bell of the Church of St. Germain l' Auxerrois began to sound forth the awful signal! The Protestant chiefs were murdered where ever they could be found! The excellent Coligny was one of the first victims. The Duke of Guise and a numerous company surrounded his house. A worthless German, of the name of Besme, entered his chamber, and notwithstanding the appeals of the brave old man: "Young man, respect these gray hairs, and stain them not with blood," plunged his sword repeatedly into the body of his victim, and then threw it from the window into the court-yard. The Duke of Guise contemplated the mangled form, in which life was not yet extinct, in silence; but the brother of the King, Henry,

Count of Angoleine, spurned it with his foot, and said: "Courage, my friends; we have begun well, let us finish in the same manner." But God is just. Both he and the Duke of Guise came to a miserable end in their turn.

Eddie. Did none of the Protestant leaders escape? And what became of Henry of Navarre? A few of the chiefs got notice of the intended massacre in time to fly from the city; but the most of them perished that night or during the next day. As to Prince Henry of Navarre, he was in the Palace, where he was safe in the chamber of his wife. But even he, in order to save his life, was compelled to profess himself a Papist. "Death mass, or the Bastile," were the alternatives which the enraged King set before him. This forced profession he abjured as soon as he got away from these scenes, and for nearly twenty years more considered himself a Protestant.

Willie. Then the King was one of the greatest enemies of the Protestants?

Father. He was, my child; he was a poor, weak bigot; a tool in the hands of the "Guise Faction," as it was called, and *it* was a mere tool of Rome. As to the King, he behaved like a mad-man, and was seen at the windows of the Louvre (the palace in which he lived) with a musket in his hand, and as he shouted to the assassins, "Kill, kill," he fired upon his wretched and fugitive subjects! I have often looked up at those windows, and often passed the house in which it is said the good Admiral Coligny was murdered. But I cannot describe to you, my dear children, the emotions of my heart whilst I endeavored to recall, in imagination, these dreadful scenes! One reflection, however, was uppermost in my mind. It was that there is a Judgment Day in which all men must give an account of such crimes to One who cannot be deceived, and who is able to punish. There *must* be such a Judgment, and there must be a hell in which wicked men will suffer the punishment due to their crimes.

Eddie. But what happened after the Massacre of St. Bartholomew?

Father. The Protestants took up arms again; nor did they lay them down until they had placed Henry of Navarre on the throne of France. But of these things and many more we will speak in our next Conversation.

PUBLIC MEETING IN BALTIMORE.

A very interesting meeting in behalf of the American and Foreign Christian Union was held in the Protestant Methodist Church, in Liberty-st. Baltimore, (of which the Rev. Drs. Stockton and Webster are pastors,) in

the evening of the 9th of December. The Rev. Dr. Roberts, of the Methodist Episcopal Church, presided, and remarks were made by the Rev. Drs. Morris and Hamner, and addresses by the Rev. Dr. Dowling, of Philadelphia, Rev. Stuart Robinson, of Baltimore, and the Rev. Dr. Baird, of New-York. Several excellent resolutions were submitted and adopted.

AGENT FOR WESTERN NEW-YORK.

The Board have appointed the Rev. Sabin McKinney to the Agency of Western New-York, in the place of the Rev. Mr. Gillette, resigned. We ask for Mr. McKinney a kind reception at the hands of the churches and the pastors.

Notices of Books.

ORIENTAL AND SACRED SCENES, from Notes of Travel in Greece, Turkey and Palestine, by Fisher Howe. This is a beautiful volume of four hundred pages in 12mo. with several illustrations, and full of valuable information, conveyed in very pure and agreeable style. Mr. Howe is a merchant of New-York, a man of well cultivated mind and good judgment. He has prepared an admirable work for the Sunday School library, as well as for all persons who desire to know something of the most interesting countries in the East.

JACQUELINE PASCAL; OR A GLIMPSE OF CONVENT LIFE AT THE PORT ROYAL. This interesting little volume has been published by R. Carter & Brothers. It is made up from the French of Victor Cousin, Prosper Faugére, and the late Professor Vinet, with an introduction by the Rev. Wm. R. Williams, D. D. To any one who desires to see how true piety can exist, and with what difficulties it has to contend, in the Church of Rome, this volume will be invaluable. Jacqueline Pascal was the sister of the celebrated Blaise Pascal, the author of the *Provincial Letters*, and like him, was a Jansenist.

FAMILY PRAYERS, by the author of "Morning and Night Watches," is the title of a beautiful volume, also from the press of R. Carter & Brothers. It contains a prayer for every morning and evening during a month, with prayers in the latter part of it for special occasions. We think this volume admirably fitted to do good, and can well recommended it. How many heads of families there are who might use such a volume in the morning and evening service, to great advantage! Many would increase the facility of praying appropriately in their families, even by a frequent and serious reading of this volume.

PERIODICALS. Harpers' Magazine continues to be as interesting as ever. So does the National Magazine—a truly Christian periodical—edited by the Rev. Dr. Stevens. Putnam's Magazine steadily gains ground. It is really *American* in materials and character. Mr. Bidwell's Eclectic Magazine gives us the best articles of the British Magazines in one hundred and forty-four pages monthly, and is cheap enough at the price of $5 per annum.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th JANUARY, 1854.

MAINE.

Kennebunkport, So. Cong. Ch. and Soc'ty. per Rev. G. A. Bowman, . . . $29 00
Bath, Central Ch ($30 of which to make John Patten, Esq. L. M.) . . . 36 00
Portland, High-st. Ch. Rev. J. W. Chickering, pastor. James Libbey, L. M. $30; Nathaniel Blanchard, John B. Brown, and Ira Crocker, L. Ms. by a friend, $100. High-st. Circle, by Mrs. E. Tyler, of which from Samuel Tyler L. M. $30; and John Neal. $10. $150 to make John Neal, Esq. Mrs. Sarah Ilsley, Miss Sarah M. N. Cummings and Rev. J. H. Turner, L. Ms. 320 00
Bangor, 1st Parish Sabbath School, per Wm. Sandford, . . . 32 00
Hammond-st. S. School to make John Webster, L. M. . . . 30 00

NEW-HAMPSHIRE.

Newport, Cong. Ch. and Socy. by Rev. Edward P. Woods, ... 9 00
Exeter, 1st Cong. Ch. 19 57
2nd Cong. Church to make Rev. Asa Mann, L. M. 28 15
Bapt. Ch. 2 38
Bennington, Mrs. Deborah Whittemore towards L. M. 4 00
New Boston, Mrs. Stephen Whipple, L. M. 30 00
Mason Village, Cong. Ch. . . . 9 00

VERMONT.

W. Rutland, monthly collect'n in S. School of Cong Ch. to make Dea. Elijah Boardman and Dea. Luke Ward, L. Ms. . 69 04
St. Johnsbury North Ch. balance, . . 2 00
Brattleboro, Centre Ch. 69 54
West Ch. 19 78
Brandon, Cong. Ch. 17 00
Bapt. Ch. 11 10

MASSACHUSETTS.

East Douglass, Rev. J. L. Maynard, add. for L. M. 10 00
Haverhill, Centre Cong. Ch. bal. . 25
West Ch. in part to make Rev. A. Farwell, L. M. 15 00
Framingham. Hollis Evan. Church to make Dea. Edmond M. Capen L. M. . . 30 00
West Newton, Cong. Ch. to make Rev. Joseph S. Clark, D. D., L. M. . . . 31 00
Newton Corner, Eliot Ch. to make Hon. J. W. Edwards L. M. 37 65
West Springfield, 1st Cong. Ch. . . . 32 14
Springfield, Bapt. Ch. 10 50
Epis. Meth. Ch. 7 00
Chicopee Falls, Cong. Chur. to make Rev. Wm. Wright L. M. $31 93. Sab. School to make George S. Taylor L. M. $30. . 61 93
North Wilbraham. Cong. Ch. . . . 10 00
So. Amherst, Cong. Ch. to make Rev. Jas. L. Merrick L. M. 30 00
West Amesbury, Cong. Ch. 17 44
Chelsea, Broadway Ch. 37 37
East Randolph. Cong. Ch. 25 00
West Randolph, Cong Ch. 33 04
Shelburne, Cong. Ch. Gent's. Soc'y. $15 85. Ladies Society, $9 36. . . . . 25 21
Bernardston, Cong. Ch. 1 00
Ashfield, Cong. Ch. 24 00
Seekonk, Cong Chur'h in full to make Rev. James O. Barney L. M. $10 00
Holyoke, 1st Cong. Ch. 8 00
Boston, Mrs. A. Lawrence, ... 9 00

CONNECTICUT.

Ridgefield, 1st Cong. Church Rev. Clinton Clark, ... 20 00
Brooklyn, Dea. Moses Clark, ... 5 00
So. Windsor, 1st Ch. and Soc'y. per Theodore Elmer, ... 21 50
So. Britain, Oliver Pierce to make himself L. M. $30. Miss Nancy P. Mitchel, $3. 33 00
So. Woodstock, Israel Smith in part L. M. per Anna C. Curtis, ... 5 00
Hartford, Jerusha Treat, 3rd payt. for L. M. 10 00
Norwich, First Soc'y. Mrs Thos. Lathrop, 10 00
Hartford, Centre Cong. Ch. in part. Thos. S. Williams, $200; Calvin Day, $25; Loyal Wilcox, $25; F. Parsons, $20; Joseph Trumbull, $20; David Watkinson, $20; Alfred Smith, $20; Chas. E. Fox, $5; E. Fessenden, $5; Cauncey Ives, $5; Wm. M. Judd. $3; S. Bourn. $6; Goodwin & Co. $6; J. Warburton. $10; R. C. Smith, $10; D. Wesson, $10; W. W. House. $10; Tertius Wadsworth $10; H. A. Perkins, $10; C. Seymour. $10; H. Fitch, 10; W. W. Ellsworth, $10; 450 00
Pearl-st. (in part.) including Roland Mather, L. M. 244 36
So. Norwalk, Cong. Church in part to make Dea. A. K. Nash, L. M. 13 00
New Haven, Additional, College-st. Ch Sabbath School, ... 16 75
A. Townsend, Jr. $5; Marcus Merriman, $5; G. H. L. of Brooklyn, N.Y. $10; 20 00

NEW-YORK.

N. Y. City, A Friend, ... 1 00
Durham, Monthly Collection of 1st Presb. Church, ... 1 00
Geddo, Abm. Spear, ... 2 00
N. Y. City. Crowell Adams, ... 5 00
Yonkers, Presb. Ch. 29 75
N. Y. City. E. C. Wilcox, ... 5 00
Yonkers, Hervey F. Lombard, to make himself L. M. 30 00
H. A. Underwood, ... 20 00
Mrs. Baird, $5; Henry M. Baird, $3, 8 00
Boght. Ref. D. Ch. 3 00
N. Y. City, John Rohner, ... 10 00
Pompey Hill, in part, ... 7 14
Wampsville, ... 11 12
Fayetteville, Balance, ... 9 00
Malone, Balance. 2 00
Hampton, M. E. Ch. bal. 50
Amsterdam. Presb. Ch. to make Rev. M. S. Goodall, L. M. . . . 37 35
Bapt. Ch. 1 00
Deansville, Cong. Ch. bal. 4 40
Jamaica, Presb. Ch. Rev. Mr. Oakey, add. 5 00
N. Y. City, A friend per Dr. De Witt, . 5 00
Chester, A friend per Dr. Fairchild, . . 2 00
N. Y. City, Rev. John N. Lewis for 1853, 10 00
Mrs. Francis Atkins, ... 1 00
Mrs. Kitchen, ... 2 00

NEW JERSEY.

Newark, Central M. Ch. to make Rev. Mr. Kenny, L. M. 31 39

Middletown, 1st Ref. Dutch. Ch. Rev. Wm. Reiley, $10 part L. M. $30 00
New Brunswick, Coll. in 1st Presb. Ch. 32 00
Pemberton, M. E. Ch. (add.) 2 50
Hackettstown, M. E. Ch. 7 50
O. S. Presb. Ch. Rev. H. N. Wilson, L. M. 30 00
Hardyston, N. S. Presb. Ch. Rev. J. Campbell, ... 12 00
Trenton, O. S. Presb Ch. in part L. M. of Rev. W. Kirkpatrick, ... 23 85
Newark, Rev. Wm. Bradley, ... 10 00
Baskingridge, Alex. McKowen, Esq. . 10 00
Clintonville, Refd. D. Ch. to make Rev. N. B. Taylor L. M. 31 50

PENNSYLVANIA.

Coatsville, O. S. Presb. Ch. Rev. Alex. G. Morrison, part L. M. 17 00
Pittsburgh, Liberty-st. M. E. Ch. . . 83 25
Alleghany City, So. Common M. E. Ch. 26 00
So. Pittsburgh, M. E. Ch. 10 70
Sewickley, M. E. Ch. 13 04
Blackburne Chapel, do. 89
Sharpsburgh, M. E. Ch. 11 05
Pine Creek, M. E. Ch. 7 00

MARYLAND.

Taneytown, S. Sentman, Annuity, . . 5 00

DELAWARE.

St. Georges, Presb. Ch. Rev. James C. How in part, ... 17 50
Delaware City, Meth. Epis. Ch. Rev. Mr. Sumption, ... 7 25

VIRGINIA.

Alexandria, 1st Presb. Ch. 28 02
Miss Sarah F. Smith, $5; Mrs. Danforth, $2; Misses Anderson, $5; 12 00
Morgantown, Breast Pin from a Lady sold for 1 25

SOUTH CAROLINA.

Robertsville, Isadore Latique, . . . 4 00

GEORGIA.

Milledgeville, Presb. Ch. to make H. N. Batcheller and D. C. Campbell L. Ms. . 62 40
Meth Ch. 9 50
Bapt. Ch. 2 50
Savannah, George P. Harrison, . . . 4 00
Waynesville, Presb. Ch. to make Rev. Rufus K. Porter, L. M. 31 75
Griffin, Presb. Ch. in part to make Rev. W. J. Keith L. M. 16 00

ALABAMA.

Chunnenuggee, James F. Carter, . . 2 60

ILLINOIS.

Springfield, 2d Presb. Ch. per Rev. A. Hale, $12 00
Moline, Cong. Ch. 7 00
Rock Island Churches, ... 8 50

INDIANA.

Hanover, Rev. W. W. Harsha, . . . 21 00
Marion, Churches, ... 10 00
Crawfordsville, Churches, ... 25 20
Madison, Sarah S. Burnell, Annuity, . . 3 00

OHIO.

Harmar, Benj. P. Putnam's, Sabbath School Class, ... 3 00
Cincinatti, 3rd M. Prot. Ch in part L. M. of Rev J. B. Walker, . . . 21 98
Welch Bapt. Ch. part, ... 2 25
Soule Chapel M. E. Ch. add. . . 16 50
Marietta, Cong. Church which makes Rev. Thos. Wicks, L. D. 101 50
Bapt. Ch. 14 89
M. E. Centenary Ch. 8 18
Students of Marietta College, in part L. M. of Prof. J. W. Andrews. . 2 00
Harmer, 1st Cong. Ch.—Douglass Putnam, Esq. to make Rev. David Gould, L. M. $30; David Putnam, Senr. $4; David Putnam, Jr. $5; H. M. and J. M. Amlin, $4; Mrs. Fearing, $1; Dr. Newton, $2; Mrs. Shaw, $2; S. Newton, $3; R. Hayward, $1; J. Newton, $5; M. Giles, $1; J. Fuller, $1; Sabbath School Class, $3; all to make Dea. Stephen Newton, L. M. . . 62 00
Dr. Seth Hart, $2; Mrs. Eliza Whipple, $3; D. Putnam, Jr. 25c. 5 25
Dayton, 1st Presb. Ch. (O. S.) which with last colln. makes Rev. P. D. Gurley, L. D. and Job Haines, M. D., & H. L. Brown, Esq. L. Ms. 110 79
Dayton, Wesley Chapel, M. Ch. . . . 25 50
Greenwich, Marcus E. Mead, ... 2 00

MICHIGAN.

Webster, Mrs. Rebecca Young, annuity, . 5 00
Sharon, Cong. Ch. 7 79
Dexter, Meth. Ch. 73
Samuel Dexter, ... 5 00
Jackson, Cong. Ch. to make J. A. Hawley, L. M. 32 65
Bapt. Ch. 8 25
Wing Lake, Presb. Ch. 3 93
E. Bull, ... 3 00
Ann Arbour, Cong. Ch. 5 32
Clinton, Bapt. Ch. 3 88
Presb. and Cong. Ch. . . . 16 76
Saline, Union Meeting, ... 3 30

IOWA.

Keokue, Westminster Presb. Ch. . . 11 00
1st Presb. Ch. 7 00
Davenport, Cong. Ch. 16 00

CONTENTS.

Contents of the present number, . . . 49
Our plate, and the Order of Benedictines, . 49
Roman Catholic Prayers for the Conversion of Protestant Countries, . . . 51
Mr. Leo's Course of Lectures at Newark, N.J. 54
Liberty of Conscience, ... 57
The Waldensian Church at Turin, . . . 64
Letter from Lucca—Miss Cunninghame, . 67
The Home Field, ... 68
The Foreign Field, ... 71
View of Public Affairs, ... 85
Movements of Rome, ... 88
Juvenile Department, (Dialogue No. 11,) . 90
Notices of Books, ... 94

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. V. MARCH, 1854. No. 3.

AN APPEAL TO OUR FRIENDS AND PATRONS.

On the first day of April, which is but a few weeks distant, the financial year of our Society terminates. Within that short period several large appropriations for the Foreign and Home Fields have to be met by our Treasurer. Among others are one thousand dollars for the Evangelical Society of France, one thousand for the Evangelical Society of Geneva, one thousand for the Waldensian Synod, and nearly one thousand for Canada and Belgium. The Board have recently resolved to extend their operations in Ireland as well as on the Continent. They have also voted five hundred dollars for the education of promising native youths in South America. Besides all this, the work at home has been considerably extended. The present is "a time of need" with us. Our treasury is exhausted. It contributes to our embarrassment that some of the best churches that aid us every year, do less than they did last year, because of the extraordinary enterprises which they have on hand—"Church Extension," "Theological Seminaries," etc. Some have requested us to defer our annual application for some time, for the same reason. On these accounts we are compelled to make this appeal, and to say to all our Friends: *Brethren, help us!* A little extraordinary exertion on the part of our friends, who are not in the position of those who have just been referred to, will greatly aid us. Many of our subscribers might, perhaps, by a little effort, collect among acquaintances three, five, ten dollars, or even more. Some, perhaps, may be able to increase their usual contributions. This is certainly not a time for the relaxation of our efforts, either at home or abroad. On all hands doors of influence are opening to us. The call is for "laborers," "laborers" in all directions! Brethren, what shall we

do? Ye, who are the Lord's Stewards, tell us, what shall we do? It is to you, under God, that we *must* look, for the means to *increase* —and even to *carry on*—our operations. The papal world is becoming more open to well-directed, faithful, evangelical effort. For the proof of this, we refer our readers to the pages of our Magazine, as it comes to them from month to month.

IMPORTANT PUBLIC MEETING FOR RELIGIOUS LIBERTY, AND PROTECTION OF AMERICANS ABROAD.

For a long time the Board entertained the belief that it was desirable to hold a public meeting in the city of New-York, in order to bring before the Nation and the Government the subject of securing for our citizens, whilst residing or traveling in foreign lands, protection in their rights of conscience and of public worship. The importance of this measure was even pressed upon their attention from many quarters. After duly considering the subject, they resolved to go forward, relying on the good-will and coöperation of their fellow-citizens for support. They believed that such a movement on their part was neither presumptuous nor unbecoming, inasmuch as the promotion of religious liberty,—liberty to preach, and otherwise make known Christ's Gospel,—is proclaimed in its constitution as one of the objects of the Society.

Accordingly they invited several distinguished Christian gentlemen of New-York, of various denominations, to join them in the following "Call" for a public meeting:

"The undersigned would respectfully invite their fellow-citizens to a Public Meeting, to be held in the Tabernacle on THURSDAY EVENING, the 26th instant, for the purpose of adopting such measures as may then be deemed proper to secure the influence of our National Government in the promotion of the principles of Religious Freedom, and especially in the protection of American citizens in the enjoyment of their rights of conscience and of religious worship, and to bury their dead in such way, and with such rites, as to them may seem most appropriate, when sojourning or traveling in foreign lands.

"The enjoyment of these rights is fully granted and completely guaranteed to people of all nations, who, on account of business or pleasure, visit our country, and the reciprocation of them on the part of others toward our citizens ought no longer to be withheld."

This document appeared in many of the religious and secular papers, a fortnight or three weeks before the meeting, which it was originally intended to hold in the Metropolitan Hall. The loss of that noble building, by fire, made it necessary to defer the meeting for a little while, and then to hold it in the Broadway Tabernacle. We may add, that the "Call" in question was signed by nearly fifty gentlemen of great respectability and influence, of whom we may mention James Brown, Wm. B. Crosby, Wm. Colgate, James Harper, Peter Cooper, Walter Lowne, Henry C. Bowen, Stephen Whitney, Robert L. Stuart, Peter Lorillard, Francis Hall, William B. Astor, James Lennox, and James Boorman. At the appointed time (Thursday night, January 26th) the Tabernacle was well filled, notwithstanding the very unfavorable state of the weather. The audience consisted almost wholly of gentlemen. The services extended through three hours, and the interest was well sustained till the end.

Mortimer De Motte, Esq., a member of the Board and former Treasurer of the Society, called the meeting to order, read the call, and nominated officers and secretaries of the meeting. George Wood, Esq., then took the chair, as President of the meeting, surrounded by several distinguished gentlemen, who acted as Vice-Presidents. Messrs. Crosby, Stevens, and Corson acted as Secretaries.

The Rev. Dr. Beecher, of the Baptist Church, formerly of Albany, but now of New-York, led the assembly in prayer for the divine blessing.

The President of the meeting then delivered the following address:

Fellow Citizens—The objects of the meeting have already been sufficiently stated in the proposition of its Call, which has just been read to you. You will be addressed by a number of gentlemen who will speak upon the subjects appertaining to this important matter, in whose remarks they will be fully explained, and it will be unnecessary for me to delay you with any observations of mine. Perhaps, however, I may say with safety that if there be any people in the world who have a right to call for the exercise and indulgence of religious freedom in foreign lands, it is the people of the United States. You cannot walk in any of the public streets of this city without seeing the evidence of that liberality which we extend to nations abroad. Their people come here for the purposes of business or recreation, and for all of those objects which induce individuals from other countries to visit foreign lands. You hear almost all languages of Europe spoken in

our streets, and they have full liberty to engage in all branches of commerce and the arts; and they have equally the privilege of worshipping their God according to the dictates of their own conscience, without any restriction whatever; and we think that the people of this country ought to receive similar privileges among those nations that derive these important benefits in our own country. We wish to bring this subject before the people at large, that they may memorialize Congress, that the subject may receive that attention from our Government which its importance deserves; and we trust that we have, at this time, arrived at that station of respectability and importance among the different nations of the earth, to entitle our Government, when they make a call of this kind upon the different nations of the earth, to have that call respected, and carried into effect. I have now stated the general purposes of this meeting, which will be opened with a prayer by Rev. Dr. Beecher, of the Baptist Church.

The Rev. Dr. Baird, one of the Secretaries of the Society, then read the following

STATEMENT.

It will be expected that the reasons for calling this meeting should be set forth at the outset. This expectation is both legitimate and proper. We shall endeavor to satisfy it by presenting a very simple and brief statement.

The vast expansion of the commerce of our country, and the great augmentation of the facilities of travel, have combined within the last few years to induce many of our fellow-citizens to go abroad for business or for pleasure; and every successive year in increasing numbers. It will not be going too far to affirm that many thousands of Americans are to be found every year residing or traveling in foreign lands.

In some of these countries there are very great obstacles in the way of their enjoying the rights of Conscience and Religious worship. In some, they cannot enjoy those rights at all. In some countries they are exposed to insult and injury if they do not comply with observances in the streets that are repugnant to their conscientious convictions. And in some they find it almost, if not quite, impossible to have their dead buried with such rites as they deem most Christian and most consonant with their feelings.

The limits of this document will not allow much detail; nevertheless, we must submit a few facts.

I. In our immediate vicinity lies the Island of Cuba, in whose ports hundreds and thousands of American mariners are annually to be seen, and to whose Cities and Plantations hundreds of our merchants and invalid citizens annually resort, in the prosecution of business or in quest of health.

Many go thither to die! And yet, to this day, there is neither an American Protestant Chapel nor Chaplain for the spiritual instruction and care of our seamen and others of our countrymen, or for their guidance and consolation in the most fearful of all hours—the hour of death!—far from their homes and their friends! When the attempt was made a few years ago by the American Seamen's Friend Society to have Protestant religious services conducted aboard American ships at Havana, the Chaplain was compelled to desist, because it was not only required that he should "domiciliate" and take the oath of allegiance to the Queen of Spain, but also that he should swear that he was a good "Catholic." As these words signify a "Roman Catholic" in that land, no conscientious Protestant could or would take the oath. The same statement holds good of Porto Rico, the other principal Spanish island in the West Indies.

There is no American Protestant Chapel or service in Mexico, so far as we can learn, and it is believed that it would be difficult, if not impossible, to establish one. In some countries in South America, as well as in Central America, there would be difficulties to encounter; yet they would be far less formidable, it is believed, than in Mexico and Cuba.

In Italy itself, the central country of Christendom, with the exception of the kingdom of Sardinia, no religious service could be held by an American Protestant minister for the benefit of his countrymen, unless in the house of a diplomatic or consular agent, beneath the American flag, and as it were on American ground. This is so even in Rome, the Capital of the Christian World, as some vauntingly claim. Although the Roman Catholic Church is permitted to enjoy in these United States, (seven-eighths at least of whose inhabitants are Protestants,) all the rights and privileges that any Protestant Church does, yet American Protestants are denied the right to have a church in Rome, or even a chapel, unless under the precarious condition of enjoying the patronage of, and in connection with, the American Embassy.

Nor is the state of things in Spain or in Austria more favorable than in Italy; in fact it is less so. Whilst in Portugal, according to the new Penal Code, promulgated on the 10th of December, 1852, the "celebrating of public acts of worship not that of the Catholic religion" is punishable with imprisonment of from one to three years, and to a fine proportioned to the income of the transgressor of the law! It is obvious that a Protestant church or chapel, even for foreigners, could not be opened in the Portuguese dominions since this law went into effect, without incurring the most serious risk. And all this is done in the middle of the XIXth century, and by a nation which owes its very existence at this day to Protestant England!

II. American Protestants are exposed to insult and serious mal-treatment in Mexico, Central America, all South America, Cuba, Porto Rico, Spain and Portugal, nearly all of Italy and Austria, if when they meet a

procession, with a priest at its head, carrying the "Host," they do not render what are there considered to be acts of adoration, but which they conscientiously deem to be idolatrous and contrary to the Word of God. Every year the truth of this assertion is confirmed by disgraceful outrages, in word or deed, perpetrated in those countries.

III. As to the burial of their dead, American Protestants find very serious difficulties in several of the countries just named. Until very recently—nor are we sure that it is not so still—they would have been compelled to carry the bodies of their deceased friends from Madrid, the capital of Spain, to Malaga, Gibraltar, or Lisbon, to find a burial for them. English Protestants were subject to the same shameful indignities. Even within the last few months, Lord Howden, the British Ambassador at the Court of Spain, has been in earnest correspondence with the Spanish Government, in relation to the right of English Protestants, not merely to have at Madrid a cemetery, (which at length they are permitted to possess,) but also to have the bodies of their deceased friends carried to the grave in a hearse, and proper religious ceremonies performed in the cemetery, at the interment. There is a report that he has succeeded, but we are not sure of it.

In many places in Italy, American Protestants are subject to much inconvenience in being required to bury their dead at very unseasonable hours. In some countries, through fear of violence, they are compelled to bury their dead in a stealthly manner, and almost as unceremoniously as they would a brute beast.

A few years ago, a highly respectable American merchant (of a neighboring city) was compelled to dig a grave with his own hands, in an obscure spot, near one of the cities of Cuba, at the hour of midnight, for the burial of his beloved wife, whom he had taken to that island for the restoration of her health. By the influence of much persuasion, he succeeded in getting some assistance in his mournful enterprise from one or two negroes, who were in great fear, all the while, for their lives, lest it should become known that they had assisted at the burial of a heretic!

On all these subjects, we hold it to be the duty of the American government to negociate for, and secure by treaty, the rights of all its citizens, whether of native or foreign origin, in all countries where these rights are not fully recognized. This duty has been acknowledged, and to some degree fulfilled, by our Government from its commencement. As early as 1783, the religious rights of American citizens were guaranteed by Sweden, in a treaty made that year with the Government of the United States. From time to time—under the administrations of Washington, Jefferson, and their successors—something was done in regard to other countries. We are happy to say that at present we are not aware that there is a Protestant

country where an American citizen, whether Protestant or Roman Catholic is not permitted to enjoy his rights in relation to the subjects which have been specified. During the last administration, more was done than in any preceding one, with, perhaps, the exception of those of the second Adams and General Jackson, in this respect; for negociations were instituted by it with some of the governments of South America, (particularly the Oriental Republic of Uruguay and the Argentine Confederation,) which terminated favorably.

To encourage and sustain the Government in the farther prosecution of this great work, is one of the objects of this meeting.

Why should not the Government protect our citizens when abroad in the enjoyment of their religious as well as their civil and political rights? Are the latter more important than the former? Or is not the converse of this proposition true? We thank God that the day has come when we may say, almost in the noble language of the President in his Inaugural, that no American citizen can wander to any point on the globe where the strong arm of the Government shall not be stretched out to protect him. It is time that this shall be as true of his religious as of his political interests.

We hold, too, that the man who goes to distant lands to spread abroad the knowledge of the Gospel—whether by the distribution of the Sacred Scriptures and other religious books, or by proclaiming the way of salvation *viva voce*—must not be considered as having expatriated himself, or put himself beyond the pale of the protecting care of the Government, any more than the merchant who goes abroad for his business, but is to be protected in his work by the powerful arm of the State, so long as he does nothing contrary to the laws of the countries to which he goes. Thus far we may go with confidence. Nothing short of this—no opposition or violence, created by unrelenting Bigotry or blind Prejudice—should be allowed to drive an American Christian missionary from his field.

This was the ground that was taken by Mr. Webster in 1841 (when Secretary of State under Mr. Tyler's administration) in his letter to Commodore Porter, (then the American Chargé d'Affaires at Constantinople,) respecting the American missionaries laboring in Turkey. This ground, if we mistake not, the overwhelming majority of this nation are prepared to take and defend. The spirit of nationality which would not allow a hair of the head of Martin Kostza to be touched, simply because he had taken measures to become an American citizen, and had put himself under the care of the Government, and was doing nothing contrary to the laws of Turkey, will not long allow an American Christian Missionary to suffer in a foreign land, or be ignobly thrust out of it, so long as he does nothing contrary to the laws of that country.

Nor can we forbear to say that we think that the time has come when the Governments of these United States and Great Britain, and all other Christian

nations which enjoy the blessings of religious liberty, and know its inestimable advantages, should combine their efforts for the purpose of hastening its universal prevalence in the world. It is certainly not less a legitimate subject for solemn negociation and the formal stipulations of international treaty than many subjects that concern humanity for which such interference has been secured.* It can be shown that intolerance on the subject of religion has been the cause of the most bitter animosities, the most unnatural separations, and many of the bloodiest and longest-continued wars of which the world has ever been the theatre. It has often arrayed against each other, in the most cruel strife, those who profess the same religious belief, but differ in regard to unimportant shades of opinion in doctrine or modes of worship. What deplorable conflicts have taken place between Protestant and Roman Catholic nations, and between Roman Catholics and the Greek and other Oriental Christians! Even within the very walls of the church at Jerusalem, which incloses the reputed sepulchre of our Lord, they have fought in the most barbarous manner, and that in the presence of their common enemy, the Mussulman! It is time that this disgrace should be removed forever from the escutcheon of Christendom. The Christian nations owe it to Him whose sacred name they bear, (and whose religion, as preached by Himself, is so well calculated, as it was unquestionably designed, to promote "peace on earth and good will among men,") to cause it to be removed.

In vain do men search for one sentence in all His discourses or precepts to justify either persecution or intolerance in matters of religion. And it can be demonstrated that the manifestation of the spirit of forbearance and tolerance where diversity of religious belief exists, is as conducive to the welfare of communities and even of nations, as it is of individuals. And it is the duty of Governments—especially Christian Governments—to cause such forbearance and tolerance,—in other and better words, *religious liberty*, —to be maintained and respected. It would seem as if the day ought by this time to have arrived when no man shall suffer death, or be in any way oppressed or interfered with, in regard to his religious convictions, and the proper manifestation of them.

We are happy to believe that the views which we have expressed have often been shared by the distinguished men to whose hands the administration of our government has from time to time been delegated. In the year 1825, the Governments of Mexico, Central America, and Co-

* The African Slave Trade and Piracy are scarcely more important subjects for such negotiation. Nor have instances been wanting of the interference to which we have referred in the text. Had it not been for the efforts and earnest remonstrances of England (during the Protectorate of Cromwell, the reigns of William and Mary, and Queen Anne,) and those of Holland, Sweden and the Protestant Cantons of Switzerland in the 17th and 18th centuries, the Waldenses would have been annihilated.

lombia resolved to hold a Congress at the Isthmus of Panama, at which each of them should be represented, "to deliberate upon objects important to the welfare of all."* Our Government was invited to send representatives to that Congress. The distinguished man who then occupied the Presidential chair (the late John Quincy Adams) accepted the invitation, and nominated for that mission two distingnished citizens, one of whom was the late Hon. John Sergeant, of Philadelphia. It is known that one great object which the President had much at heart, in relation to that Congress, was to endeavor to induce the South American Republics to come to right ground in regard to the principles of religious liberty—believing it to be essential to their true prosperity and happiness. It is believed that Mr. Adams lost no suitable opportunity, during his administration, of kindly calling the attention of these Governments to this great subject. His sentiments on the importance of religious liberty were fully shared by two illustrious citizens, now no more —Dewitt Clinton and Henry Clay—both ardent friends of the South American Republics.

Our Government seconded the efforts of England to persuade the Porte to grant religious liberty, or a large measure of it, to its Christian subjects. Why should not the same thing be done in the case of some governments which are called Christian—some of them Roman Catholic, some Protestant, and one of them of the Greek Church—but whose intolerance is a dishonor to the name of Christ? At all events, let our Government ever be ready, by kind negotiation—by unofficial exertion, if nothing more can be done—to lend the weight of its moral influence, whenever it is needed, to the promotion of this great interest. Our Government grants religious liberty to all who come to this happy land. It has a right to expect to be heard when it approaches other nations on this subject, and respectfully urges them to try what we have found to be so great a blessing.

Facts are not wanting to prove that such an intervention is not likely to be made in vain. A short letter from Mr. Webster, (when Secretary of State, under Mr. Tyler's administration,) to a Consular Agent in the East exerted a happy influence on the Pacha of Damascus, who had allowed the Jews of that city to suffer an almost exterminating persecution. A brief inquiry, certainly not containing five sentences, addressed by Mr. Forsyth, (Secretary of State during Mr. Van Buren's administration,) to the American Consul at Hamburg, produced an excellent effect upon the Senate of that city, in relation to the persecution which the Baptists were there enduring. A letter from Mr. Barnard to the Government of Prussia, some eighteen months ago, had a happy effect in the case of the Rev. Mr. Oncken and the Baptist brethren in that kingdom. Nor can we doubt that the letter of Mr. Everett, a year ago, (whilst Secretary of State, during Mr.

* First Annual Message of John Quincy Adams.

Fillmore's administration,) to the Grand Duke of Tuscany, had some influence on the case of the Madiai.

Such an influence we would see our Government ready to exert, whenever there is need of it,—in Protestant countries in favor of persecuted or oppressed Roman Catholics, just as promptly and as earnestly as in Roman Catholic countries in favor of persecuted or oppressed Protestants; and in both Protestant and Roman Catholic countries, when there is need, in behalf of the injured and oppressed Israelite.

Such are some of the considerations which have led to the calling of this meeting. The Board of Directors of the American and Foreign Christian Union—a Society which embraces good men of almost every branch of the Protestant Church in our country—have felt it to be their duty, inasmuch as the promotion of religious liberty is one of the great objects for which it was organized, to invite their fellow citizens to unite with them in an attempt to call the attention of the Public and of the Government to this great subject. Nor can they believe that (with the blessing of Heaven) it will be in vain.

The Rev. Dr. Fairchild, the Secretary of the Society for the Home Field, stated that letters had been received from a number of gentlemen who had been invited to attend the meeting, among whom he mentioned the Rev. Dr. Durbin, and the Hon. Messrs. Everett, Lawrence, Winthrop, McCurdy, Barnard, Wise, Schenck, and Jessup, six of whom have represented this country at foreign courts,—those of Great Britain, Prussia and Brazil,—and were peculiarly qualified to speak on the subject before the meeting. We give a few of these letters, and refer the reader to the *Supplement to the February Number of this Magazine*, where he will find the letters received, the speeches delivered, etc., in full.

Letter from Rev. Dr. Durbin.

Philadelphia, Tuesday, January 24th, 1854.

Rev. Dr. Baird.

My dear Sir.—It is now settled that I cannot be in New-York next Thursday evening, and of course cannot take part in your public meeting. I sincerely wish I could be there, and have the privilege of saying a few words in favor of religious liberty in all countries, and more particularly in favor of our own citizens enjoying, when residing or traveling in Papal countries, the religious liberty which our own country grants to the citizens or natives of other countries residing among us. For several years I have publicly, in the pulpit and by the press, advocated the propriety of taking measures, both as citizens and as a Government, to obtain religious liberty for

our citizens from those Governments within whose limits they may reside or travel with the consent of said Government. I have ever thought that when a Government admits a person within its limits, it by that very act grants him the due exercise of his inalienable rights, and certainly among these are the rights of conscience in religious matters. I am satisfied that our Government ought to use all its legitimate influence to obtain these privileges for our citizens, and to have respect to this in all treaties to be made hereafter. There is good reason to believe, that if there was a general expression on the part of the people of this country in favor of the measure proposed, our Government would not only give attention to the matter, but would strenuously urge it on all suitable occasions, and with success.

I am, yours very respectfully,

Letter from Hon. Abbott Lawrence.

Boston, Monday, January 9th, 1854.

DEAR SIRS.—I have the honor to acknowledge the receipt of your note of invitation, to be present at a meeting of the members of the Society of the "American and Foreign Christian Union," on the 26th inst. for the purpose of calling the attention of the people, and especially the Government of the United States, to the serious disabilities under which Americans labor in some foreign countries, in consequence of not being allowed to worship God as Protestants, in accordance with the dictates of their consciences and their own views of duty. Besides, there are countries in Europe where it is found difficult, and in some cases almost impossible, for Protestants to bury their dead with those rites which are most in harmony with their convictions of Christian duty. It has appeared to me for several years past, that these two points were proper subjects for Executive consideration and diplomatic action.

The time has now arrived, in the middle of this Nineteenth Century, when such stains, which have been so long lamented as discreditable to the character of those countries, should be removed.

I cannot doubt that our Government will, without hesitation, give this subject the consideration which its importance demands; and that instructions will be transmitted to our Representatives abroad, of a character that will accomplish the object our citizens have so long desired. It may not be obtained at once; but the spirit of the age in which we live, it seems to me, must have the effect of producing changes in the civil and religious condition of several countries in Europe, which are now suffering under a spiritual and political despotism, so that one would suppose (even in the absence of the Bible) it cannot long survive the introduction of those lower but powerful agencies of the printing press, steam engine, and telegraph,

coupled with the great and constantly augmenting intercourse of the nations of the earth.

I fully sympathize in the objects of your proposed meeting, and regret that it will not be in my power to unite personally in carrying forward the truly Christian purposes indicated in your note.

I have the honor to be, dear Sirs, very sincerely, your obedient servant.

ABBOTT LAWRENCE.

To Anson G. Phelps, John W. Corson, Mortimer De Motte, and William W. Stone, Esq. *Committee.*
Rev. R. Baird, D. D. and Rev. E. R Fairchild, D. D. *Secretaries.*

Letter from Hon. Edward Everett.

WASHINGTON, Friday, January 6th, 1854.

GENTLEMEN.—Your favor of the 29th of December reached me to-day. I regret that my engagements here will put it out of my power to attend the meeting in the Tabernacle on the 26th inst.

I concur with you in the opinion that it is the duty of the Executive Government, in its negotiations with foreign powers, to procure as far as possible for the citizens of the United States, traveling or residing abroad, liberty of conscience and freedom of religious worship. The customary law of nations secures these rights, to a certain extent, to a Minister Resident and his suite; and provision has been made by treaty in many cases to extend the same rights to his countrymen. There is room for great improvement in this respect, and the increasing enlightment of the age demands it. The United States, of all the powers of Christendom, ought to expect the most liberal treatment in this respect, in return for the religious equality guaranteed by the Constitution.

The right of Christian burial ought in all cases to be freely conceded. Common humanity requires this.

This subject has long since engaged the attention of the Government. A liberal provision for freedom of conscience and Christian burial was secured by our treaty with Sweden as early as 1783, and similar stipulations are contained in more recent treaties, particularly those with the Catholic States of South America. In 1826 Mr. ADAMS mentioned "just and liberal principles of religious liberty" as one of the objects to be promoted by the Congress at Panama.

I am happy to learn from you that the President and Secretary of State are believed to be favorable to the general object in view. Their influence, steadily and prudently exerted, will contribute materially to the desired end.

It must not be forgotten, however, that there is no subject on which

Foreign States are more jealous than their religious belief and the rites and usages connected with it; and also that the discretionary power of all branches of our own Government is extremely limited in all that pertains to this subject.

I remain, gentlemen, with great respect, yours, very truly,

EDWARD EVERETT.

Messrs. Anson G. Phelps, W. W. Stone, Mortimer De Motte, J. W. Corson, Committee. Drs. R. Baird, and E. R. Fairchild, Corresponding Secretaries.

Letter from D. D. Barnard.

Albany, Tuesday Jan. 24, 1854.

GENTLEMEN.—I appreciate highly the honor you have done me in your urgent appeal to me to be present and take part in the meeting proposed to be held at the Tabernacle, in New-York, on the 26th inst. by the American and Foreign Christian Union.

I regret to say that my engagements do not allow me to hope to be able to attend this meeting. I cannot, however, suffer the occasion to pass without declaring my hearty concurrence and sympathy with the views and objects of your Society in the proposed meeting, as they are explained to me in your letter.

To secure to American citizens traveling or residing abroad the right of Conscience and of Religious Worship, as a special object; and, as a broader and more general object, to promote the great principle of Religious Toleration and Freedom in those countries where it does not now exist, and with which we maintain Diplomatic relations—these are objects worthy, certainly, of grave consideration, and, I think, of earnest effort.

If the great principle of Religious Toleration can be secured, the whole object would be essentially gained. And, on the other hand, if American citizens can have the privilege of free worship, the performance of their own religious rites, and immunity from observances contrary to their consciences, accorded to them, general religious toleration could not long be withheld.

The Government of the United States may very properly interpose, in the way of diplomatic representations, for protection of American citizens abroad, in the quiet performance of their own religious worship and ceremonies, as well on ordinary occasions as in particular circumstances—for example, the burial of their dead.

When the question is one which concerns religious toleration in general, having no special regard to any complaints or any claims on the part of American citizens, then the matter would assume rather the form of intervention; but it would be an intervention justified by every just consideration of Christian principle and charity, and one easily divested of every offensive or objectionable feature, by observing a becoming modesty and defer-

ence in presenting it, and employing no other aguments or means than such as the great law of love and brotherhood, and the rules of good sense and of common courtesy and mutual respect between equal and friendly Powers would sanction.

I am persuaded that much might be effected with Governments abroad on this whole subject, with a proper demeanor on our part, and a proper use of the right means. We must not assume too much, nor demand too much, nor be too impatient at delays. Governments abroad are often much in advance of their people, in point both of intelligence and liberality on subjects of this character. They cannot always do what they would like to do. And sometimes, unhappily, our citizens abroad add to the embarrassments of the Governments in regard to measures of relief or reform, by unreflecting, injudicious, or fanatical proceedings or demonstrations in the face of the public, unnecessarily shocking incurable prejudices, and rousing and inflaming popular hate and passion.

My confidence in the reasonable success of judicious and becoming measures and efforts for religious toleration in countries where it is now unknown, or nearly so, is based on personal observation abroad, and, in some degree, on personal experience. I had occasion, during my late residence abroad, to try the experiment, in an humble way, of a direct appeal to the sovereign of the country where I resided, in behalf of a portion of his own subjects, for protection against religious persecution. It is true, this was in a Protestant country, and the appeal was made to a Protestant and truly Christian King; but the intolerance complained of proceeded from the Established Church of the kingdom, of which the King was the recognized head, and which stood upon the laws of the kingdom as the ground and justification of its persecuting spirit. The kind manner in which this appeal was received, and the result have convinced me that efforts of the sort, made in the right temper, may be productive of much good. Even in countries where another and very jealous faith prevails, appeals, made in the spirit of a catholic charity, from this Protestant country, which aims to give an example of perfect toleration and complete protection to all religions, would not, I am confident, be altogether in vain.

I think, also, that the time is propitious. England has already done a great deal towards opening the way for a more enlightened and more tolerant sentiment and feeling on all this subject. The English Church has made a lodgment in almost every quarter of the European Continent. Everywhere it is a foreign establishment, maintained and supported as such, but is covered by the toleration and protection of the Governments where it is planted. And whether in Romish or Protestant countries—for both have been intolerant in their laws and in their prejudices and practices—the presence of the English Church, always orderly and inoffensive, by gradually accustom-

ing the people and governments to a worship and service differing from the established forms, has tended to disarm prejudice and to give the impression that general toleration might be indulged both with propriety and safety.

It cannot be doubted, I think, that Europe has been and is making rapid progress in liberal and tolerant ideas, from whatever cause it may proceed. No observant person who may have visited Europe twenty years ago could visit it now without noticing the difference. And I think the time has fully come when the strongest encouragement is given to hope for signal success in such efforts as the Directors of the American and Foreign Christian Union now propose shall be made through the instrumentality and authority of the American Government, in connection perhaps with the English, and it may be with other Governments, for promoting the triumph of the great cause of religious liberty in Europe.

I am, gentlemen, with high consideration and respect, your obedient servant, D. D. BARNARD.

Messrs. Anson G. Phelps, W. W. Stone, John W. Corson, E. R. Fairchild, R. Baird.

Letter from Hon. Robert C. Winthrop.

Boston, Monday Jan. 23, 1854

GENTLEMEN,—I am highly honored by your communication in behalf of the American and Foreign Christian Union, inviting me to address the meeting to be held at New-York, on the 26th inst. on the subject of *Religious Liberty*.

My engagements at home will not allow me to be present on the occasion; nor have I found opportunity for such an investigation of the particular topics suggested by you, as would enable me to furnish you, agreeably to your polite request, with any extended views on the subject.

Undoubtedly, grievances exist of a grave character, and which deserve the attention of our Government.

American citizens in foreign countries ought to be secure from any requisition to violate their conscientious convictions. They ought to be free to Worship God according to their own religious forms. And, certainly, they ought to be allowed to bury their dead with rites agreeable to their own feelings, and in places fit for such a purpose.

I sincerely trust, gentlemen, that your proceedings may be calculated to promote the accomplishment of these objects; and let me add my earnest hope, that the day may be hastened, when a true Religious Liberty may be enjoyed and secured, both at home and abroad, and when neither native nor foreigner, Protestant nor Catholic, upon our own soil or upon any other,

shall be molested for his religious sentiments, or obstructed in his religious pursuits.

I am, with great respect and regard, your obliged and obedient servant,

ROBERT C. WINTHROP.

Messrs. Anson G. Phelps, John W. Corson, Mortimer De Motte, and William W. Stone, Committee.
Rev. Drs. Baird and E. R. Fairchild, Secretaries.

Letter from the Hon. Judge Jessup.

Montrose, January 20th, 1854.

Rev. and DEAR SIR,

The invitations to be present at, and address your meeting on the 26th inst. are duly received. That of the 30th ult. reached here during my absence. Upon my return I engaged in the business of our court, and hoped until this afternoon, that I might give a favorable response; but the court continues its sessions through next week, and my professional engagements therein preclude the hope of being with you.

My trust is that your meeting will be accompanied by successful results.

The boon we most prize is Liberty of Conscience, and Freedom of Religious worship. No assaults upon *personal liberty* would in this nation be more earnestly resisted than would an attempt to enslave our consciences and destroy our Religious Liberty. No price can measure their value. Oceans of blood have been spilt in their defence, and oceans more would flow freely, if they were invaded. The attempt would find *no friends* in this land. One united feeling would rush to their support.

And it is only *at home* that these inestimable treasures are prized!

Our Government negociates year after year for the regulations of our trade in articles of trifling value.

It sends its navy to protect the commerce and the *persons* of her citizens in every portion of the earth. It looks with jealousy upon every movement which threatens in any degree our just rights. The least indignity offered to the humblest of our citizens in foreign lands is resented, and for it reparation demanded.

We claim an equality in every foreign port for *all* our citizens, with the men of every other land; and yet, we submit in many of them to a total denial of every religious right. We give up all liberty of worship and yield our dearest rights.

The day is past, when as a People we ought quietly to yield these high privileges. Too many of our citizens, seeking wealth and pleasure and riches, are resident in foreign lands, to admit of longer silence. Too great interests rest upon our action, to admit of further delay. The time for action has come, and if it ever be made effectual for our own protection, and for happy

influences upon the natives, it must begin with *our* government. No where else on earth is active religious liberty so fully secured, and no government can therefore with such propriety enter upon negotiations, having for their object the entire security of that liberty for her citizens in foreign lands.

I have little doubt of the readiness of the President to engage in this important work. And though I am not unaware of the difficulties which surround the subject, yet I have as little doubt, that decided, firm, honest diplomacy may secure it; and no page so bright would be inscribed in the history of his administration, as that which recorded his successful establishment of liberty of conscience, worship, and sepulture for *all* our citizens in *all* the countries with which we have diplomatic relations.

My prayer is that God will greatly prosper your efforts.

Truly yours, WM. JESSUP.

Rev. E. R. Fairchild, D. D.

Professor Howard Crosby, of the New-York University, read the following

RESOLUTIONS.

Resolved, i. That, in the judgment of this meeting, it is the duty of the Government of these United States to protect our fellow citizens residing or traveling in foreign lands, in their rights of conscience and religious worship, as well as their rights of person and of property; and that, wherever it has not been done, these rights should be secured by the solemn compacts of international treaties.

Resolved, ii. That, in the opinion of this meeting, it is reasonable that the Government should demand of other nations the acknowledgment of these rights, and the guarantee of the same, inasmuch as the concession of them would only be a reciprocation of what the Constitution of the United States secures to the citizens of every foreign land who visit our shores, whether they be Protestants or Roman Catholics, Christians or Jews.

Resolved, iii. That this meeting approves, in the fullest manner, of the efforts of two distinguished Senators at the last Session of Congress; one of whom (General Cass) called the attention of the Government and the Public to this important subject, and the other, (Mr. Underwood, then a member of the Senate from Kentucky,) in behalf of the Committee on Foreign Relations in that body, submitted an admirable report, which closed with the following resolutions:

"*Resolved*, That it would be just and wise, on the part of the Government of the United States, in future treaties with foreign nations, to secure, if practicable, to our citizens residing abroad, the right of worshiping God, freely and openly, according to the dictates of their own consciences, by providing that 'they shall not be disturb-

ed, molested, or annoyed in any manner, on account of their religious belief, nor in the proper exercise of their peculiar religion, either in their own private houses, or in churches, chapels or other places appointed for public worship; and that they shall be at liberty to build and maintain places of worship in convenient situations, interfering in no way with, but respecting, the religion and customs of the country in which they reside.'

"*Resolved further*, That it would be just and wise in our future treaties with foreign nations, to secure to our citizens residing abroad the right to purchase and own burial places, and to bury any of our citizens dying abroad in such places, with those religious ceremonies and observances deemed appropriate by surviving friends of the deceased."

Resolved, iv. That inasmuch as Mr. Underwood's Report was not acted upon by the Senate, (from want of time, it is believed,) this meeting would respectfully request the editors of the secular as well as the religious press to publish it, together with the resolutions appended to it, in order that the subject may be more fully brought before the people.

Resolved, v. That Congress be, and they are hereby, requested to pass the above-stated resolutions, or others similar in character, as in their wisdom may seem best. And to secure this end, this meeting would respectfully invite their fellow-citizens in all parts of the country to address, without delay, both Houses of that body, by memorial, praying that such action may take place.

Resolved, vi. That this meeting, being fully of the opinion that every American citizen who goes to foreign countries to make known the doctrines and blessings of Christianity to his fellow-men—in obedience to the command of the Saviour, "*to preach the Gospel to every creature*"—is as much entitled to the protection of the Government as the merchant who goes abroad for business, or the traveler who goes for pleasure, so long as he contravenes no law of the political governments of those countries.

Resolved, vii. That this meeting, holding these views, rejoices in the course which the Government has pursued in interfering with vigor, as it has done, in the case of the Rev. Dr. King, an American Missionary in Greece, and would express the hope that it will not relax its efforts till full justice be done in his behalf.

Resolved, viii. That, in the opinion of this meeting, in view of the wonderful changes which are coming over the entire civilized world, by the vast expansion of commerce and the great augmentation of the facilities of travel—bringing the people of all countries, in great numbers, into contact with each other, to an extent wholly unparalleled in the history of the human race—the basis of the Law of Nations should be enlarged, so as to include other subjects besides "*wars, treaties, navigation, and foreign commerce.*" The rights and privileges of foreign residents and travelers ought to become matters of regulation.

Resolved, ix. That, in the judgment of this meeting, the time has come when the governments of Christendom, which know the blessings and advantages of religious liberty, should make all proper efforts to secure its recognition and prevalence in all nations—from the conviction that it will greatly advance freedom of intercourse and extension of trade, allay national animosities, remove causes of war, promote the useful arts and sciences, and increase and strengthen the bonds of brotherhood, which the Christian Religion, rightly understood and truly practiced, invariably creates.

Resolved, x. That this meeting feels the more impelled to express this conviction from the additional consideration, that it has seen, with great astonishment and grief, the attempts in certain quarters to resuscitate some of the worst and most odious claims which were held in the dark ages—denying the right of the people to religious liberty, justifying persecution, and maintaining the subordination of the Civil to the Ecclesiastical Power; thus seeking to reëstablish a Hierarchical Despotism, beneath which Christendom entire groaned for a thousand years, and from which only a part of it has yet escaped. These sentiments, so repugnant to the spirit of Christianity, and hostile to the best interests of Humanity, the meeting are happy to believe are not held by the enlightened *People* of any land.

Resolved, xi. That this meeting is fully aware that, in the prosecution of this important work, the greatest prudence will be requisite. It advocates the use of no means but those of reasonable argument and kind persuasion; but it believes that with perseverance the great end will in time be accomplished; and that it is right and proper that these United States and England should take the lead in this movement, for they enjoy the largest amount of religious liberty, and allow all who come to their shores to partake of it as fully as native-born citizens and subjects. This meeting cannot but believe that the day is near when the world will hear no more (as it has done within a few weeks) of a man's being put to death for changing his religion, or of any one being oppressed and persecuted on religious grounds. Both Christianity and Humanity demand that such a day shall come, and that its coming should be hastened.

Resolved, xii. That although this meeting are far from holding the opinion that the infinite God has left it a matter of indifference what man shall believe on the subject of religion, (for He has given us His Word and Spirit to teach and guide us,) yet they deny that he owes accountability in regard to his religious opinions to any man, or any body of men, whether called a Church or a State, but to Him alone who is the Lord of the conscience, and the Judge of all men.

Resolved, xiii. And finally, this meeting declares that it equally abhors and stigmatizes persecution and oppression for the sake of religion, whether seen in Protestant or Roman Catholic countries; and it deplores alike the

intolerance which still prevails in some Protestant countries in northern Europe, and that which exists in Austria, all Italy excepting the noble kingdom of Sardinia, France, Spain, Mexico and some other Roman Catholic countries. It considers all such intolerance, wherever found, to be disgraceful to Christianity, and revolting to Humanity.

SPEECH OF DAVID DUDLEY FIELD, ESQ.

The Resolutions having been read, David Dudley Field, Esq. arose, moved that they be adopted, and delivered an eloquent and able address, of which the following is but an imperfect sketch.

I rise, Mr. Chairman, to second these resolutions. If there was any one idea which, more than others, animated the founders of these States, it was that of Religious Freedom. The Pilgrim Fathers of New England brought it with them from their persecutions in England, and their exile in Holland, when they sought and found, in the western wilderness, freedom to worship God. The Dutch founders of this City brought it with them from that Fatherland which was a refuge of the persecuted for opinion's sake throughout Europe. In Pennsylvania, William Penn, the head of a persecuted and despised sect, proclaimed religious freedom to every inhabitant of his peaceful commonwealth. The Roman Catholic founders of Maryland, disgusted with the strifes of rival sects in the Old World, proclaimed the equality of all in the New. And in Carolina, to which the Huguenots flew from the fanaticism of their countrymen, for religion's sake, there was laid the foundation of universal toleration. This fundamental idea of Religious Freedom was preserved in our fundamental laws. The Constitution of the United States declares that Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; and all the Constitutions of this State, from that which was first made amid the disquietudes and perils of the Revolutionary contest to the last, which was framed in the midst of our abounding prosperity, contained this remarkable declaration—worthy to be held in perpetual remembrance—that the free profession and enjoyment of religious opinion and practice, without discrimination or preference, shall be forever allowed, in this State, to all mankind.

Such being our idea of the right of conscience, it does not comport with our sense of right, nor our self-respect, that we should lose those rights when our business, or our pleasure, calls us abroad. If the nations of the world maintained the Japanese policy of excluding foreigners altogether from their shores, there would not be so much cause for complaint; but it is far otherwise. The nations of the world are bound to each other by innumerable ties of brotherhood, of relation, and mutual help, and the observance towards

each other of various rules of comity. Nay, more, they acknowledge and proclaim it as a rule of public law, that a citizen going abroad carries with him his nationality—that a temporary absence does not deprive him of a jot or tittle of his national character.

Not only is this the general doctrine of Christendom, but our own country has maintained it with a firmness, and carried it out to an extent of which the history of the world furnishes scarcely a parallel. We hold that an American citizen going abroad has the palpable and visible shield of his country for ever hanging over him—that he may stand unabashed as an equal even in the presence of princes, and that wherever he is, if he demands protection as an American citizen, he shall have it. This the President has proclaimed from the steps of the Capitol, and our Secretaries have asserted it in State papers. Our Ministers have maintained it at Foreign Courts, and our Commanders, from the sides of our wooden walls, have proclaimed it in language which neither thrones nor scepters can ignore. And even the pride of the ancient House of Hapsburgh has suffered the humiliation of surrendering to force what was demanded of it in the name of American citizenship.

Shall we be less sensitive to our religious rights than to those which are purely political? Is there any reason why we should maintain the one and surrender the other? On the contrary, as the rights of conscience are the chiefest of all rights, they should be the first to be guarded and the last to be surrendered. We ask for no exclusive privileges. We do not seek to make the occasion of our being abroad an opportunity for propagandism. We do not assume to assail the institutions, civil or religious, of any other country by act or word; but we maintain that an American citizen going abroad, carries with him all his personal rights, and the chiefest among those rights are the rights of conscience with all their incidents. It is true that our country has hitherto done much by treaties; and ever since the time of Franklin we have endeavored to gain all we could for humanity and the rights of man, but still much remains to be done. If one of us travels into Palestine he is sure to meet with insult, and he cannot tread upon the site of the Ancient Temple without incurring the risk of instant death. In Greece, the classic land of freedom, an American missionary has met with persecutions and annoyances for preaching the Gospel in a way not agreeable to the Oriental Church. And I may be permitted to say, Mr. Chairman, (turning to the President,) for I myself am a personal witness, that no person could be more unobtrusive and less offensive to any country than Dr. King, who preaches in his own house to a little band of his own family and a few natives, in the humble character of a sincere Christian. In Rome, the capital of the ancient, and the semi-capital of the modern world, the English Church is thrust without the walls, and the humble American chapel, where our own citizens are permitted to worship, lives by sufferance in an upper

chamber, under the protection of the American Legation. And we are told that in Spain, within the last year, the Protestants of England have been denied the ordinary rights of Christian burial. Whether the spirit and dignity of the English people will allow them to submit to indignities like this, in a country which they have saved more than once from utter destruction, I will not undertake to say, though I never will believe it. But sure I am that the dignity and spirit of the American people will never allow them to submit to the like injustice. We demand not as a boon, but as a right that American citizens going into other countries, shall have all their personal and religious rights protected—that they shall be allowed public places of worship and burial,—that they shall not be compelled to observances repugnant to their religious convictions, and that they shall be allowed to celebrate those Christian rights which are their best solace in life, and pledge of their hopes hereafter.

SPEECH OF THE REV. STUART ROBINSON.

The Rev. Stuart Robinson (of Baltimore) next addressed the meeting.

He began by offering a resolution expressive of his sentiments on the subject, which was the same in import as those read before the meeting. He said:

The government of our country is committed to the world in favor of these measures. "And first, let me remark," said Mr. R., "as to our deprecation of violence and disorder, growing out of religious matters. A most remarkable change in the feelings of the people has taken place within a short time. Interest as well as principle dissuade us from countenancing in the least degree, the actions of those mobs which have recently met with the condemnation of Congress.—It is not true, as often asserted by foreigners, that we are more disposed as a nation, to mob-law than other nations. There are two sides to every question, and I go for the old Kentucky law, that every man has an inalienable right to fair play. We have in our country scores of disorganizers to wound the popular feeling. Our press and our public men, we fear, have often winked at these manifestations. But our people won't stand everything. Even the tyrants of Europe dare not provoke their slaves beyond a certain point. I have charged the journals of our land with winking at these disturbances. In order to show you the disorganizing elements at work in the United States, I shall quote from the hierarchical authorities on that side of the question. I quote from Brownson's Review.—"The Church bears the spiritual and temporal sword.

But the temporal sword is subjected to the power of the spiritual sword. We believe that the power of the Pope is that of the Vicar of God." And again, "We like open Protestantism better than hypocritical professions." The Bill of Rights says, every individual has the right to worship as he pleases. But Archbishop Hughes says, "A man has a right to worship as God hath appointed." So that it is left to be settled between the Pope and God what kind of worship He has appointed. The "Shepherd of the Valley" says, "The Church is intolerant. She endures heresy, but bears towards it a mortal hatred. If the Catholics ever gain the supremacy in this country, then civil and religious liberty is at an end." The bill of rights furthermore declares, that all men are born free and independent. But what say the Catholics? They plainly declare that equality is an idle dream, fit only for the blood red banner of the Atheist. Brownson says: "The sorriest sight to me is that of a Catholic throwing up his cap and shouting for Republicanism!" The tumult in our midst has arisen from the propagation of these un-American sentiments. These publications are political in their character, as well as spiritual.

I would like to give some of the uses, as the old Puritan Clergymen said, by way of application to the discourse. The first thing to be noticed is their opposition to schools, on the alleged ground that they are sectarian and Godless. They say that our schools only fit the young to be libertines and rogues! Look at Prof. Brownson's oration at St. Mary's. He says: "Liberal studies are those fitted for the nobility—the gentlemen. The education of a gentleman is a proper branch of instruction. We do not consider that a mechanic is a whit better off for his reading." The Tablet says—"If a Catholic wishes to know whether to patronize Protestant schools, let him ask his priest. He will tell him that the voice of Peter has denounced and anathematized these schools. Peter has spoken, and his words have been echoed by the hierarchy of the land." These journals, also, step forth into political life. Hear Brownson: "There are three great powers at work at the present time. These are, the United States, Russia and Austria. The triumph either of the United States or Russia will be the triumph of heathenism. *Where, if not in Austria, is the hope of Christian freemen?*" On the subject of the Koszta affair, the Papal press thus speaks: "Capt. Ingraham mistook zeal for prudence. It is evident that he was not initiated into the plot. The evident design was to get up a war with Austria. Koszta was in all probability ordered by Kossuth to Turkey with this design, and with the connivance of *our* jacobinical Administration." Their press seems to have no modesty, but exhibits their virulence against all who oppose them. Because Mr. Webster wrote the Hulsemann Letter, the Catholic press avow that to this and his after dinner speeches he owes

his defeat for the Presidency. I speak of these things to show where the trouble comes from in our community. It is the Pope's idea to establish here a High Church. They endeavor to excite the Protestants to overt acts and then to carry it through by storm. We want the blame to lie at the right door. They have been shooting a double fire. The condition of the country demands that we work now. The next great national question will be as to our position with regard to other nations of the earth. On these grounds I believe will our next President receive his election. We do everything for everybody. Shall we receive nothing in return? Or like Pat's love, is the reciprocity to be all on one side? No! the rights of America ought and will be respected by the nations of the old world.

SPEECH OF HIRAM KETCHUM, ESQ.

The next speaker was Hiram Ketchum, Esq. of New-York. We regret that we can only give a very brief notice of the topics which he so eloquently discussed.

After complimenting the preceding speaker, he begged to dissent from one of his positions. He had seemed to convey the impression that the country needed some vindication for its treatment of Monsignor Bedini. He (Mr. Ketchum) was sure that Monsignor Bedini had been ill-treated by no one because he was a Roman Catholic or Archbishop. Any man, Catholic or Protestant, would have been treated in the same manner, had he come to this country under the belief of a portion of our people that he had been guilty of the revolting inhumanity with which Monsignor Bedini was charged.

Mr. Ketchum alluded in strong terms to the importance of the object, which no expressions within his power could exaggerate; but directed his remarks prominently to the inculcation of prudence and kindness, as the indispensable guides of our conduct in all negotiations for that object. Force or threatening demonstrations were not to be thought of.

Our argument, and that a most just one, for the extension of religious freedom to our citizens when in foreign countries, is that the citizens of those countries enjoy the same privileges to the fullest extent among us. And he had no doubt that if the request were properly urged, it would be granted, first by one power, and then by another, and by all powers in succession.

But we go further, and propose to lend our influence to the cause of religious liberty for all men. Our arguments stand on their own ground, that religion is a great conservative element of society and the state, and we

plead that it thrives best in a state of freedom, as our experience has proved, and that pains and penalties against the conscience can only strengthen and excite the opposition to established religions, against which they are directed.

SPEECH OF THE REV. EDWARD N. KIRK.

The last speaker was the Rev. Mr. Kirk, of Boston, who said:

One word about Bedini. I am happy to learn that there has been no violation of law; if that be the case, and another thing be true, namely that a large proportion of the persons engaged were foreigners, I want to say another word. I have been where the Roman Catholic religion is at home, where it has done its work, and there detestation of it has entered the hearts of the people; the people loathe it, not all as a religion, for they have had the strange discrimination to distinguish between civil government and the religion of which it makes a tool. Yes; there are true-hearted Roman Catholics, whom I hope to meet before the throne of Jesus, who detest the Papacy, for it has not yet stifled the last spark of manhood in their souls. Fellow citizens and Roman Catholic priests, (whom I am happy to address in this assembly,) know that those who have been down trodden in Roman Catholic lands, when they come to breathe the air of this land of the free, where we allow three millions of black men in civil bondage, but no religious bondage—look at King, Priest or Pope, and say thou art a man as I am, and if my teacher, thou art as my servant for Jesus' sake, as Paul taught them to say. When men come here who have felt the whole system of tyranny that has crushed them, it is not wonderful that poor human nature should boil a little beyond blood heat. There is no Protestant Christian who is not an enemy to mob-law. I would also say, let no government attempt to crush even infidels—we will stand up even for their rights. This is, I think, one of the great occasions of our lives, and I stretch out my hand to give the ball another roll. I asked a distinguished statesman what he thought of this meeting, and he, with the calmness of a diplomatist, answered that he feared the meddling of a public meeting with diplomacy. I replied that this is no occasion of diplomacy; if it were, I would say, let us have no public meeting; but it is not so; and there is a time when the people of this country will talk on such things as this, and that is now. So we came to talk a little about them. We rock liberty while she is asleep that she may awake fresher. Yes, my Roman Catholic friends, you have got among freemen that dare to talk and will talk. This is a fair open platform, but you have got men to deal with. It is a glorious country; (if I had two hours to talk I would tell you why I think so;) it is not because of her vast

extent, but of the open Bible which she proffers to all, and which no man can shut.

Suppose an island in the Pacific Ocean, where our ships had to stop for water, and that the news reached Washington that a band of pirates had established themselves there, and robbed and murdered; would not our Government at once send an armed force to crush them? I drop the supposition and take the fact; Japan is attempting to keep up an exclusive policy, and worse, to deny hospitality to our shipwrecked mariners. The consequence is that our Government has sent a strong armed-Ambassador; and I have not heard that any *Shepherd of the Valley*, *Freeman's Journal*, or *Brownson's Review*, has complained of that. But now suppose the Roman Catholic Church invades the inalienable rights of American citizens, travelling and trading where she is dominant—why the Japanese do not so badly; they trouble only the body; but she says you shall not worship God till you have acknowledged that the Pope is His representative, and swallowed transubstantiation and the Council of Trent. If our Government do not notice this kind of outrage, why then, while caring for the meanest interests of humanity, they neglect the highest. There is an erroneous, indefensible, inexcusable wrong done to every American visiting a Roman Catholic country. Not only is your trunk handled for custom-house and police purposes, but your Bible is laid hands on in such a way that the old Adam rises up, and you say, "That book is my guide to heaven; what right have you to handle it so?" I could cite an instance regarding sepulture in Cuba, which as other facts, if set fully forth, would prompt all this American nation to say, "Something must be done." There was a time when before purple-robed authority, unquailing beneath the eye of tyranny, a man could stand up and say, "I am a Roman Citizen." The time has come when a man should, in any part of the earth, and before any earthly presence, with equal fearlessness say, "I am an American Citizen." Our Government must defend our rights; not merely our commercial rights, our rights to catch cod and haddock, but the rights of the soul. In Rome, Florence, Cuba, Madrid, if Americans are told, "You cannot build a church for the worship of God," our country must throw her ægis over them and say "You shall." Shall we not bury our dead till hungry priests have pocketed large sums of money for sprinkling their graves with filthy holy water? Oh! it is loathsome! It is said the American Government cannot interfere in matters of religion—that it was not organised for that purpose. I meant to read, but I have only time to refer to, a dispatch of J. Q. Adams to Mr. Anderson, Minister Plenipotentiary to Colombia in 1823, which will show something far different. We have the most perfect right to defend the inalienable right of American citizens before any Government on earth!

It is said these are all police regulations, the Church has nothing to do with them; it is all done by kings, in spite of bishops and archbishops and the Pope, (though the Pope does it himself.) Why, then, the American people must cast off all Roman Catholic nations as barbarians, not to be associated with—as Japanese or Kamschatkans. But I know so many Roman Catholic gentlemen and ladies, that I cannot accept that alternative. There is a second. It may be said, "Might is right; we do thus because we can." Is that the game? Is it that the majority shall do as they please, by virtue of physical force? Then, in that case, there are in the United States twenty-three millions against three. That game will answer us very well; then we will say, here in New-York to Archbishop Hughes, "Shut up that Cathedral, or you will have the Know-Nothings about you; to have so many thousands of Gods manufactured all at once, is horrible to us; shut up your Cathedral!" If it be a trial of physical force, in for it! If three steamers and two frigates were to go to day to Trieste, Austria would quake to her inmost soul. We want real men to represent America abroad; men like Chas. J. McCurdy; men like him must, as Cincinnatus, be sought following the plow; men who will not fawn, but stand up and speak plainly for American rights; men who will act like C. J. McCurdy. When Prince Schwartzenburg replied to his application to release Mr. Brace, that the law should take its course, (which meant that the imperial caprice should be awaited,) two steamers and a frigate came to Trieste, (to this day no one knows how.) and Mr. Brace's release followed immediately. But, it may be said, is this the manner of spreading the religion of Christ? Well, we reply, why do you commence it? There is a third alternative, the course this meeting proposes, it is rational and Christian, it is negotiation; and this meeting recommends to the Government not as a new thing, but it urges them to more vigorous action.

The Resolutions were then put and unanimously adopted by the Meeting.

A Resolution was then offered and adopted,—That copies of the Proceedings of the Meeting, including the Resolutions and Statement, signed by the President and Secretaries of the Meeting be forwarded to the President of the United States, the Secretary of State, the President of the Senate, and the Speaker of the House of Representatives in Congress.

It was also recommended, by resolution, to the friends of Religious Liberty in all parts of the country, to address Memorials to Congress, without delay, praying that Body to take action on the subject, by adopting Mr. Underwood's resolutions, or others similar in spirit.

The Meeting then adjourned.

Thus terminated one of the most important meetings ever held in the City of New-York. Its influence, we cannot but believe, will be most happy.

In obedience to the resolution just referred to, copies of the Proceedings were forwarded to the Heads of the Government at Washington, and we are happy to say that a letter, of the most favorable nature, was promptly received from the Hon. Mr. Marcy, the Secretary of State, giving assurance that the Government will do all that lies in its power in furtherance of the great object for which the Meeting was held.

THE MEMORIAL.

We subjoin the *form of a Memorial* to Congress, and would beg our readers to make copies of it, procure the signatures of their fellow citizens, and forward it to some member of the Senate or the House, without delay. Not a day should be lost.

Memorial to the Honorable, the Senate and House of Representatives of the United States.

The undersigned, citizens of and its vicinity, beg leave to request your honorable body to enact such laws and adopt such measures as in your judgment shall be best to secure the influence of our National Government in behalf of the principles of Religious Freedom, and especially for the protection of American citizens in the enjoyment of their rights of conscience and of religious worship, as well as of the right to bury their dead in such way, and with such rites, as may seem to them most appropriate, when residing or traveling in foreign lands.

The enjoyment of these rights is fully guaranteed to the people of all nations, who, on account of business or pleasure, visit our country; and the reciprocation of them on the part of other nations toward our citizens ought no longer to be withheld. And your petitioners will ever pray, etc.

OUR OWN OPERATIONS.

We have given up many of our pages this month to the Proceedings of the Meeting in the Broadway Tabernacle on the 26th of January, and to the subject which it was intended to promote. In justification of our course we must plead the transcendant import-

ance of the object for whose accomplishment that Meeting was convened. Liberty of Conscience and of Religious Worship for our fellow-citizens, when in foreign lands, is a subject of the greatest moment. And now is the time for effective action on it. We wish our readers to peruse with care all that we have given on this question in our present number.

We hope, too, that the consideration which the question of Religious Liberty in general received, and the duty of these United States and Great Britain, and all other Protestant and liberty-loving countries in this behalf, will not be unproductive of good. It is high time that this great subject should be treated in a Christian manner, and elucidated by the effulgence which the Gospel sheds upon all religio-political questions.

Our readers will, therefore, not expect to find the usual quantity of intelligence from the Home and Foreign Fields of the Society's operations. Nevertheless, we must say a few things.

The Home Field.

AN INTERESTING SCENE.

From time to time all the Missionaries employed by the Society in the City of New-York and its vicinity, (including the City of Newark, in New Jersey,) are called together in the Society's Rooms, in Beekman-street, to observe a season of prayer and conference. At these meetings one, and sometimes both, of the Secretaries attend. In a meeting recently held, there were fourteen Missionaries present, Irish, English, French, Spanish, Italian and German. More than two hours were spent in reading the Scriptures, singing the praises of God, making statements of interesting facts, &c. Every Missionary was called on to give an account of his field of labor, its encouragements and discouragements, the character of the people, and other items of information of an interesting nature.

We wish that all the friends of the Society could be present at one of those meetings. They would have a far better idea of the the nature of the work which we are called on to perform,—its humble, unpretending, fundamental, patient and Apostolic character—its literally "carrying the Gospel to the houses of the

people, and proclaiming it there in the most simple and direct manner possible." And yet, of a great deal of it we can never speak but in the most general way. One of the greatest temptations we have to encounter in conducting this Magazine is to publish facts which ought never to appear in print. And with all our desire to be cautious, we often fear that we are not sufficiently so. The friends and patrons of the Society everywhere desire to have facts which demonstrate that it is doing good; and it is our wish to gratify them. But our work is to deal with the Roman Catholic population, to carry the truth into that population. That cannot be done, especially at the outset, so well by preaching in churches and lecture-rooms, as by conversation, by reading the Word of God in private houses, by prayer when it is permitted, by expounding the sacred pages, and preaching in a very simple way to small, often very small, assemblies—three or four, ten or twelve, and more rarely fifteen or twenty persons, men, women and children—in the houses of foreigners, either Protestants or Roman Catholics. Our work is to sow the seed in this humble and noiseless way, with the confidence that He whose province it is to cause it to vegetate and grow will not fail to grant His blessing. We have His unfailing promise for that. Blessed be His name, He gives us unequivocal proofs that we do not "labor in vain."

But we cannot,—and we do not desire—to gather congregations, if we can avoid it. And we can avoid it so far as the English-speaking part of the Romish population is concerned. It is otherwise, to some extent, with the German, French and other people from the continent of Europe. It is our desire and our aim to awaken a spirit of inquiry among the papal population, to induce them to "search the Scriptures," to go to the evangelical churches in their vicinity, to send their children to the common schools, to the Sunday schools, and in this way to become merged in our American churches, as they must in time be merged in our American population. This is our work. And if it is important that the hundreds of thousands of Romanists who annually arrive in our country from Ireland, Germany, France, Switzerland, Italy, and Canada, should be enlightened in the knowledge of the Gospel, *then the work of the American and Foreign Christian Union is unspeakably important.*

We have received many interesting letters from our Missionaries in all parts of the Home Field since our last number was is

sued, but we are compelled to defer extracts from them to the April number, which will follow the present number at the interval of a few days; for we have resolved to issue the Magazine hereafter nearly if not quite a month in advance of the month whose name it will bear, in order to allow it to reach all parts of our great country excepting California, and the Territories of Oregon and Washington, before the Monthly Concert of Prayer for Missions.

We cannot forbear, however, to say that our new Mission in the city of Louisville, Ky. has commenced with many encouraging omens. May it continue to prosper! The Rev. Mr. Welch, (a minister of the Methodist Episcopal Church,) has been laboring very acceptably at that place, as well as at New Albany, Jeffersonville, and Madison.

Foreign Field.

We have received very interesting and important reports of the work of the Society in South America, Hayti, Canada, Ireland, Sweden, France and Italy.

CANADA.

The Rev. Dr. Wilkes, Corresponding Secretary of the French Missionary Society, writes as follows:

FRENCH CANADIAN MISSIONARY SOCIETY

Montreal, 10th January, 1854.

Rev. Drs. Baird and Fairchild,

Secretaries of the American and Foreign Christian Union.

DEAR BRETHREN,—Your interesting Journal for December reached me a few days ago, in which you have inserted my last letter to you. It appears from its date that three months have elapsed since you heard from us. This ought not to be. Let me now briefly tell you of our proceedings since, and of God's mysterious dealings with us; the latter first.

How little we know what shall be on the morrow! The letter of the 4th October, just adverted to, contained the statement that our fresh corps of Missionaries were on the Atlantic, on board a ship bound for this port, with the Rev. Jean Vernier, by whom they had been engaged on our behalf. We expected them daily. But at the time I thus wrote you two of them, including the Rev. Jean Vernier, and the wife and two children of the other were in eternity, and the three others were penniless and desolate on

the Island of Barra, one of the Hebrides, on which they had been wrecked, and in whose sands they and their surviving companions had interred the bodies of some three hundred or more of their fellow voyagers. A full account of the whole matter is inserted in our Missionary Record for December, a copy of which you receive. It is there mentioned that two of the survivors had reached us, and we have now to record that the other is among us in health and with a devoted spirit. Our respected Treasurer was providentially in England soon after the disaster occurred; and having an opportunity of visiting France and Switzerland, he has done us excellent service in preparing the way for a further increase of earnest and godly laborers from that quarter during the present year.

We never before had such an influx of French Canadian youth to receive instruction. At Point aux Trembles there are now one hundred boys and fifty girls. At a new station opened since my last, our Missionary Teacher has nineteen pupils. At another, about two years old, from twenty-five to thirty attend. And one of our teachers is now about to proceed to a large and influential Parish, into which our colporteurs have hitherto obtained only a temporary entrance in passing, but where we are formally invited to send a Missionary School Master, the people (Roman Catholics) having provided a school room, and twenty of their children are scholars. This is no matter of surprise. Rome has left the people in ignorance, and now when they are determined to have instruction for their children, she puts them off as far as practicable with the *name* of education. Her "Brethren of the Christian Doctrine" whom she desires to make her school masters throughout the country, are notoriously incompetent, or unwilling, or both, to instruct the youth to any good purpose. The main stress is laid upon the ritual and forms of the Church. The mind is neither drawn out into exercise, nor informed. The people are not slow to perceive the difference between such teaching and that of our Missionary school masters, and hence their increasing desire to have them settled among them. A recent Report of a commission appointed by our Legislature to inquire into the state of Education in this (French and Roman Catholic) part of Canada, gives from the testimony of the priests themselves a deplorable account of it. Whereas Protestant Western Canada, is advancing with rapid strides in this department, running in fact alongside your own state of New-York in its Educational Institutions. What a commentary is this on the influence of the two systems in promoting the well being of the human race! What a contrast does it supply.

We are greatly in want of hymn books, and are waiting anxiously the issue of your promised edition. Please send them forward to us as soon as practicable. Can you also help us by one of your drafts for $250 or $500? your last, the first of the four $250's you kindly promised us, came in a

time of need; our heavy expenditure has created another time of need. We know you will help us if you can, and that soon. I am fearful that we shall close the year $1000 in debt.

Believe me, dear Brethren, Faithfully your's,

HENRY WILKES, *Secretary.*

We are happy to say that the remittance requested was immediately made.

HAYTI.

Our Missionary in Hayti is still annoyed by the efforts of the enemies of the Truth, who seek to prevent his preaching any longer the glorious gospel of our Lord.

FRANCE.

We have several letters from the Evangelical and Central Societies of France, filled with details of trials, anxieties and hindrances encountered—and blessed be God, of successes gained—which our brethren in that important part of the foreign field have to report; but we cannot give them now. The same disposition we are compelled to make of the letters from our friends in Ireland and Sweden.

ITALY.

The Chapel in Rome is well attended by our fellow-countrymen this winter. After an appeal in behalf of the Waldensian Chapel in Genoa, a collection of nearly $200 was recently made.

WALDENSES.

From a letter of the Rev. Dr. Revel, dated at La Tour, January 3, 1854, we give a few extracts.

I have received your affectionate note of December, and wish to communicate to you some details respecting our *fête* of the 15th ultimo. On that day our new church at Turin was dedicated. The edifice is of the Gothic style in architecture, and is situated on one of the most beautiful and most frequented streets of the city, of which it may be called an ornament. Perhaps some may think that it contrasts too strongly with the simplicity of our worship and the humility of our circumstances. But let it be remembered that, in addition to the fact that it bears no comparison with the rich and splendid churches of the Romish communion, it is a monument erected to the new era which has opened for the Evangelical Christians in this kingdem, and a pledge of that religious liberty which the Constitution guarantees to us. The church is enclosed by a fine grate-fence of iron. It is composed

of three naves, and will hold, when crowded, fifteen hundred persons. Over the great exterior entrance one may read in gilded letters the words of the prophet, (in Diodati's version,) "*Stand ye in the ways, and see, and ask for the old paths; where is the good way, and walk therein, and ye shall find rest for your souls.*" Jer. vi. 16. The interior entrance, which conducts from the vestibule into the church itself, has over it for inscription, "*God is a Spirit, and they that worship Him must worship Him in spirit and in truth.*" John iv. 24.

The dedication, notwithstanding the rigor of the season and the snow which fell in great flakes, attracted more people than the church could hold. Among others, there were the Ambassadors of the Protestant nations—England, Prussia, the United States, and Switzerland. It was a grand solemnity. The word of God occupied the first place in it, and of right. Our churches of the Vallies were represented by seventeen pastors. They entered in a body, and were preceded by the pastor of the church at Turin, who advanced and placed an *open Bible* on the pulpit. A beautiful Italian hymn was sung at this stage of the exercises. Then the pastor, having invoked the Name of the Father, the Son and the Holy Spirit, read the 122d. and 118th Psalms, and offered up the dedicatory prayer. One of the Italian pastors, delegated by the Table, then delivered an excellent sermon, which was founded on Matthew v. 15. "*Neither do men light a candle and put it under a bushel, but on a candlestick*," &c. He made it clearly appear that our Church is the candlestick, and refuted with force the imputations of our adversaries, who maintain that it is a new *sect*, subversive of order, and a school of immorality. Afterwards he set forth the duties which the true members of a *church, formed according to the Bible*, ought faithfully to fulfil.

At two o'clock in the afternoon the French service took place. After the singing, by the whole congregation, of sweet hymns, and a prayer for the occasion, the Moderator [Dr. Revel himself] preached from Ephesians ii. 19–22. "*Now therefore ye are no more strangers and foreigners*," &c. He endeavored to show how the Waldensian Church is a member of the body of Christ, and how the *true* Church of Christ has: 1. An immovable foundation, Christ himself being the corner-stone, and the Apostles the columns of the edifice. 2. How the members of the body of Christ are united by an indissoluble bond, as living stones, by faith and charity. 3. And how the body forms a tabernacle in spirit, from which ascends to the Saviour the fragrance of the prayers, of the devotion, and of the sighs of the redeemed of every language, of every people, of every tribe.

Every one agrees in saying that the ceremony was a beautiful and touching one, and that it has produced, and will produce, a good impression on the people of Turin. Our good friends in America, I am persuaded, will rejoice with us that the Saviour has permitted us to see such a day, and will feel

as we do, that it is an important victory obtained over the ignorance, the fanaticism, and the malice of Rome by the force of the Truth; and that whatever be the vicissitudes which the future has in store for our Peninsula, (Italy,) this event will remain as a monument of the goodness of the Lord and of the love of our brethren. Although the Romish clergy did all they could to provoke a hostile demonstration, everything passed off with the greatest quietness and order. The people of Turin, the National Guard, the Municipality, and the Government, rivalled each other in zeal to testify their kindness and respect.

At present there are four services each Sabbath, and the church is always well filled. Some seed, we trust, will fall on good ground and produce an abundant harvest. Your affectionate brother,

Rev. Dr. Baird. J. P. REVEL.

Movements of Rome.

The secular and religious papers will have informed our readers, long before these pages meet their eyes, that Monsignor Bedini, Archbishop and Nuncio of the Pope, took leave of our country in rather a clandestine way, on the 4th of February. Apprehensive that a "demonstration" might be made—similar to that which had been resolved upon, and to accomplish which three thousand people, chiefly Italians, Germans and other foreigners, had assembled at the foot of Canal-street, a fortnight previous,—his Grace was conveyed in a small steam tug down to Staten Island, and put on board of the *Atlantic*, one of the Collins' steamers, as she came along. It was owing to the kind efforts of the Mayor of the city, we are informed, that he was enabled to get away, in this quiet and unobserved manner. Whether the Mayor, his Grace, or some Roman Catholic friends, bore the expense of hiring the little steamer in which Monsignor made the voyage down to Staten Island, we know not. Had he embarked at the usual place, as other people do, it is quite likely that he would have received some parting salutations which he would not have cared to report to Pio Nono, his master.

We are not sorry, on the whole, that he was permitted to get away without having been subjected to greater indignities. It will suffice to teach his Holiness to send a better man, when he honors this nation with another Envoy—whether to *feel* the heart of the nation, and learn whether it will *bear* the presence of a regularly

commissioned Nuncio, (who is always an ecclesiastic,) to examine into and settle claims respecting church-property, which, in our humble judgment ought only to be settled by our own Courts of law.

We sincerely hope that our Government will earnestly remind his Holiness of the request which President Polk made through Mr. Martin, our first American Chargé at the little Court of Rome, "that, if a diplomatic agent should ever be sent from that court to our country, he might be a *layman*, and not an *ecclesiastic*," the same thing the Duke of Wellington insisted upon in the House of Lords, a few years ago, when it was proposed that England should send an Ambassador to Rome. We hope, still further, that this country will always be represented at Rome by a Protestant as Minister or Chargé d' Affaires. It would ill become this great Protestant nation to be represented at the Court of Rome by a Romanist; and the more so when we know that his Holiness must, from instinct as it were, be the enemy of Free Institutions and the friend and ally of Despotism. This is a matter which will need to be looked after.

We subjoin a brief paragraph from the *Crusader*, in which Monsignor Bedini's departure is compared with that of Gavazzi. After noticing the fact that Bedini's arrival in this country had been widely heralded by the secular and papal press, and that he had been feasted and lauded by Municipal authorities, and even vindicated and extolled by grave senators, and yet he was compelled to flee from a country in which his presence had become odious to the overwhelming majority of the people. The editor says of Gavazzi:

"Eighty-seven lectures were delivered in the United States by our worthy countryman, without any shadow of opposition; and when important and urgent affairs recalled him to Europe, he did not conceal the day of his departure, but announced it publicly in his last lectures and through the press. Before leaving this country he devoted a part of the proceeds of his lectures to charitable purposes; to the Italian Benevolent Society he gave no less than $250; to the poor Swiss of Ticino, expelled by Austria, $180; to the Italian exiles in Sardinia, $40; besides abundant succor to individual indigents.

"But though Gavazzi's arrival as an apostle of Christ was unnoticed, his departure was not less a triumph. Two hundred of his numerous friends bade him farewell at the moment of his departure; cheers resounded in the air, tears of parting were shed, and Gavazzi had the consolation of saying, "I have not preached to the desert, nor worked in vain!"

We must add, that on the Monday night succeeding the departure of Bedini, (the 6th of February,) a large and most enthusiastic meeting of the Italians of New-York and its vicinity was held in the Stuyvesant Institute, where able and interesting addresses were delivered by Signors Foresti, Gajani, Marriotta, Bisio and Maggi. Never was the character of a man made to appear more infamous than that of Monsignor Bedini by these gentlemen, who are his countrymen, and some of whom knew him well at Rome. It is really impossible to conceive of the motives, or the folly, of his Holiness in sending such a man on *any* errand, much more that of a quasi-Nuncio, to this Protestant country. We can attribute it to nothing but infatuation!

The letter which some of the Italian exiles addressed to Bedini, a little before his departure, respecting his cruel conduct in the affair of Ugo Bassi and others at Bologna, was a most withering one, and a complete refutation of the *absolving* remarks of certain of our Senators.

ORESTES A. BROWNSON AND THE PROTESTANT CLERGY OF ST. LOUIS.—A very remarkable correspondence appeared in some of the St. Louis papers in the month of January. It appears that Orestes A. Brownson, L. L. D. the "Ajax son of Telamon," of the Roman Catholic Church in the United States, of whom the Rev. Mr. Robinson has taken such ample notice in his admirable speech at the Meeting for Religious Liberty, at the Tabernacle, has been making a visit to the commercial capital of Missouri, for the purpose of delivering a series of Lectures on the comparative merits of Protestantism and Romanism, especially as far as the interests of Religious Liberty are concerned. What a subject for a Romanist to talk about! Well, on the 31st of December, the *Shepherd of the Valley*, an able Romish Journal published at St. Louis, and the accredited organ of the Archbishop of that city, contained an editorial article, from which we take a single paragraph. It is as follows:

"He (Dr. Brownson) brought to the controversy a mind in all the vigor of maturity, a profound personal knowledge of the errors of his age and country, a nerve and skill for combat, braced and perfected by years of incessant conflict. When he had truth on his side, he was irresistable; and who, since that time, has—we do not say gained over him a temporary advantage, however slight—but who has dared to meet the sturdy warrior face to face, and have a stand-up fight with him? Not one. For years and

years, like old ENTELLUS, he has gone round and round the ring, poising his brawny arm, and seeking with his practised eye an opponent in the crowd, but no one dares to put on the cœstus and brave the fight. It is to be regretted that there is not, on this continent, a man who has the courage, the skill, or the honesty to meet him in honorable combat, and show something like a contest."

The Protestant clergy of St. Louis, after reading this arrogant challenge, as they had a right to consider it—inasmuch as it appeared in the organ of the Archbishop, and could hardly have been written without the knowledge of Dr. Brownson—did not hesitate to accept it. In a courteous letter addressed to this Champion of Romanism on the 10th of January, signed by thirty-four ministers, belonging to the various Protestant denominations, they informed him that they considered the paragraph, (just quoted,) in the light of a challenge, and that they were prepared to nominate one of their body, the Rev. N. L. Rice, D. D. as a gentleman who would umdertake to discuss with him the comparative merits of Protestantism and Romanism. They further informed him that they had appointed a committee to manage, on their part, the discussion, &c.

Great was their surprise to receive two days later a letter from Dr. Brownson, in which he declined to accept what he calls *their* challenge—said that he had not thought of offering any such a thing—that he knew nothing of the challenge in the *Shepherd of the Valley*, that he eschewed oral discussions and thought them useless and even injurious, that he defended the truth and exposed errors, and had done so for nine years, in his *Review* and his *Lectures*. But the most remarkable passage in his letter is the following:

"I could not, permit me to say, consent to meet your chosen champion, the way you propose, without in some measure compromising the rights of my religion,—conceding that the question between Catholics and Protestants is a debatable question, and granting that Catholicity and Protestantism in some sense stand on the same level—a confession to heresy and error, and an indignity to truth, of which, I trust in God, I shall never be guilty."

This is indeed a most extraordinary compound of impudence, evasion and cowardice. Pray, what have you been doing, Dr. Brownson, these last nine years, in your *Review* and Lectures, but discussing this "debatable question" between "Catholicism and Protestantism?"

As Dr. Brownson, *not* like Virgil's old ENTELLUS, refused to meet

Dr. Rice in "honorable combat, and show something like a contest," the only thing that the Protestants could do was to invite the Rev. Dr. Rice, their "champion," to give a course of lectures on the subject proposed in the hall of the Mercantile Library Association. Some sixty or seventy gentlemen, (all laymen, we believe,) of great respectability, signed a letter in which this request was made. Dr. Rice promptly accepted their invitation, and we cannot doubt that he has done justice to the great theme—*the comparative strength of Protestantism and Romanism*—which he undertook to discuss. We shall give some account of the matter hereafter.

In Europe, Rome is giving trouble wherever she can; but in many cases she seems to gain but little by her attempts. In Baden and other parts of Germany, but especially in the kingdom of Sardinia, she is leaving no stone unturned to embarrass and defeat the civil Government. But we have no room for details at present.

View of Public Affairs.

But little business has been accomplished in Congress. The unaccountable loss of the Deficiency Bill in the House of Representatives, after the expenditure of three weeks labor upon it, will impose the necesity of reconsidering the whole subject, and will of course retard the legislation of the country.

It is evident that the bill for organizing the Kansas and Nebraska Territories will occasion a great deal of debate. It will pass, it is expected, in the Senate; but what will be its fate in the House is quite uncertain. Many members of both bodies seem disposed to vote for it, under the impression, that, if adopted, it will withdraw from the jurisdiction of Congress the subject of Slavery, inasmuch as the people of each Territory will be allowed to decide for themselves whether it shall be admitted within their limits or not. Others fear that it will only give increased violence to the agitation of the subject which the country has so long witnessed.

The answer from the State Department to General Cass' resolution, in relation to Monsignor Bedini, elicited the fact that this gentleman,—contrary to the opinion of most people,—was not accredited to this country in any Diplomatic capacity. It is to be regretted that General Cass and other Senators should have spoken so highly of the character of this Italian Archbishop. It is evident that they could have known but little of his antecedents. The laudation which he received in the Senate of the United States will be some

solace to his feelings of disappointment and mortification at the manifestations of disgust which his presence among us was beginning to excite everywhere, and which finally compelled him to skulk away from the country in the ignominious manner he did.

May God sanctify to us as a nation, the heavy judgments which He has permitted to befall us in the way of appalling conflagrations! The destruction of property by fire in New-York, New Orleans, and some others of our cities, has been enormous. These calamities, together with the loss of the San Francisco Steamship, on the ocean, and of several steamers on our western waters, have been dreadful. Never before have so many and so great disasters of this nature occurred within so short a period. Many valuable lives, too, have been lost in some of these catastrophies. God's hand ought to be recognised in these things, and His voice ought to be heard. They are well calculated to rebuke the inordinate thirst for riches, which has so greatly increased among us.

On the other hand, the goodness of God to us as a people, seems to equal, and even surpass, His judgments. Never was the prosperity of the country so great as at this moment. May we be led by *both* to repentance, gratitude, and greater zeal for His honor and glory!

The war between the Russians and Turks continues. There have been battles in Asia, in the neighborhood of the eastern end of the Black Sea, in which the Russians are reported to be victorious. On the other hand, the Turks gained in the month of January several victories, one of them quite important, between Kalefat and Krajova, in the upper part of Wallachia.

At the time of this writing, (February 15,) it still remains undecided whether France and England, to say nothing of Austria and Prussia, will be involved in war with Russia. In the meanwhile both of the Western Powers are making great preparations for the struggle; whilst those of Russia are unparalleled in the history of that country. The position of Austria is trying in the extreme. She is disposed to go with France and England, (which is indeed the only safe path for her.) And yet her obligations to Russia will probably draw her to the side of the Czar—which would, we apprehend, accomplish her ruin!

However the case may go, it is evident to our mind that the Ottoman Empire will not be destroyed just now. War or no war, Turkey has acquired by this singular complication of events, *a further lease upon life*, if we may so speak. May the great Christian Powers avail themselves of this occasion to insist upon the abolishment of the punishment of death in that country, for change of religion; and so open still more widely the door for the spread of the gospel, among the Mohammedan as well as the nominal Christian and Jewish population.

Juvenile Department.

DIALOGUE No. 12.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France: (Sixth Conversation.)

Father. Do you remember, my dear children, what was the subject of our last Conversation?

Eddie. Yes, dear Father; you told us a great deal about the massacre of St. Bartholomew's in France, which you said occurred in the year 1572.

Father. That is true. It was a dreadful affair, and proved very disastrous to the cause of Protestantism in France, and indeed throughout the central parts of the Continent, as well as to the best interests of the kingdom of France.

Willie. Will you tell us, Father, how this could be?

Father. Yes, Willie. As to the cause of Protestantism in France, you can readily believe that it received a dreadful blow at the massacre of St. Bartholomew, when I tell you that it lost seventy thousand people, and among them many of its great leaders. Admiral Coligny was one of the wisest and best of them. He was in fact an able statesman as well as a brave soldier. It was a long time before, if ever, Protestantism recovered from this great calamity.

Eddie. But how did this event affect the cause of Protestantism on the Continent generally, and especially in the central portions of it?

Father. I will tell you. Protestantism was on the point of gaining the ascendancy in France when this dreadful Massacre took place. The same thing was true of Poland. The sagacious Admiral Coligny saw the advantages which would result from an Alliance between the two countries, both for the promotion of their own interests and to resist Austria (or the personal Dominions of the House of Hapsburg) and Spain, which were then the bulwarks of Romanism in Europe, and indeed in the whole world. The death of Coligny defeated this great scheme. The dismay of the Protestants in Germany, as well as France, was great.

Eddie. But how did the Pope receive the intelligence of this frightful and disgusting massacre?

Father. It is said he was highly delighted, and ordered a medal to be struck in commemoration of this grand event. The castle of St. Angelo, by means of its cannon, spoke the delight of his Holiness. There was great exultation, a real jubilation, throughout the papal world on account of this bloody affair.

Eddie. What occurred in France, as the result of this Massacre?

Father. The Protestants took up arms again, under the conduct of Henry of Navarre, and at the end of four years the worthless House of Valois was compelled to make another treaty (the fifth, within the short period of fifteen years) with the Huguenots, and give its plighted faith in behalf of their protection in their civil and religious rights. Alas, it was soon to be broken!

Willie. What became of the unhappy King of France, Charles IXth, dear Father.

Father. He died in 1574, two years after the Massacre of St. Bartholomew, of remorse it is believed, for the crimes which he perpetrated himself, or allowed others to perpetrate, during his reign of fourteen years. As he had no children, he was succeeded by his brother, Henry III.

Eddie. I believe that Henry III. was not much better as a man and a king than Charles IX.

Father. He certainly was not; he had much more talent than his brother, and if possible was a greater enemy to the Protestants. He became very unpopular among his people. A "league" was formed against him by a party around the throne, headed by the "Guises," (the Duke and Cardinal,) who were powerful and ambitious men. Both these men the king caused to be assassinated at Blois in the year 1588. And he himself met a similar end, the year following, at St. Cloud, from the hand of Jacques Clement, a fanatical Dominican.

Willie. And who ascended the throne upon the death of Henry III?

Father. Henry IV. often called Henry the Great. He was the Henry, King of Navarre, of whom I have spoken in a former conversation. He was a great man, but not a truly religious one. He was, perhaps, the best king that France ever had, for his great mind comprehended the true interests of the kingdom, and throughout his entire reign of twenty years, he was ever engaged in the prosecution of some plan for their advancement. His ambition led him to embrace the Roman Catholic Faith, as he was about to ascend the throne, in order to secure the favor of the Roman Catholic portion of the nation. He was assassinated by a man of the name of Ravaillac, in the year 1610.

Eddie. Did not Henry IV. grant the Edict of Nantes?

Father. Yes, dear Eddie, he did. This was a Decree which he made in favor of the Protestants in the year 1598, when he was at Nantes; which as you will see, if you look on the map, stands on the Loire, not very far from its mouth. This Edict takes its name from the city where the king happened to be at the time it was issued. You must not infer that there were many Protestants in Nantes; that never was the case, nor are there many there now, though the population of the city is well nigh one hundred thousand.

Willie. Did this Edict secure much for the Protestants?

Father. Yes, but not as much as they ought to have had. It protected them in certain parts of the kingdom. But it was sadly disregarded and violated during the entire reign of Louis XIII. and the early part of that of Louis XIV. At length the latter monarch revoked this Edict in the year 1685, eighty-seven years after it had been granted.

Eddie. And then, as I have read, a great persecution broke out in France.

Father. Yes, Eddie, the worst that country ever saw. It is computed that half a million of Protestants were put to death, and seven hundred thousand fled from the country in the course of a few years!

Willie. This was dreadful. But how were they put to death?

Father. In many ways. In some cases they were beheaded, and in others they were burned or drowned. They were massacred in great numbers by the troops who were sent against them.

Eddie. I have read that they were pursued by the *dragoons* and cut to pieces by their swords. I suppose that this is the reason why that form of the persecution they endured, is called in French the *dragonnades.*

Father. Just so. So also that by drowning was called the *noyades.* It is

impossible to describe the infamous and brutal conduct of their persecutors, who were almost invariably led on by the Romish Priests.

Willie. Could the king and the people, who were doing these cruel acts, think that they were doing right?

Father. It is hard to believe it; and yet we must suppose that some of them thought that the Huguenots were *heretics* and ought to be exterminated. It is impossible to say what men will not do, when they are carried away with fanaticism. Our Saviour told his disciples that they would see the days in which those who put them to death (because they were his followers) would think that they were doing God service—that is, doing what was well-pleasing to the infinite God.

Eddie. Whither did those fly who left the kingdom of France?

Father. Many fled to Switzerland and Germany, some to England, some to this country, which was then under the government of England. But more took refuge in Holland than in any other country, because the Stadtholder, or President of that Republic, (the celebrated *Prince of Orange*, who was afterwards king of England, under the name of William III.) was their great friend and protector, and he invited them to come to Holland, and he did much for them when they came. He was a great and good man.

Willie. It must have been a great loss for France to part with so many excellent people.

Father. It was, my son, a great loss. These pious people did not carry much money with them; most of them could take nothing with them; but they carried their industry, their virtuous habits, their frugality, their knowledge, in many instances, of the useful arts; and wherever they went, they were a great blessing.

Eddie. Can you tell us where those settled who came to this country?

Father. Yes, dear Eddie; it is well known that many came to Boston, and settled in Massachusetts, for the government gave them lands. Many came to New-York, and their descendants are to be found in several parts of the State. Some settled in Maryland and Virginia; and a great many in South Carolina, especially in and about Charleston. You will see several streets in that city which still bear French names; and many of the best families there, as well as in the State of South Carolina, are descended from these people.

Eddie. I have heard you say, dear father, that many of the most distinguished men that have lived in our country were of Huguenot origin. Will you mention some of them?

Father. I can only give you the names of a few distinguished families that have retained their French names. They are such as the Bayards, the Jays, the Hugers, the Légarés, the Gallaudets, the Laurenses, and the Boudinots. There were French Protestant Churches in Boston, New-York, and Charleston for more than a hundred years, I believe, after the revocation of the Edict of Nantes. There is even now a "Church of the Huguenots," in the last-named city, attended by the descendants of these excellent people; but the service is in English.

Willie. I suppose that there were French Churches in all the countries in Europe to which the persecuted Huguenots fled.

Father. Yes, there were Churches in London, in Amsterdam and other cities in Holland, in Germany (there were *five* at one time in Berlin) and many in Switzerland. But these churches have nearly all disappeared, the

descendants of the Huguenots there, as with us, having become *fu* mixed up with the other Protestant population, and belong to differen testant denominations. There is a church in London, fifteen or twe Holland, one in Frankfort-on-the-Maine, and one or two in Berlin, whi mainly composed of descendants of the Huguenots, and in which the s is in the French language.

Willie. But what occurred in France after the Revocation of the of Nantes?

Father. About *that* we must speak in our next conversation, for w not time now. But see to it, my dear boys, that you do not forget have now told you. You will learn that France has had to endure heavy judgments from the hand of God for this cruel treatment of th testants. God is just, and nations as well as individuals must suffer they do wrong.

Miscellaneous.

ST. THEODOSIA AND CARDINAL WISEMAN.

"On the 12th of October last, occurred the great religious, militar civic festival in honor of St. Theodosia. The Popish priests neglect means to strike the immagination of the common people."

New-York-Observer, Dec. 1,

Fifteen hundred years in the catacombs hidden!
Awake Theodosia, you've slept a long night!
Rise—put on your nimbus—the Pontiff has bidden
That you, with eclat, shall go forth in your might.

Rome's chancery proves from "the mark of a phial"
That you, as a martyr, had taken the palm;
Infallible judgment admits no denial,
And "virtues superior," like yours, they embalm.

Come out from the cavern, where you so obscurely
Have lain during ages—(excuse love of pelf,)
Rome scanning and weighing your merits maturely,
Gives canonization in spite of yourself.

And will you not utter some grateful expression
For interest felt to exhibit your worth?
As tutelar saint (a most honored profession)—
She'll send you to watch o'er the place of your birth.

The terms are all settled—and you must be taken;
For Bishop Salinis needs aid—though you will
In the perilous journey be cruelly shaken;
It may not diminish your glory or skill.

The prelate will treat you with due veneration
And show that your bones, as more precious than gold,
Make "the marvellous sight," (oh, sublime speculation!)
Pio's coffers replenish like Leo's of old.

Since he has established his right of pre-emption;
Do all he requires—remembering your place.
He says you can *help* in "the act of redemption,"
Fulfil your vocation with womanly grace.

And you can *help* "open" the portals of heaven
To let in the people of every class;
Of course, he means those who have duly been shriven
And pass'd through the fire, having paid for the mass.

If rash ones should doubt you—he'll write something clever
And, calling them "infidels," give a rebuff,
They "need not examine"—"true science" will ever,
When Rome has decided, say, "that is enough."

A fine gilded coach at Amiens—a procession
Of cardinals, monks, nuns, and canons await you.
A squadron of cavalry, (mark Rome's discretion!)
Ah, how will the pompus reception elate you!

With badges to show their distinctive positions,
All orders will march through the garlanded streets,
With soldiers and banners, and bands of musicians,
And flowers in your path will regale you with sweets.

* * * * * * * *

She is there—and "a solemn assembly" rejoices
In glorification of bones so august.
She is safe! and the walls now re-echo with voices
Declaring their *faith* and their *hope* and their *trust*.

In stole "sacerdotal" the arch-fiend is there too!
He's always well wrapp'd in some specious disguise
Lest the votaries of Rome, whom he means to fall heir to
Should see him revealed as "the father" of lies.

Prepared for the festival—numbers, not stated,
Arrive from all quarters, drench'd sadly with rain,
This seems inauspicious—through streets inundated
Can pious recluses wade thus in the train?

Their faith does not waver—it only grows stronger—
"A miracle," surely, our saint will perform.
Her vehicle moves—and the rain falls no longer,
The splendour of sunshine comes after the storm.

No saint in the calendar could have done better.
"A prodigy!" see how the clouds have all fled!
The Holy See promised, and true to the letter,
Our saint Theodosia her favors will shed!

A cardinal, bearing a flatt'ring misnomer,*
Pronounc'd his belief that the dying request—
Fifteen hundred years since, of the present new-comer,
Was answered this day—that Amiens might be blest.

He furthermore said, with becoming emotion,
That saint Theodosia would not be remiss
In exerting her powers "to reward their devotion,'
And all his "discourse" was in keeping with this.

* Cardinal Wiseman.

Notices of Books.

THE WALDENSES, OR SKETCHES OF THE EVANGELICAL CHRISTIANS OF PIEDMONT. This is the title of an excellent work recently issued by the Board of Publication of the Presbyterian Church. It is a book of four hundred pages, is admirably printed, and contains several appropriate illustrations. We do not hesitate to say, after having read many things on the subject, and written some things ourselves, that this is the best work for popular use, in the English language, on the history of the Waldensian Church. It is rather fuller in relation to the earlier periods of that history, and less so on the latter, than we should prefer. It would have been well had more frequent references to the authorities consulted been given than has been done. Perhaps, too, it would have been better to retain the word TABLE, instead of substituting the word BOARD, to designate the "Commission," or "Committee ad Interim," of the Synod. Nevertheless the book is an admirable one, and we cordially recommend it.

THE LIFE OF WILLIAM PINCKEY, by his Nephew, the Rev. Dr. Pinckey; published by the same house. This is a very interesting and valuable memoir of one of the most brilliant jurists and orators his country has ever produced. Many years ago we read with delight the Life of Mr. Pinckney by the late excellent Mr. Wheaton. Mr. Wheaton's work contained a selection from the Speeches of Mr. Pinckney, and was a very different affair from the present volume,—which is, strictly speaking, (what it purports to be,) a Memoir.

HANDBOOK OF GERMAN LITERATURE. The Appletons' have published, under this title, a very valuable work, to aid those who are desirous of gaining a thorough knowledge of the German language. Professor Adler is the author. The work contains selections from Schiller, Goethe, Tieh, and other German authors, with numerous notes.

TALEMACHUS. Some of our readers may be interested in knowing that the Appletons' have published, in a neat form, Fénelon's *Telemachus*, as a reading book for those who are learning French.

VALUE OF THE BIBLE. The American Bible Society has published an admirable pamphlet, containing the testimony of many of the most distinguished men of our country, to the unspeakable value of the Sacred Scriptures. We hope that it will have a very wide diffusion.

MONTHLIES.—HARPERS' MAGAZINE, the NATIONAL MAGAZINE, and PUTNAM'S MAGAZINE for February, are all filled with readable articles. We have repeatedly expressed our opinion of these three popular periodicals. They differ much in character

Harpers' is a work for the masses; the National is more religious in its character, an admirable work for the family; Putnam's is the most American, and in some is the most talented of all. To these we add Mr. Bidwell's excellent ECLECTIC, makes two or three large volumes a year, and contains a selection of the best s of the British Review.

OUTLINES OF A MECHANICAL THEORY OF STORMS. By T. Bassnett, published by pleton & Co. In this 12mo. volume of two hundred and forty-six pages there is amount of valuable information, on a most interesting subject

MEMOIR OF THE REV. WILLIAM CROSWELL, D. D by his father, the Rev. Dr. Cros- f New Haven. This beautiful volume contains an interesting tribute of parental n to the memory of a talented son, who died at the age of forty-seven years at , when he was Rector of the Church of the Advent. It will be read with much the numerous friends of both father and son,—especially among the High Church of the Episcopal Church. Published by the Appletons.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th FEBRUARY, 1854.

MAINE.

Inter-st. Cong. Society, Rev. J. O. Sieke.	$32 00
entral Cong Ch by a member,	2 00
k, Mrs. Hannah Eastman,	10 00

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town, Lucy Everett 5th payt. for L.M.	5 00
t, Anna Tuttle for L. M.	4 00
l. 1st Cong. Soc'y per N. Boutea,	10 00
l in New-Hampshire,	30 00

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oro', Centre Cong. Ch. a balance,	10 79

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h, Cong. Socy. to make Dea E. A. t. L. M.	35 00
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ld South Ch.	19 63
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Canterbury, Rev. Rob. C. Learned, annual,	3 00
Southbury, Cong. Ch. per Geo. P. Prudden	44 16
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NEW-YORK.

Brooklyn. Church of the Pilgrims, per Rich- ard P. Buck. Treasurer,	160 79
N. Y. City, E. C. Wilcox,	5 00
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Bapt. Ch. makes Col. H. C. Payne L. M. . . . . .

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ERRATA.—Rev. L. D. Huston is a L. M. as reported in January No. W have written Stephen G. Giffen, and not in same No.

Augt. 4, 1853, received from Mr. John Intyre of Indianapolis, Ind. $30; to con wife, Mrs. Sarah McIntyre, L. M. Also, 6th, received from Mr. J. W. McIntyre constitute Rev. Alfred Hawes, of Mario M. these were not reported satisfactor time.

CONTENTS.

An Appeal to our friends and patrons, . 97
Important Public Meeting for Religious Liberty, and Protection of Americans abroad, ... 98
Statement, ... 100
Letters read at Meeting, ... 106
Resolutions, ... 113
Speeches delivered at Meeting, ... 116
Our own operations, ... 124
THE HOME FIELD,
An Interesting scene, ...
THE FOREIGN FIELD,
Canada, &c. . . . . .
MOVEMENTS OF ROME, ...
VIEW OF PUBLIC AFFAIRS. . . .
JUVENILE DEPARTMENT, (Dialogue No.
Miscellaneous, ...
Notices of Books, ...
Receipts, ...

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

Vol. IV. APRIL, 1853. No. IV.

THE RULE OF FAITH.

A Dialogue between Patrick and Timothy.

Patrick. Well. Timothy, are you still determined to turn *Protestant* and leave the old Church?

Timothy. Yes, Patrick, I am more and more convinced that Protestantism is the *true religion*, and that, instead of *leaving* the old Church, I am only *going back* to it; to the pure religion of the Apostles and Martyrs.

P. You do astonish me now. I thought that LUTHER invented the Protestant religion, and that ours was the old.

T. You surely are not so ignorant as to believe so silly a story. *The Protestant religion is just that of* THE BIBLE; as found in the writings of the Prophets and Apostles—who were inspired by GOD to reveal it. All that is declared there, they believe, and Roman Catholics profess to do the same.

So far, then, Protestants, and Roman Catholics *agree;* but, unfortunately, the Romish Church has, from time to time, added more articles of belief, which Protestants reject and protest against, because they are not to be found in the Bible. It is about these *additional doctrines* that Protestants and Roman Catholics differ. And it is very remarkable that these additional doctrines all tend to exalt the power of the Roman Catholic Church, or bring them in money: such as masses, relics, absolution, purgatory, indulgences, &c. Is it not so?

P. But what do you say of Luther, then; you seem to forget him, or wish to overlook his inventions?

T. No, no! Luther invented nothing. But finding a Bible in his convent, (for he was a monk and Roman Catholic Doctor of Divinity, and a learned man,) he carefully studied the word of GOD, particularly the writings of the Apostles; and, as many others before him had been, was astonished to discover that there were many things in the Roman Catholic religion which were contrary to, and condemned by the Bible.

P. Well, but what did he do, then? You never tell me that. Are you afraid?

T. Why, he preached and proclaimed what he had found in the Bible, —the joyful news of *God's free salvation*, without money and without price,— to all penitent, believing sinners. (See Acts iii. 19, Rom. iii. 24, John iii. 4, 5, 6, John iii. 16, &c.) He also published tracts and books, pointing out the errors of the Romish Church, and, above all, printed *the Bible*, (printing was just then invented,) so that people could read and see for themselves. In consequence of all this, and of the writing and preaching of many other learned men, thousands and millions of people (including a great many priests, bishops, monks, and nuns,) were convinced that those additional doctrines were corruptions of the Church of Rome:—and, throwing them off, or *protesting* against them, retained only the old and pure doctrines of the Apostles.

Thus, in Germany, in Prussia, Holland, England, Scotland, Denmark, and Sweden, millions on millions became Protestants; and these countries are, to this day, the most enlightened in Europe, and the freest. Even in Italy, Spain, and Portugal, many became Protestants; and in France; but so many of these pious and faithful Christians were burnt, or hanged, or banished, or massacred, (on account of their conscientious belief and worship of GOD,) that in the three former countries they were exterminated: and these are, at this day, the most ignorant and degraded countries in Europe, as you cannot deny. The reason of this, I believe to be because the people are prevented from reading the word of GOD, and thinking for themselves. Their minds are enslaved by ignorance and superstition.

P. I cannot say that I know much about the countries you mention. But do you mean to say that it was reading the Bible made so many turn Protestants?

T. Just so, by the blessing of GOD. We thus see that the *additional* doctrines are Romish corruptions, contrary to, and making void the word of GOD: as the Jewish Church did, by their like additions. Our SAVIOUR reproves them for so doing, (see Mark, ch. vii. 6, 7, 8, 13.)

The reading of GOD's word, earnestly and with prayer to GOD for guidance, will still be blessed to make people true Christians, (no matter whether called Protestants or not.) GOD will teach us himself, (see Luke 24, 45, and 32, James 1, 5.) Oh, that all would read thus and learn His loving offers of free forgiveness! Why should you shut your eyes to this glorious light from Heaven; when GOD himself calls to you to "search the scriptures?"

P. So the Bible is always your guide, and *Rule of Faith?*

T. Certainly; it is GOD's revelation to man, for that very purpose, as the Romish Church admits; and is the infallible truth. Man may err, but GOD cannot. Listen to St. John, xx. 31, "These are written that ye might

believe that JESUS is the son of GOD, and that, believing, ye might have life through his name."

P. But cannot *the Church* give you the rule of Faith and guide you.

T. How can that be? The Church is nothing but the aggregate, or union of all the professing Christians, men and women, belonging to it,—including the bishops and deacons, (see Philippians, ch. i. v.) and they cannot individually, or all together, know anything of GOD's promises and salvation, until He first reveal it. The Church of Rome admits this. *All* Churches have to study GOD's revelation to learn the true religion, before they can preach it: that is, the individual members must do this.

GOD inspired Moses and the Prophets—with David, Solomon, and others—to reveal his laws and salvation to the Jewish Church and people; and their writings form the "*Old Testament.*" Our blessed SAVIOUR chose his apostles and evangelists as the means of revelation under the Christian dispensation; and their writings form the "*New Testament.*"

All these gave proof of their divine mission by working miracles, by prophecies, &c. Listen to our SAVIOUR's gracious promise to his apostles, (John, xiv. 26, xvi. 13,) "The Holy Ghost shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you;" "He will guide you into all truth." St. Paul tells us, (2 Tim. iii. 15, 16,) "All scripture is given by inspiration of GOD," and is "able to make thee wise unto salvation."

P. And so, it is from these inspired men that the Church must first learn GOD's Revelation, before she can teach it. That is your doctrine?

T. Certainly. GOD there reveals to all men, "That they are sinners," that every one must answer for himself to GOD, (Rom. xiv. 12,) offers every one free forgiveness, on repentance and faith in CHRIST, (John, iii. 16, Acts, iii. 19, Rom. iii. 24,) and promises to make them holy, by the blessed Spirit, and fitted for Heaven, (1 Cor. vi. 11.)

P. Then the Church must teach them out of the Scriptures, you say?

T. Yes; but, of course, every one must see, for himself, (at his peril, as he has to answer for himself,) if his Church really teach the same doctrines as the Scriptures. When Churches differ, as the Romish and Protestant do, and that on essential points, *both* cannot be right; and so, you must look and examine for yourself, at your peril.

P. But there is *Tradition* also. What do you make of that?

T. By tradition is meant the sayings of inspired men; not written down by them, but handed down by memory from generation to generation.

This does not seem a very safe way of revealing GOD's messages, and is liable to mistake and error, in passing from one to another, as we see in ordinary matters. It does not look very like GOD's way of making a sure revelation for the guidance of future ages. (See how carefully He provides for

this matter in Deut. xxviii. 58, xvii. 18–19, xxxi. 24–26, Rev. i. 19, John xx. 31, and other places.)

The Jewish Church pretended that they had such *traditions*, (of Moses and other holy men,) and said that they were to be received and reverenced as much as GOD'S holy word; nay, to be *preferred* to it, when they did not agree. But listen to what our blessed SAVIOUR says to them on this subject, (see Matt. xv. 2, and Mark, ch. vii. especially verses 6, 7, 8, 9, 13.) He calls them "Hypocrites," "In vain do ye worship me, teaching for doctrines the commandments of men." "Ye reject the commandments of GOD, that ye may keep your own traditions." "Making the word of GOD of none effect, through your traditions." (See also 1 Pet. i. 19.)

The Church of Rome, also, pretends to traditions, and makes use of them to support those doctrines which Protestants reject as contrary to, and making void GOD'S word;—just as the Jews did with theirs. Protestants reject them.

1. Because they contradict, or make void, GOD'S written infallible revelation, and therefore they cannot be from Him.

2. Because the Romish Church can give no proof that they were ever spoken by inspired men.

3. Because they are all suspicious, inasmuch as they are used to exalt the power of the Church, or enrich her coffers, but never to exalt or advance GOD'S free salvation, and our trust in Him.

4. Nobody can tell who has these traditions in his keeping; where they are, or by whom spoken. They are not written yet, 1800 years after they were said to be spoken, and cannot be produced!! In short, they seem a convenient excuse for foisting in any new doctrine, or corruption. But there is *no* doubt of the truth of the *infallible written word*, as Romanists and Protestants agree.

P. Well, but private people cannot understand the Bible, and therefore should not read it.

T. That would be strange, indeed! That GOD should have wished and tried to give a revelation to men, how they may be forgiven, and inspired prophets and apostles to write it, but was not able to make it plain enough! I can guess who tells you such a notion, but do you really believe that is the *true* reason for keeping the Bible from you? Might it not be that the Bible is *against Romish errors*, and that when people read it they see this, and become Protestants, as thousands of priests, and millions of people have done? And if *all* were to do so, where would be the wealth and glory of Popes, and Cardinals, and other ambitious men. Is it not strange that the letters and bulls of the Popes, and others, are freely read and given to the people, that they can understand these, but not the letters of St. Peter and St. Paul! Do you ask if such corruption and ambition be possible? Alas, it is human

nature unrenewed, and history reveals scenes much more corrupt and ambitious,—more dreadful than simple honest minds like yours would willingly believe. Only think how the chief priests and rulers of the Jewish Church corrupted GOD'S pure doctrines, and enslaved the people by their traditions, (see Mark, ch. vii. as before explained.) Nay, how they put to death *their own Messiah*, our SAVIOUR, persecuted the Christians, and murdered apostles and martyrs.

P. But does not the Bible itself say, that there are in St. Paul's Epistles "some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction?" (2 Pet. iii. 16.)

T. Yes, Patrick, that is quite true, GOD'S word says so. The unlearned and unstable may wrest,—or do violence to it. But is that a reason for plain honest men not reading it? You see it is not the unlearned, but those who are unlearned and *unstable*, that torture GOD'S word, to the purposes of error. But, tell me, how does an unlearned man come to learn better?

P. Why, by reading and learning more, to be sure.

T. Just so, (and not by giving up reading and learning altogether.) Well, that is just what the apostle Peter bids us do. After telling us how the unstable and ignorant wrest the scriptures, he tells us how to cure this difficulty, saying, (2 Pet. iii. 18:) "But *grow in grace* and *in the knowledge* of our LORD and SAVIOUR." So you see, St. Peter's cure is to grow, or increase in grace and knowledge. But how are we to do this? St. Peter himself tells us, (1 Ep. ch. ii. 2,) "As new born babes, desire ye the sincere *milk of the word*, that ye may grow thereby." So, you see, it is by reading the word of GOD more, and not putting it away, that we are to become learned and stable. And this is just what David tells us, (Psalm xix. 7,) "The testimony (or word) of the LORD is sure,—making wise the simple." "I have more understanding than all my teachers, for thy testimonies are my meditation." (Psalm cxix. 99.)

P. Well, I must admit, that looks as you say. But does not St. Peter say that no prophecy of the Scripture is of any *private interpretation*. Does not that forbid our reading and interpreting the Bible?

T. Certainly not. That is not the meaning of St. Peter. On the contrary, in the preceding verse (2. Pet. i. 19) he tells us to "*take heed* to the sure word of prophecy, as a light shining in a dark place." He says, "Ye do well to take heed" to it; and then, explains for our guidance, when we read it, that no prophecy is of private interpretation: meaning that the prophet is not speaking of his own *private matters* or thoughts; for (he adds, verse 21) "Prophecy came not by the will of man, but holy men of GOD spake *as they were moved by the Holy Ghost*;" and therefore it was GOD'S revelation, and no *private* matters of the prophet.

Indeed, so far from being *their own* notions, or inventions, St. Peter tells us (1 Peter i. 10–11,) that the prophets themselves loved to study the full meaning of the prophecies which GOD led them to utter regarding CHRIST, who was to come. St. John tells us: "The testimony of JESUS is the spirit of prophecy," (Rev. xix. 10,) and also says, (Rev. i. 3,) "*Blessed is he that readeth* the words of this prophecy."

P. Can that be the true meaning of the words "*private* interpretation."

T. Surely. Notice, for example, when the prophet Isaiah says, (ch. lxi.) "The spirit of the Lord GOD is upon me, because the Lord hath anointed me to preach," &c. You would think he was speaking of himself. But our SAVIOUR tells us it was a prophecy of *Him*, saying, (Luke iv. 18,) "This day is this scripture fulfilled in your ears."

Observe again, (Acts, viii. 37,) where the Eunuch, reading the very same passage, asks Philip, "Of whom speaketh the prophet thus,—of himself, (private interpretation,) or of some other man?" Philip begins and preaches JESUS from that very scripture.

P. Well. If you always make the Bible your rule of faith, surely you will find, there, some command to do so. Does GOD tell you to read it, and appeal to it, as *you* always do?

T. Surely. And what else *could* the Bible have been given for, but to guide and instruct us,—as St. Peter and St. Paul tell us (Rom. xv. 4. 2. Pet. i. 19.)

But listen to some (out of many) of GOD's own declarations on this subject.

"To the law and to the testimony, if they speak not according to this word, it is because there is no light in them," (Isaiah, viii. 20.) So, you see, GOD himself appeals to his revelation, as the *test of doctrines preached.*

"Search the Scriptures," says our SAVIOUR, (John v. 39.)

"Ye do *err*, *not knowing the Scriptures*," said he, (Mat. xxii. 29.) So *ignorance* of the Scriptures permits us to run into error which *reading them would expose.*

"They have Moses and the prophets,—let them hear them," (Luke xvi. 29, 31, John v. 47.)

"All scripture is given by inspiration of GOD, and is profitable," for doctrine and for instruction, &c. (2 Tim. iii. 16.)

"From a child thou hast known the Holy Scriptures, which *are able to make thee wise unto salvation*," (2 Tim. iii. 15.) So, it seems, a child can understand the Holy Scriptures, taught *by his mother*, (1 Tim. i. 5.)

"Thy word is a light unto my feet, and a lamp unto my path." "Oh, Lord! I love thy law. It is my meditation all the day." (Psalm cxix, 105, 99,) &c.

"Seek ye out the Book of the LORD, and read. Not one of these shall fail.

"These were more noble than those of Thessalonica, in that they searched the Scriptures daily, whether those things were so." (Acts, xvii. 11.)

"The entrance of thy word giveth light; it giveth understanding *unto the simple.*"

"The law of the LORD is perfect, converting the soul;" "making wise the simple;" "more to be desired than gold." (Ps. xix. 7.)

"What things were written aforetime were written for our learning." (Rom. xv. 4.)

"And thou shalt diligently teach these words unto thy children, and talk of them," &c. (Deut. vi. 7.)

"The king shall write him a copy of this law in a book, and shall read therein all the days of his life; that he may learn to fear the LORD," &c. (Deut. xvii. 19.)

Are you satisfied yet? There is no end to such like passages in the Bible. Just only read and see for yourself.

P. I confess you bring abundant evidence of the value of the Bible; more than I knew before.

T. It does seem strange that, when GOD has graciously *sent* a Revelation of his will and mercy to men, there should be any doubt whether he meant it to be received and earnestly attended to. Strange, indeed! and very suspicious, that any should try to keep it out of sight!

Only see to whom St. Peter and St. Paul sent their Letters, or Epistles; and how earnest they are for the salvation of all: warning, exhorting, courting, entreating them to repent and be forgiven; to believe in CHRIST and be freely pardoned. "We *pray* you, in CHRIST'S stead, be ye reconciled to GOD." "I now tell you, even weeping, that they are enemies of the Cross of CHRIST," says St. Paul, (2 Cor. v. 20, Phil. iii. 18.) Can any one believe that letters, so earnest, were written and sent *but not intended to be read?*

St. Peter writes his first Epistle "To the strangers scattered throughout Pontus, Asia," &c.; his second "To them that have obtained like precious faith with us;" that is, to all true Christians.

St. Paul writes, "To *all* that be in Rome, beloved of GOD, called saints." "To the Church which is at Ephesus, and to the faithful in CHRIST JESUS." "To the saints which are at Philippi, with the bishops and deacons." "To the Church of GOD which is at Corinth, and to *all* that, *in every place*, call upon the name of JESUS CHRIST." Should not *all*, then, read these "Letters?" Nay, listen again, "I charge you by the LORD that this Epistle *be read unto all the holy brethren*," says St. Paul, (1 Thes. v. 27.) "And when this Epistle is read among you, *cause that it be read* in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea." (Col. iv. 16.)

Could stronger words be used, enjoining the reading of GOD'S Revelation? Who shall dare to forbid it? and why?

You will perceive, also, they were not addressed to bishops or priests, to be read or concealed by them, but *to all Christians*, as GOD's message of love and mercy.

P. But, why then, if all this be true, as it seems, why should the Pope and bishops forbid the reading of the Bible and priests burn it? Why should people be imprisoned and banished in Italy for reading it?

T. Why, indeed? You may guess my opinion from what I have said. Oh! why will you not think for yourself? Why shut your eyes to the light of GOD's word? Do you think that if GOD's offer of free salvation, to every repenting believing sinner, (without money and without price,) were freely read and known, that masses, absolutions, indulgences, &c, could be sold one day longer?

P. I think it must be the Protestant Bible that is thus prohibited, because it is full of lies!

T. Oh, Patrick. To believe such a story. All Bibles are just copies of the *same Letters and writings of the Prophets and Apostles*,—word for word. They were written, originally, in Hebrew and Greek, and have been translated into various languages, by learned men,—into English, French, German, Irish, &c.—and are all *the same Bible:* not differing, at all, in meaning, except it be a few words in the Douay Bible, not faithfully translated. Oh, Patrick! *just look for yourself*, and see that the Protestant and Douay Bibles are the same; and then, think what *they* deserve to be thought of who tell you the Protestant Bible is full of lies!

When the word of GOD tells us that "GOD so loved the world that he gave his only begotten son; that *whosoever believeth on him* should not perish, but *have eternal life;*" (John iii. 16,) do you think there is any harm in your knowing and reading this? Any difficulty in understanding it? Any harm in every poor sinner reading this loving offer of mercy?

But, then, Patrick, if GOD thus offers *free forgiveness*, what is the use of masses and absolutions.

> "He is the *freeman*, whom *the truth* makes free,
> "And all are slaves beside."

GOD guide us all into the truth, and let every one examine for himself and say. Amen!

GREAT PUBLIC MEETING IN BALTIMORE, IN BEHALF OF THE MADIAI.

A great and most important meeting was held in Baltimore on the night of the 19th of February, in the vast Hall of the Maryland Institute. It was estimated that nearly four thousand persons were

present on the occasion. Bishop Waugh, of the Methodist Episcopal Church, presided, and opened the meeting with prayer. After the singing of a hymn by a powerful choir, or the union rather of persons belonging to many choirs, a "Statement of Facts"—similar to one presented at the meeting in the Metropolitan Hall, New-York—was read by the Rev. Mr. Bolton, of the Protestant Episcopal Church. It was a most interesting document, and was received with the deepest attention. Addresses were then made by the Rev. John Berg, of the Baptist Church; Rev. Stuart Robinson, of the Presbyterian; and the Rev. Dr. Johns, of the Protestant Episcopal. The Rev. Dr. Baird, who was providentially present, on his way home from Washington city, made a few remarks in the conclusion, and announced that Mr. Underwood, of Kentucky, had, that morning, made a report and submitted a series of resolutions on the part of the Committee on Foreign Relations, in the Senate of the United States, in regard to the subject of securing, by treaty, protection to our American citizens, in their rights of conscience and of worship, whilst travelling or residing in foreign lands. The meeting terminated, at a late hour, by the singing of the Doxology.

Whilst this meeting was held in behalf of the Madiai, and of the sufferers for conscience' sake in Tuscany, it took a wide range and embraced the whole subject of religious liberty. The resolutions, which were numerous, and admirably drawn up, covered the whole ground. The addresses of Messrs. Berg, Robinson, and Johns, were admirable. We are sorry that it is out of our power to give them. It is believed that the meeting was the most important one, in many respects, ever held in Baltimore. It is evident that the Protestant heart of that city, the third in point of size in our country, has been deeply touched, not only by the persecutions in Tuscany, but by the insolent attempts of the Roman Catholic papers in our country—the *Freeman's Journal*, the *Boston Pilot*, the *Shepherd of the Valley*, the *Catholic Mirror*, and others,—to justify the conduct of the Tuscan Government, and to deny the right to religious freedom by Protestant *heretics!* And this under a Government which Protestantism has created, and has secured to them their religious liberty—a boon which they know so well how to abuse. The remarks of the Rev. Mr. Robinson were most able, and perfectly withering. The feelings of the Editor of the *Catholic Mirror*, who, with a Romish priest, sat just in front of the platform, could hardly have been enviable.

STATE OF THINGS IN TUSCANY AND SARDINIA.

The following long and interesting article on the state of things in Tuscany and Sardinia is from the pen of our able missionary and correspondent, who labors in the latter kingdom. We hope that many of our readers will give it a careful perusal. Every thing that concerns those countries, is at this moment of no ordinary importance.

Tuscany, mild gentle Tuscany, is going back very fast, has already gone back to the middle ages. The priest-ridden Grand Duke and his ministry, enact under the shield of the Church, laws which are a disgrace, not only to human nature, to Christianity, and common sense, but to the criminal jurisprudence of the whole world, the Papal States excepted, and such as nobody, but a Roman Catholic priest would, four years ago, have ever dreamed of seeing any where in existence. And who would, from the banishment of Count Guicciardini, Granducci, and others, for alledged offence of reading the Bible, have predicted that in three years thence the Tuscan Rulers would reinstate within their borders the Inquisition? The newspapers brought us last Saturday from Tuscany, two Grand Ducal Decrees of the 16th instant, in the first of which are to be found, among others, the two following articles. Literally translated, they read thus. "Article 1. The penalty of death is restored in all the Grand Ducal Territories for those crimes of public violence against the Government, and against the Religion of *the State*, to which it was respectively threatened by the law of the 30th August, 1795, Article 9, and 13, and by that of the 22d of June, 1816. Article 1. The like penalty may be pronounced, even when not all the votes of the bench of Judges concur in awarding it. Article 2nd. Wounding, and discharging fire-arms against a man, though without effecting a wound, (hitting him,) when done with malice prepense, and with an intention to kill, and in general all attempts of wilful murder, will be visited with the punishment of imprisonment in *ergastolo* (work house) for the space of 30 years." The second decree enlarges the rule of the police to such an extent as to empower it, *for preventing disorders, and curbing the bad tendencies* of the *evil-minded*, to send the unlucky wight who awoke its suspicions, or incurred its displeasure, to prison for eight days, one month, three months, or three years, without any form of trial. You know, dear Sir, that in Tuscany the Tribunals perform the double office of jury and of court of Justice. Now, suppose two of the five Judges of whom a Tuscan Tribunal may be composed, find in a given case the prisoner *not guilty*, viz. the fact laid to the prisoners charge not proved. With you such a fellow would be acquitted; in Tuscany he is hanged because the other three Judges are satisfied with the offered proof of his guilt. (Pretty much the same is the rule of the Military Tribunals of the Lombardo Venetian provin-

many a time I have seen, in the sentences they publish in their official
papers, the accused sent to the gallows as having been *almost* convicted,
stati quasi convinti, of the imputed offence.) At least, I construe the
in the former decree so as to mean that a bare majority of votes shall
cient thereto. Now what an amount of favor, sympathy, or common
may a prisoner expect from a Tuscan Tribunal, may be inferred from
, that the Madiai's appeal to the Tribunal of *Cassazione* against the
is sentence of the inferior court that tried them, was by it uncerimo-
thrown out, though supported warmly and ably by the Attorney
l. But we had seen the last year proofs enough of the utter perver-
the first principles of Christianity, law, and common sense to which
stro-roman reaction had driven the Tuscan Government. A Grand
decree of the 15th of April, 1851, classes, among the bad, those citizens
ould endeavor to change or *alter* the religion of the State; and the
authorities, under the provisions of this decree, punished the citizens
re accused of meeting for the purpose of reading the Bible, or praying
mon in their own houses, or had only in their possessions a single
the Holy Word, with one year of imprisonment in a fortress. But
a reading, or praying, could be construed into an attempt at prose-
hem, the penalty would be far heavier, as the case of the above named
shows. Two poor and obscure citizens, Francisco and Rosa Madiai,
a female servant denounced to a bishop, as readers of the Bible, and as
admit, now and then, to such a reading, or to their family prayers,
own dwelling house, some of their friends. Such was the charge, and
e. Thereupon the bishop lays an information against them before the
l, and the poor Madiai are immediately after thrust into a prison,
nd condemned, the husband to the galleys, and the wife to the *ergas-*
long prostitutes. The galleys, and the ergastolo, to two humble citi-
ilty of reading the Bible, and praising God in their own house!

nother still more intolerant decree is that of the 30th of June, 1851,
ch Tuscan Catholics only can open a school, and none but *Catholic*
l are publicly taught reading and writing, for all schools are establish-
e on Roman Catholic principles, and for the express, and supreme
of teaching the Roman Catholic religion, and are subjected to the
r guidance of the Roman Catholic bishops. Hence, it follows that
n be resorted to only by Roman Catholic children, and as other
are forbidden, so only Roman Catholic children can there receive the
s of common instruction. To any one sufficiently acquainted with
ire of Romanism, and the spirit of the clergy, all these exorbitancies
se pain, but not wonder. They are to be seen wherever the Popish
have in their hands, or under their feet, the civil power; and will be
some of your States also, whenever the Romanists gain therein

the ascendancy. And, in fact, all these Tuscan laws, and judgments, which call back the darkest times of Papal and Spanish tyranny, are not only defended and approved of, but praised, and set up as examples worthy of imitation to the other Roman Catholic states, by the whole Roman Catholic press of Europe. If I had not seen, with my own eyes, articles from the *Tablet*, the *Univers*, the *Cattolico* of Genoa, the *Armonia*, and *Campana* of Turin, the *Courier* des Alpes, and the *Echo du Mont Blanc* of Savoy, and a Roman Catholic Journal of Milan, I could not have believed how warm, and unanimous the Roman Catholic prelates, and their supporters are for the formal re-establishment of the Inquisition, and how sanguine they are in the gradual attainment of this, their darling object, in every country under their control, and influence. But they deserve, in all this, the praise of candor and consistency. Intolerance, and persecution, are not only a right, but a duty of the Roman Catholic Church, as clearly laid down in her cannons and creeds as the dogma of the Holy Trinity, or the atonement of JESUS CHRIST. She may keep it in abeyance on the ground of expediency; but whenever and wherever she gets the power to enforce it, she puts it forth, and woe to those who resist it. Therefore, wilful liars those may be called among her members who disclaim in her name this right; and rebellious children would those be called who dared to refuse her their personal co-operation in its enforcement.

"But what is odd enough in the articles of the above mentioned newspapers, in my opinion at least, is this, that while they claim for their church and themselves the right to persecute those who dissent from them, they will not allow the same right to their opponents against themselves. Is it, forsooth, because Roman Catholics alone have a conscience? They have a right, they say, to go to England, to Scotland, to America, and preach Popery there, and set up papist churches; and if any obstacle be thrown in their way they immediately set about howling that it is a persecution for conscience sake! But should an Englishman, or a Scotchman, or an American, come into Italy, and whisper the Gospel in any body's ear, they send him to prison, and almost to the gallows. Why? Because they say the Roman Catholics preach the truth, the true faith; and the English and the Scots a false one. In the former case, they, the Roman Catholics, have a mission from CHRIST to preach to all, and it is a duty of all creatures to receive it; in the latter case, they, the Roman Catholics, have a mission to withstand, and smother every body's voice and feelings. That is their answer. But how do you prove, my dear fellows, that yours is the true faith? They will tell you, easy enough. They say, why ours is the faith of the only one true church. But how, again, you ask, do you prove that your church, the Roman church, *is* the True Church, and the Oriental, the Lutheran, the Calvanistic churches, false ones? Why, they reply, because the Latin church was, and is larger than the Oriental

and the Roman larger than either the Lutheran or the Calvanistic

do not know whether the Greeks, or the Lutherans, or the Calvanists much of the strength of such an argument as this. I trow not, but the ultimate conclusions of all Roman Catholic controvertists on the of schisms and heresies. The Oriental church, they say, is a schis- hurch, because originally it was smaller than the Latin, it was a branch ; the separation was of the less from the greater; therefore the less, and greater, was guilty of schism. The Lutheran and Calvanistic churches ller than the Roman; originally they were members of her body: they ut of her; she remained the body, and though a reduced one, still the body of JESUS CHRIST. So that with the Roman Catholics every epends on numbers. The play of majority and minority is, with them, erion of truth, the judge of all controversies, just as it is in the Halls r Legislatures. So that the faith of a Christian, a Roman Catholic n, is not on JESUS CHRIST, but on the comparative majority of his led followers; and the Church of CHRIST consists no more of those lk after *him*, but of those that walk after a comparative majority of tended messengers. But the English, the Scotch, and Americans, are lull an understanding, that such arguments have very little chance of nce with them. What do Roman Catholics do, in order to make up gical and theological deficiencies, or to speak according to themselves, r to soften the skulls of their English opponents? As good Christians lace the work of convincing them into the hands of GOD. See in the ns of the 14th instant the beautiful prayer they put up to GOD for this e. The English will, I guess, hesitate a little before they acknowledge bligations to the Roman Catholic priesthood for such a prayer. No. ı his right senses will, now-a-days, in England, maintain that the morals English people at large were better before than after the Reformation: body, who knows anything of history, will in Europe deny that the nation brought about a change for the better in all the world, as well he economical condition of every European nation, save the Papal and apolitan States. And very few people can refrain from laughing at plored removal of *ignorance* from England, on the part of the *very en- ed* worshippers of the Pope's slipper. But they must take the good these poor deluded creatures in the absence of something of a more ntial character, and in their turn pray GOD, that in his mercy their ay at last be opened to their own spiritual and temporal nakedness. he more so now, that the Roman Index labors most unremittingly, to p all the shutters of Papal christendom, against the invading light age. See, in the *Campana* of the 16th instant, the notification of ishop of Piedmont proper, against some books and newspapers,

which were read from the pulpits of their churches last Sunday week. in its kind, a chef d'œuvre, and it entitles its authors to the praise at le frankness, and simple mindedness. Dont you see? They aim at n less than to possess themselves of all the books of their flocks, and wh is done they will grant to whomsoever may wish it, full liberty to rea books he may ask of his bishop, and the bishop may be willing to len They are evidently in love with the rule laid down by the Roman C Bishop of Waterford.

"But the *Bottaga* (shop) at least in Piedmont, is nevertheless going fast losing its attractions even for those who, in other times, would ha strongly inclined to keep it up, in consideration of the advantages w formerly could afford to its supporters. The theological faculty of the University of Turin, which in other times reckoned its pupils by hur has this year only one student. Therefore the propriety of suppressin faculty altogether, is universally admitted, and will most probably be upon by the present parliament to save useless expenses. Yesterd last honors were paid to Abbe' Gioberti. It was really a moving sp to witness the immense multitude of people spontaneously attendi funeral, and the solemn, religious aspect of the whole city on that oc It was an ever-to-be-remembered tribute of respect, of regret, paid by tudes, at least of these citizens, to the memory of a great and good man, firmness never flagged against the seductions and intimidations of Rom contrasted so advantageously with the hypocritical pretensions and c of Ventura, and the like. But he died out of the pale of the l Catholic church. He lived many years under a sentence of excomm tion from his bishop; and all his works, before 1849 highly extolled at and elsewhere, were in that year condemned most solemnly by the However, Gioberti never bowed down to the bishops, or to the Pop died a *heretec*. How then was he buried in consecrated ground? an did the priests perform over his body the usual ceremonies of the chur say masses for his soul in hell. An answer was attempted by the *Ca* of Genoa, but as it is based on the supposition of Mr. Gioberti's recan and submission, it is not worth relating. The contradiction between tl and the practice of the Roman Catholic Church remains unexplained.

"A case of interest was brought to light by the *Liberta d'Albe* Savoy, of last week. A child was dying; the curate of the place went him; in his opinion the recovery of the child was hopeless. But he, t to the child's parents, says; let us comfort him in his dying moments l administration of the holy ——— O, the parents observe, he is hardly years old, and unfit to partake of the sacrament. Nay, nay, replies the p I perceive he has intelligence enough for that. Let us do it. Well, we parents answer; do as you think most convenient. And the child w

his first communion, and immediately after he fell asleep forever. :e, of course, buried him, and then sent to the parents the list of the rges. The parents glanced over it, thought the curate had over-

We owe you 3 francs 50 centimes for the burial of our child, . But you must, says the curate, bear in mind that your child ing of the holy communion passed from the class of the *petites-corps*, lies) to that of the full grown ones. Therefore you must, to the r children add 14 francs 50 centimes for to make up the legal com- for the burial of adults, which is 18 francs. Vous savez, vous con- —— and he got the eighteen francs.

ı waiting for the returns of the Tribunals of the state for the trials ıe press. As soon as I get them I shall publish the book I mention- ı for the reform of the law on the press. As in a few days I shall rrite to you again, I shall spare some little matter I have on hand ccasion."

THE ROMAN CATHOLIC CHURCH IN IRELAND.

From our Missionary in Ireland.

mportant that American Protestants, and especially the readers of tian Union Magazine, should be informed of the actual position of ın Catholic Church in Ireland.

a view to furnishing this information we purpose giving a short the ecclesiastical establishment and collegiate institutions of the Ro- holics in that country, with a particular account of the college of h.

nay premise that the Roman Catholics in Ireland have full toleration ır all the institutions and arrangements of their religious worship, s free as any of the Protestant bodies to propagate their faith, by ;, lecturing, and through the press.

national distribution of dioceses and parishes is also fully recognised, ; differs from that of the established Church; and the prohibition ı the Emancipation Act, as well as those of the recent Bill against tical territorial titles, are virtually null and void; so that the several have unrestricted enjoyment of diocesan dignity; and the heads of us religious orders publish their respective titles and addresses in ınd post-office Directories, without hindrance or molestation.

we find publicly registered the provincials of the several orders of *ts, Dominicans, Franciscans, Capuchins, Augustinians, Grand Car-*

melites, Discalcad Carmelites, C. Carmelites of England, and *Trappists* or *Cistercians,*—all in the city of Dublin; and these are assisted by the occasional labors of the *Passionists* and others, not permanently residing there.

Some ardent members of these "orders" occasionally exhibit themselves in the streets in their peculiar habits; but their ecclesiastical superiors have restrained them, though the civil authorities have not interfered.

THE NATIONAL ECCLESIASTICAL ARRANGEMENT OF THE ROMAN CATHOLIC CHURCH IN IRELAND consists of four Archbishoprics,—Armagh, Cashel, Dublin, and Tuam; with twenty-four bishoprics, subdivided into one thousand and forty-one parishes. The whole system is sustained by the ministrations of about two thousand seven hundred and seventy clergymen; with the assistance of an immense number of monks, lay-brothers, sisters of charity, sisters of mercy, and other members of the various religious "orders."

THEIR COLLEGIATE INSTITUTIONS,

in addition to the royal college of "Maynouth," include the following, as announced by their own authority.

ST. PATRICK'S COLLEGE, CARLON, FOR THE EDUCATION OF PERSONS PROFESSING THE ROMAN CATHOLIC RELIGION.

President, Very Rev. J. J. Taylor, D. D. Vice-President, Rev. J. Walsh, D. D. Dean, Rev. J. Hughes. Dean of the lay college, Rev. J. Nolan. With professors of Theology, Sacred Scriptures, Natural Philosophy, Moral Philosophy and Humanity.

This college is empowered by law to issue certificates to candidates for degrees in arts and law, to be granted on examination by the University of London.

ST. JARLATH'S COLLEGE—TUAM,

under the patronage of His Grace the Most Rev. Archbishop MacHale, Tuam, with President and Professors. Terms for lay boarders, £26; for ecclesiastics, £20 per annum.

The course of studies comprises, with the Greek and Latin classics, the modern languages and sciences. An apparatus, for illustrating the lectures on Chemistry and Natural Philosophy has been lately purchased for the use of the college.

ST. PATRICK'S COLLEGE—ARMAGH,

under the patronage of His Grace the Most Rev. Bishop of Armagh.

This establishment was opened on the 6th August, 1838. The course of education comprises Latin, Greek, English, French, Mathematics, History,

(ancient and modern,) Geography, Size of the Globes, &c. Terms for board, washing, and education, £20 per annum.

ST. PATRICK'S COLLEGE—THURLES,

under the immediate patronage of the Most Rev. Archbishop of Thurles. With President, and Professors of Theology and Scripture, Logic and Humanity, Physics and Mathematics, and English. This college forms two separate departments, the one for ecclesiastics and the other for Catholic youth destined for other liberal professions and secular pursuits. Particular advantages are held out to students for Foreign Missions, for whose encouragement extensive powers have been received from the Holy See.

CATHOLIC MISSIONARY COLLEGE OF ALL HALLOWS—DRUMCONDRAW, NEAR DUBLIN,

sanctioned by His Holiness Pope Gregory XVI and the Propaganda. Patron and director, the Most Rev. Archbishop of Dublin. With President, Vice-president, and Bursar.

The object of this Institution is to educate priests for the Foreign Missions. The college is capable of accommodating two hundred students, standing in a retired demesne of 24 acres, in the immediate vicinity of Dublin. A community of clergymen, formed on the model of the society of St. Suplice, devote themselves gratuitously to the direction of this establishment.

To obtain admission, candidates must be of good constitutions, not under seventeen years of age, sufficiently advanced to enter the Rhetoric or Logic class, fully resolved to go on the Foreign Missions, willing to pay £10 annually in advance, and furnished with recommendatory letters from their bishops, parish priests, and the superiors of any college in which they may have previously studied.

An annual contribution of £10 enables the donor to establish a free place for an additional student.

ST. KERAIN'S COLLEGE—KILKENNY,

President, the Right Rev. Bishop of Kilkenny, with a Vice-president, and Professors of Theology, Philosophy, and Scripture.

LAY DEPARTMENT.

[In connexion with the London University, by Royal Charter.]

Prefect, and Professors of Science, Languages, and English Assistant.

CLONGOWES' WOOD COLLEGE—CLARE, COUNTY KILDARE.

The system of education embraces full classical course, Hebrew, Italian, French, German, &c. with History and Mathematics.

DIOCESAN SEMINARY—NAVAN,

Under the patronage of the Right Rev. Bishop of Mullingan.

And other minor institutions.

(We shall commence the history of Maynouth college in our next.)

PROTECTION OF AMERICAN CITIZENS, WHILST ABROAD, IN

THEIR RIGHTS OF CONSCIENCE AND OF WORSHIP.

This subject, which was brought up to Congress by memorials from various parts of the country, was referred, in the Senate, to the Committee on Foreign Relations. The Hon. J. R. Underwood, of Kentucky, was charged by the Committee with the preparation of the Report. This task he did in an able manner. We have much pleasure in submitting his Report and Resolutions, which were laid before the Senate a few days before the close of the session. They would have been adopted, without doubt,—though not without debate,—if there had been time. The subject must come up again next session, and the friends of the measure must agitate the public mind, and press the subject on the attention of Congress by numerous and able memorials. Several of the great religious bodies have the matter under consideration. Let them act with promptitude and energy. Opposition will come, we are sorry to say it, from *Romanists*, especially the hierarchy. So far as we know, not a Roman Catholic priest signed one of the memorials sent up to Congress last winter. And yet the measure is a fair and equal one for all. But we will not detain our readers longer from the

REPORT.

"That, in regard to the worship which men owe their Creator, there are two antagonistic principles prevailing to a greater or less extent in the different parts of the world, and which have a powerful influence on human conduct. The one principle is, that the duties of religion, or the worship of God, is a personal matter, of which each individual *has a right* to judge and

decide for himself. This principle allows the utmost latitude and freedom of conscience. The other subjects the duties of religion, and the worship which man owes the Creator, to the control of the political power of the State, and allows that power, through ecclesiastical bodies, to prescribe forms and creeds, and inflicts punishment for non-conformity. In other words, the latter principle unites Church and State, and gives the government authority to exercise influence, if not positive control, in forming the religious creeds of the people, by preferring one religion to another, and supporting, by taxation, preferred religious establishments.

"The constitutions adopted by the people of the United States, both State and National, guaranty to each citizen freedom of worship according to the dictates of his conscience. No one is compelled, by law, to subscribe to any particular creed; or to observe any particular form of worship; or to give any church preference over another, contrary to the convictions of his own reason and judgment. In these respects the citizen is absolutely free to act in conformity to his own convictions. He is not bound to give a preference to the religious teacher of this or that creed. He may hear all, and then form his own faith for himself. The government does not dictate. This system of religious freedom and toleration is fundamental with us. We extend it to the people of all nations coming among us. The object of the memorialists is to secure to our citizens, going to other countries, the same liberty of conscience and of open worship which is allowed them at home. Accustomed, as they are, to unlimited religious liberty, and taught from childhood to tolerate in others what they claim for themselves, it is very manifest that the restraints and obstacles interposed to prevent the open worship of GOD, according to the dictates of their own consciences, when abroad, are regarded by them as unjust and oppressive.

"If the privilege of free and open worship should be conceded to American citizens residing in foreign countries, and it should be the pleasure of the legislative, or imperial power of any republic, or kingdom, which favors a church established by law, to prevent their citizens from uniting with ours in public assemblies for the purpose of worship, (and thus witnessing our religious ceremonies and hearing our doctrines,) they will doubtless be able to accomplish their purposes, in this respect, by an exercise of the same power which enabled them to establish a particular church. When JESUS CHRIST said to the Apostles—"All power is given unto me in Heaven and in earth. Go ye, therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you;" and also, "Go ye into all the world and preach the Gospel to *every creature*,"—the necessary inference seems to be, that it was his design that *every creature* should hear the words of the Gospel; and if to hear, then to judge and form opinions for

himself in regard to the things spoken of. "Faith cometh by hearing, and hearing by the word of GOD;" but, "how shall they hear without a preacher?" From these, and similar texts, it would not be difficult to demonstrate that it was the duty of all nations, professing Christianity, to open wide their doors for the entrance of unlimited toleration? In the command that the Gospel is to be preached to every creature, it is clear that God intends that the acceptance or rejection of salvation, upon the terms of the Gospel, is for the judgment of each individual in his own case. While we believe that CHRIST has thus clearly pointed to the preaching of the Gospel, and unrestricted toleration as the best, if not the only means of evangelising the world, we do not propose to interfere with the laws, religious establishments, or the citizens of other nations. All we ask is, that our citizens, domiciled temporarily in foreign countries, should be allowed by the laws of those countries the privilege of free and open worship according to the dictates of their own consciences.

"There is another subject bearing an intimate relation to the foregoing, which the committee think proper to bring to the attention of the Senate, in connexion with the question of religious freedom for our citizens abroad. It is the right to bury those of our citizens who may die abroad with those religious observances which are so well calculated to soothe the anguish of surviving relations and friends. The deepest emotions of the heart enter into the performance of the last sad ceremonies over the dead. To be prohibited and controlled in the performance of these ceremonies is an interference cruel to the mourner, and productive of no possible good to any one. We therefore think that foreign nations should allow our citizens, dying abroad, to be buried with those religious observances which may be deemed appropriate by their surviving friends.

"With these views the committee recommend the adoption of the following resolutions:

"*Resolved*, That it would be just and wise, on the part of the government of the United States, in future treaties with foreign nations, to secure, if practicable, to our citizens residing abroad, the right of worshipping GOD, freely and openly, according to the dictates of their own consciences, by providing that 'they shall not be disturbed, molested, or annoyed in any manner, on account of their religious belief, nor in the proper exercise of their peculiar religion, either within their own private houses, or in churches, chapels, or other places appointed for public worship; and that they shall be at liberty to build and maintain places of worship in convenient situations, interfering in no way with, but respecting, the religion and customs of the country in which they reside.'

"*Resolved further*, That it would be just and wise, in our future treaties with foreign nations, to secure to our citizens residing abroad the right to purchase and own burial-places, and to bury any of our citizens dying

abroad in such places, with those religious ceremonies and observances deemed appropriate by the surviving relatives and friends of the deceased."

A LETTER TO THE REV. JOHN HUGHES,

ROMAN CATHOLIC ARCHBISHOP OF NEW-YORK.

We would ask our readers to give the following letter, addressed to Archbishop Hughes, a careful perusal, for it ably exposes the sophistries of the letter which his Grace recently published in relation to the Madiai meeting at the Metropolitan Hall, and proceedings which have grown out of that meeting. Respecting *that* letter, the reader will find some remarks in another part of this number.

To the Rev. John Hughes, Roman Catholic Archbishop of New-York:

DEAR SIR—In your remarkable letter of the 18th inst. upon the subject of "The MADIAI meeting," held in the Metropolitan Hall, in this city, in January last, and "the proceedings in the United States," you say: "There are moments when every citizen who feels that he can say something promotive of the welfare of his countrymen, and of advantage to his country, is authorized to give public utterance to his sentiments, however humble he may be;" and you offer it in justification of what you had then written. You will accept it, I trust, as my justification in addressing to you the present communication.

I have read your letter attentively, and cannot but regret that you were induced by any consideration whatever to send it forth into the community, conveying, as it does, the impression that you regard its sentiments as verities, and the belief of them, to be promotive of the welfare of the people. For, with all impartial readers, it must necessarily affect their estimate both of your head and your heart, very unhappily, and also do much to destroy the hope which many had of late entertained, in regard to the Church of which you are an honored minister, and in regard to yourself as a friend of religious freedom, according to statements from your pen made not a great while ago.

It was hoped that the progress of the Nineteenth Century, in literature, arts, science, and civilization, had produced many and important changes in the dogmas and practices of the Roman Catholic Church; and especially, that the intolerance which distinguished it in the "dark ages," had given place to what was more worthy of the Christian name. But the spirit of your letter, the things you have chosen to say, and the manner in which you have executed the whole document, make it quite certain that it is vain to hope, in regard either to yourself as an American citizen, or in regard to Roman Catholicism as a religion, adapted to do good to this or any other land.

No one, on reading your letter, can avoid the conviction, that you descend from your high position, and duties as a minister of religion, who should "study the things which make for peace," to do the work which, if uncorrected by other hands, must result in strifes, and hatreds, and divisions, and other evils. But it is to be hoped that your movements and Romanism too, will be understood, and that what now *seems* to be your purpose, will be thwarted.

Your sneer at England, in the reference you make to her "aristocracy," "nobility," and "gentry"—and your rudeness, not to say insult, to Americans in the affirmation that, in their movements to promote benevolent objects, they are merely "imitators of the English aristocracy," might perhaps have been expected, from a Roman Catholic less enlightened than yourself, and in the heat of controversy—but they were not to have been expected from you. They are, however, deliberately put forth, and they seem *designed* to create and to foster unhappy feelings. England, I know, indeed, has declared for, and defended the rights of conscience, the unrestricted circulation and use of the Holy Bible, and Constitutional Government, too firmly, and faithfully, to hope for favor from Romanists in Continental Europe, or in any Roman Catholic country; but you are in the United States, the land of Liberty, and it was natural to expect you to give your influence, whatever it might be, to the cause of freedom, and also that you would treat with decency and respect all your fellow-citizens. But we are disappointed.

There is no "aristocracy" known in America; and yet you speak of such a class as actually existing here, and you affirm, that the "call of the meeting" originated in a disposition to "imitate the English Aristocracy." This representation is very unhappy. The meeting was *not* called in connexion with the meetings held in Europe on the subject, nor in consequence of them. It was called by reason of the claims which suffering humanity urged, and also which members of the Christian Church, imprisoned by a tyrant, simply for reading the Bible, have on the sympathy and kind offices of all Christians. The meeting was purely American in its origin, and in everything that distinguished it.

But suppose it was called in "imitation" of what had been done in England. Is "a philanthropic and benevolent object" less valuable because Englishmen may have moved *first* in regard to it? Certainly not. Your philosophy is defective; and your sneer and mis-statements are not convincing. If an object is worthy, no matter what nation or people move first in promoting it, all should seek to advance it, by all the means in their power.

But it is particularly painful to see you forget the proprieties of your position, and of Christian character, upon so small a matter as the non-establishment, in this country, of what are termed in England "Ragged Schools," and appeal, in the flippant manner you do, to God, whose name we are forbidden "to take in vain." Why should you become excited? Do you desire

their establishment, and the introduction of "grades" and "classes" among our people? I know it is thought by some, that your sympathies for the peculiarities of European Governments are of late grown very strong; but these should not lead you to *such* use as you make of the name of GOD. It savors more of the feelings and manners of the irreligious and profane, than of those of the pious, and especially of a Teacher of religion. You say that you wrote "for the welfare of your countrymen and the advantage of your country;" but these cannot be promoted by such examples of profaneness in the ministers of religion. If, therefore, you have occasion to write again, I beg you to be more careful in this respect. Rude and uncalled for appeals to "Heaven," add nothing to the weight, and influence of an argument, while their omission is much more becoming the pen and heart, of one who is invested with the office of an Archbishop.

But I must call your attention to your affirmations respecting what you call the "purpose of the meeting," and its "proceedings." You affirm that "the purpose of the meeting" was "to shut off all free discussion, and to excite an unkind, uncharitable and bitter Protestant feeling against the Catholics of the United States and of the world." You say, also, "the proceedings were in strict accordance with the purpose."

In making these affirmations you doubtless understood your position, and you will, if called upon, demonstrate their truth; or, failing to do it, consent to be regarded as a slanderer. We are constrained to call on you for proof; for we must and do deny your statements to be true. The "purpose" of the meeting was as expressed in the "Call." It was "to express sympathy for the suffering MADIAI, and to devise measures for their relief;" and this was the controlling idea of the occasion, as thousands of the most reliable persons who were present will testify. "The proceedings" were *not* as you represent them to have been; but, on the contrary, the rights and privileges of Romanists were pleaded for, and the defence of them, against all usurpation and tyranny, pledged by the meeting with as much earnestness and good feeling as were those of Protestants; and you, and all Romanists in the community were kindly and earnestly called upon, to unite with us in this effort to advance the cause of religious freedom. You made no favorable response. You refused to coöperate in so humane and noble a work; but a representative of your denomination who, during the progress of the meeting, occupied himself, at times, in "hissing" and in other unworthy exercises, was put forward to disturb, and, if possible, to break it up and to destroy its good effects. How many were associated with him, and placed in various parts of the Hall ready to act at a given signal, I do not know. It is sufficient for me to know that the effort was ineffectual. The plan did not succeed.

And why do you now complain, and berate the conductors of that meeting, as though some wrong had been inflicted by them on you, or on Roman

Catholics? If you are a friend of religious freedom, you were invited to attend the meeting, in common with all others. Did you attend? If not—why not? If you were present in the Hall, as some say you were, why did you not come forward, when a kind public invitation was given to you, and thus prove friendship to the cause, and also, to the unrestricted circulation and use of the Holy Scriptures? But I will not urge you to answer, WHY. An answer might force you to tell a terrible truth, which millions, in this land, are now beginning to believe, by reason of the course which you, and other leaders of the Roman Catholic Church, are pursuing. It might force you to say that you are a Jesuit, and the subject of a foreign Prince, who has nothing more at heart, than the embarrassment of our Republic, in which men are encouraged to act and to think for themselves,—and further, that you are bound by vows you have taken, to carry out the "Instructions," received from that Prince to promote Romanism, whatever may become of all other interests. This would be a terrible confession; but still, if you were governed by the truth, you might possibly have to make it. Would it not be so? Many do more than suspect it.

But when you wrote your letter, you *probably* would have answered as to your non attendance, by saying, that you did *not* believe that the MADIAI were imprisoned for "reading the Scriptures." You said so then. But you will hardly say it now, because it cannot be supposed that you failed to read, in the New-York *Herald* of the 19th inst. a full report of the trial, derived from Italian sources, which was printed by the side of your letter, and which confirmed the popular opinion on the subject, and exposed, in a number of instances, the misrepresentations which your letter contained. But this report contained no facts, that we had not from *reliable sources* before. Your refusal to coöperate, seems to involve more than unbelief.

You are doubtless right, in saying that "the Roman Catholics, in this country, had nothing to do with the trial and imprisonment of the MADIAI;" and had they been "denounced on account of it," you would have been right in proposing, as you do, the inquiry: "Whether any good could result, from denouncing them in public meetings, for an act which they had not power, either to accomplish or prevent?" But they were *not* denounced, and your insinuation is highly improper, indeed morally wrong, and unless you can make the truth of it to appear, it must react upon yourself very disadvantageously. The community must entertain such notions of your honor, and truthfulness, as are forced upon them by the course you pursue.

I do not deny that the SYSTEM of the Roman Catholic religion, and its Hierarchy, are denounced in America, and of late with much more severity than formerly; because its unscriptural character, and oppressive tendencies, are now more openly avowed, and better understood; but the *Laity*, who have been deluded by the System and its Priesthood, have not been denounced.

On the contrary, they have shared largely in the sympathies of American Protestants, who in a great variety of ways have proved their kindness of feeling toward them, and their readiness to afford them relief; and I am happy to be able to inform you, that very many Roman Catholics have availed themselves of this friendly disposition, and are now happy in the enjoyment of Protestant freedom. Multitudes more, we trust, will soon imitate their example, and enjoy like happiness.

But to another point;—your apparent painful anxiety, that "religion" should be separated from "civil and social rights;" and that everything adapted to alienate the various denominations in the country should be avoided; because the entire strength of the nation, as you intimate, may, at some future day, be needed for its protection. That "the future of this country may reveal dangers from foreign enemies;" and the influences of some who consent to be their tools, though they dwell with us and have the favor of citizenship, no intelligent person, who has carefully observed the course of things for some years past, perhaps, entertains a doubt. But it seems strange to those who have observed YOUR course, and that of other leaders in the Roman Catholic ranks, that you should venture to read a homily to the American Protestant community on this topic. What a pity you had not thought of this grave matter before, and taken "the beam from your own eye before you attempted to take the mote" from the eyes of Protestants! It would have saved a vast amount of outlay, on the part of Roman Catholics, in the form of Lyceums, Institutes, Public Lectures, impassioned orations, newspaper articles, "circulars" from Councils, and such like things, by which it has been sought to bring Roman Catholics into direct and bitter antagonism with other classes of citizens. It would have prevented also that violent onset that is now made by Roman Catholics in all sections of the United States against our Common School system, and also that bitterness of feeling which manifests itself against various American institutions, and Americans themselves, in the coarse and vulgar threats with which, at least, some Roman Catholic periodicals are partially filled. When reading us this homily on cultivating kind and respectful feelings, and doing "the things which make for peace" and unity in the land, had you forgotten your own course? Or did you suppose that Protestants had forgotten it? They cannot forget it so easily. And I will venture to predict, that if the course which you and your associates have pursued on these matters, for some time past, is *not* abandoned, and substituted by one *more kind and respectful to public sentiment and feeling, and the laws of the land*, you will, for yourselves and your denomination, destroy that respect and good feeling which others desire to cherish towards you. You may in time occasion the rise throughout this country, which is sacred to liberty—civil and religious—of a Protestant party, with a view to vindicate and sustain American principles, and our legalized and valued

institutions, against Roman Catholic violence and abuse. It is earnestly hoped that you will not press matters to this result. Protestants, I am sure, do not desire such a result. But if it should take place, and bear with considerable oppressiveness upon Roman Catholics, American Protestants will be free from the responsibility of causing it. On Romanists the responsibility will rest.

But what you have said about the Bible, and the views and usages of the Roman Catholic Church in regard to its circulation and use by the people, should be received with considerable allowance.

Your claim to antiquity as a Church, and to have received the original manuscripts of the New Testament from the hands of their inspired authors, is ridiculous enough, as authentic history assures us that your Church had no existence till after the lapse of CENTURIES from the times of the Apostles.

It did not rise till the spirit of Anti-Christ, which began to discover itself while the Apostles were present, had had time, through apostasies and various corruptions of the doctrines and institutions of Christianity, to furnish the materials, and an opportunity for its formation. Then it rose, in an organized form, but it was too late, by several hundreds of years, to receive anything from the hands of *divinely* inspired writers.

What you say about the printing of various editions of the Bible in Europe, is very well so far as it goes. But it misleads because more is not said by you. To give the true impression, you should have added that these books were restricted to a narrow circulation by the enormous prices at which they were held; and also that those only might have them, who could obtain, from the Roman Catholic Priest, a WRITTEN PERMISSION to that effect. The possession of a Bible by a person, therefore does not depend, in a Roman Catholic country, on a desire to have it, nor simply an ability to pay for it; but on the judgment or caprice of a Priest, who has the control of the matter.

What then is this but a *practical* withholding of the Bible, from the people, by Church authority, notwithstanding the parade you have made of the fact, that the Roman Catholic Church has printed various editions and versions of the Scriptures in Europe? It is, notwithstanding, withholding the Bible from the people; and in all Roman Catholic countries, it is proverbially true that the masses of the people do not have the Scriptures. The large and costly editions they cannot buy if they would, in case the Priest would permit them to do it; and the cheaper editions, furnished by Bible Societies, they are forbidden to receive on pain of "excommunication," and of ruin both for this life and the life that is to come. These things you will not venture to deny in sight of the enactments of the Council of Trent, which are authoritative in your Communion, and of the "Official Bulls" issued within forty years past by PIUS VII. LEO XII. PIUS VIII. and GREGORY XVI.

That the Bible should be printed, by you in America, is not strange, how-

ostile your Church may be to its free circulation, for America is the
nere the people honor the Bible, as the great instrument in securing
istinguished prosperity and happiness. Opposition, therefore, to the
rofessedly and openly made by you, would fatally affect your pros-
nd hopes of success in this land; and you are too wise, not to suppress
ression of disapprobation of its free distribution, as you have sup-
, in the edition which you have approved for American use, such notes
ld be sure to hinder your prosperity here, if made known to the public,
they are of canonical authority, and are published in the editions in-
for circulation in Roman Catholic lands.

oncluding your letter, you speak of a "new national policy that has
oached in the Senate of the United States, in connection with the case
MADIAI," and which you truly say, "purports to be a vindication of
nts of conscience, to be secured to all American citizens, in whatever
es they may choose to travel or sojourn," and it appears to meet your
disapprobation, although similar privileges are secured in this country
igers from every nation of the world. You seem to endeavor in va-
ays to cloud the subject, and so to embarrass it as to hinder its favor-
nsideration by the people. But something more clear, as well as
, will probably be requisite in order to secure that result.

I say that "there is a confusion of ideas in the minds of those who,
eneral CASS, plead for freedom of conscience," and you very kindly
world what they *would* say, if they only knew how. This is, indeed,
nerous of you. But I have looked carefully at what you say about
nce and its freedom, and I am forced to believe that "the confusion of
is with yourself rather than with the friends of the measure contemplat-
With you, if I understand your reasoning on the subject, "freedom of
nce" is the synonym of "licentiousness." But this is by no means
w of those who plead for its being secured to our citizens in every
with which we may hereafter enter into any treaty; and the phrase

I speak of "conscience" as an entity—as something having an existence distinct
rate from the human soul, for you say, "God has provided in the human soul
s, to which it can retreat, and from which it can hurl defiance against all in-
What then is it? If it is something *outside* of the soul, which can, in time
ake refuge in "a fortress provided" for it in the soul—what is it? Is it part of
ical nature? Where does it belong? From the following sentence, which oc-
a subsequent paragraph of the discussion, where you speak of the laws of a
viz: "They may be regarded as the public and permanent expression of the
e conscience of a State,"—I take it, that in your estimation, "conscience" and
re identical. For it is usual to consider and speak of the laws of a people, as
odiment or exponent of their "will," on the topics to which the laws refer. But
ve failed to understand you. If, however, "conscience" and "will" with you
e same thing, and if you represent, in this, the views of your Church, no wonder
ne is intolerant without compunction.

will be understood in its true and proper sense; and the thing signified will be appreciated by the Protestants of this land, notwithstanding all your attempts to embarrass and prejudice it. And, I trust that the "policy," as you call it, in our national legislation, will prevail, and ever hereafter be maintained.

Your statements in regard to some things in the early history of the United States, it is thought, need considerable modifications to conform them to the truth. With what seems to many an unbecoming assurance, you declare that in regard to them, "the assumptions of General Cass are a fallacy." You then set up a claim for Roman Catholics, as the founders of this Government, and the authors of its freedom in the same sense, and to the extent, which such claim should be accorded to Protestants. You put forth a similar claim once before. Then, perhaps, you might have been excusable, on the ground that you had not the means to know certainly that the claim was wholly groundless. But now this plea can hardly be made. That you may not fall into the error of affirming these things again, would it not be well to turn your attention to our history, as a nation, a little more carefully? If you have not time to read extensively, I would suggest that you at least read Mr. Polk's review of your Roman Catholic Chapter in the history of the United States, in which its numerous fallacies are clearly and satisfactorily demonstrated, and the true state of the case shown. Roman Catholics, as such, had little or nothing to do in devising and securing the liberties of this country.

And here let me say, that I am surprised at what appears to be your notion of national honor and glory. You say, "I am persuaded that the country has lowered itself in dignity, if it be true that the President, through the Secretary Everett, has become a petitioner side by side with Lord Roden,"—to "the Grand Duke of Tuscany." In your judgment, then, the Government may not interpose its moral influence, in the way of a request that suffering innocence should be released, without lowering its dignity! I had heretofore thought that to do good, and to seek to promote the prevalence of righteousness everywhere, whether in nations or narrower circles, was praiseworthy and honorable to those who engaged in it. Sure I am, that the Bible teaches such a sentiment, whatever you, an Archbishop of Romanism, may hold to the contrary. If it would be unworthy and inglorious to seek, by moral means, which inflicts no wrong, to induce a Government which is grossly sinning against its helpless subjects to desist from its course; then I take it that the opposite of this meets your idea of dignity and national honor. So then you would have persecution to reign without an effort to check it! It would be the glory of nations to stand by, and hear the shrieks of the despairing, the groans of the dying, and the sobs of the bereaved, or otherwise wretched by reason of the oppressions of those in power in a country, and yet attempt nothing for their relief! This may suit you, Sir, and possibly it may be in keeping with the Canons of your Church; but it is as unnatural and heartless

as it is at variance with the Scriptures, and with every just sentiment of true national dignity and honor; but this is not your doctrine when a Roman Catholic is to be relieved. It is in the remembrance of some, that you asked our Government to interfere with England, to relieve a Romanist—did our dignity wane then?

Before leaving this portion of your letter, it is due to say that, in point of ingenuity and adaptation to the end for which it was designed, it falls not a whit below any other portion. The Catechism, which is offered to Mr. Everett with seeming fairness, but so as to mislead the incautious, and give YOU an air of triumph, and an opportunity to intimate that public opinion in this country is identical with the "legalized intolerance" of Roman Catholic countries, is an entire evasion of the subject under discussion. "Freedom of conscience" was the thing to be spoken about and illustrated; but you have substituted licentiousness, and spoken as though the rebukes it received a few years since by an insulted and outraged community in Charlestown and Philadelphia were acts of violence suffered by Romanists "for conscience sake." Those sufferings at the hands of the populace, on the occasions alluded to, were induced by Roman Catholics themselves, and the consequence of many and most aggravated acts of wickedness on their part. I have no apology to make for mobs, but when the causes of them are misrepresented in order to inflict a wrong on our national character, it is proper to offer a correction. If you are familiar with the history of those cases, you must be aware that I have now placed them in the true light, as to their causes.

I do not deny the existence, to some extent, and in some individual cases, of religious bigotry in this country, among Protestants. It is a defect, and is to be deplored, wherever it obtains. But, I do deny that "intolerance" obtains with them to the extent, and in the form, which your statements and illustration seem designed to affirm. The principles of "religious freedom" are sacredly guarded and cherished by our people, and as no slight evidence of it, I might cite your own undisturbed state, while you preach, and write, harrangue, and publish, and say and do so many things which are so entirely at variance with public sentiment and feelings. Few in the land would say what you, without blushing or apology for its insulting character and want of truthfulness, have said in the letter under consideration, about American citizens, in general, and about some of our most distinguished functionaries in State, in particular. You furnish, therefore, in my judgment, in your own case, a fair and full refutation of your assertions about the social intolerance of this land. But I must close. I have written to "promote the welfare of my countrymen, and the advantage of my country," by setting right what you had put wrong, and restoring order where you had produced confusion.

AN OFFICER OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

NEW-YORK, Feb. 26. 1853.

The Home Field.

During the past month we have received reports from all, or nearly all, the missions sustained by the society in this field, from Boston to New Orleans. Everywhere the work of family visitation, Bible reading, and familiar conversation, of holding little meetings in private houses for prayer and exhortation among the Irish Roman Catholic population, is prosecuted with diligence and much encouragement. The truth is, in this quiet and effective way, gaining access to many minds, and finding, as we have reason to believe, a lodgment in many hearts. Our Irish missionaries in New-York and Brooklyn, Boston and its vicinity, Albany, Rochester, Chicago, New Orleans, and other places, give us many pleasing and encouraging details of their work.

Our German missionaries in New-York, Newark, Buffalo, and Pittsburg, are not laboring in vain, if we may judge from their reports.

The French missionaries in middle Vermont, in northern and eastern New-York and Detroit, are doing well. In the last named city the Rev. Mr. Hof, our missionary, has been ordained by the Presbytery of Detroit, and a church is about to be organized, a fact which shows that the truth has gained, it may be hoped, a permanent foothold among the French and Canadian population, which is large, in that place.

Our French missionary in New-York has commenced also a service in Brooklyn, and preaches in each city every Sabbath. The following extracts from one of his late reports will be read with pleasure.

"According to the hope expressed in my last, our church in New-York has been regularly organized, under the name of the '*Congrégation Française et Eglise Evangelique à New-York.*' I have the pleasure to send you two copies of our constitution.

"About twenty persons have already joined the church, and we expect that soon several others will do the same.

"We have already chosen our Board of Trustees, and in the course of a few days we intend to proceed to the election of our elders. After that we will make application to the Third Presbytery of New-York, to be received under its care. We have some hopes that the Presbytery will recommend our enterprise to the different churches in the city, so that the society may be relieved, if not entirely, at least nearly so, of the expenses.

"Since the opening of the new place of worship in Brooklyn we have not had any diminution in the number of our hearers in New-York, as I was afraid would be the case; but till now the attendance has not been very large in Brooklyn. Notwithstanding that, having every reason to expect that the service in that city will be a permanent one, we intend, if possible, to have our place of worship in New-York a little farther up town. To that effect we have made application for the use of a hall in Broadway, between Grand and Broome streets. This would be every way suitable for us, and if the rent be not too high we will remove there. A good many of our people are living up town, so that that place would be a central one; besides that, it would be very important and convenient to have our place of worship on Broadway so that French people going up and down every Sunday and other days would be made aware of it.

"If we make that change, we suppose it will enable us to make a new trial to establish a Sunday School; as the distance would not be so great that the children cannot attend regularly.

"It gives me pleasure to say that the organization of our church has already had a good effect upon some people who had been undecided in their views and feelings in regard to Christianity.

"For all these reasons I am led to indulge the hope that our enterprize has now seen its more difficult days, and that the usefulness of that church which the Society has so helped to establish, will be greater and greater every day."

The Board have decided to remove Mr. Monsalvatge from Brownsville in Texas, to Panama. The reason for making this change is that the Mexican population in the former place has become very inconsiderable in comparison with what it was for a few years after the late war. Indeed, throughout Texas the Mexicans have been retiring gradually and steadily to the right bank of the Rio Grande, where they find themselves in more congenial circumstances, among their own nation, than amidst our American people. Mr. Monsalvatge is quite ready to remove, and rejoices in the prospect of an enlarged field of usefulness in South America. He thinks that those who have been brought to the knowledge of the truth at Brownsville will find the instruction and care which they need among the Protestants on the ground.

The Board have recently augmented the number of laborers in the Home Field by the appointment of three missionaries,—one German, one Englishman, and one Canadian—who, we hope, will be efficient laborers in the work of the LORD.

Foreign Field.

CANADA.

Letter from the Rev. Dr. Wilkes, Corresponding Secretary of the French Canadian Missionary Society.

Montreal, 6th January, 1853.

REV. DRS. FAIRCHILD AND BAIRD,
Secretaries American and Foreign Christian Union.

"DEAR BRETHREN:—On the receipt of your last remittance of $250 I sent you a sketch of the then state of our work among the French Canadians of this province. That was some months ago. I learn from our treasurer, who has recently seen you, that you desire more frequent communications from this field. Allow me to fulfill that desire, as it respects the present moment, by sending you the translation of a document which was drawn up a few days since by the Rev. J. Vemier, who has been for a number of years a teacher in an Institute at Pointe aux Trembles, and who was ordained five days ago to the work of the Christian Ministry. I send you a slip containing an account of the services on that occasion, from which you will perceive that ministers of various denominations united in them, and that the interest taken in them by our community was very great. Not far from 1500 persons were present

"The document was drawn up at my request, for the purpose of affording to our friends in various places an idea of the work already done under the Divine guidance and blessing, and that all might perceive that the picture is full of promise. Your society has aided and is helping this work, therefore the readers of this communication in your journal may with all propriety regard it as in some sense an account of your doings, as Foreign Evangelical Society, and American and Foreign Christian Union, through us. You will perceive that the Rev. J. Vemier, the writer, regards the statistical part of the document as purely *approximative.*

"Rev. Dr. Wilkes.—The approximation which I have promised to send you, and have so long delayed, is at length finished.

"I owe you some words of explanation, as well upon the plan which I have followed in the compilation of this important document as upon the cause of the apparent slowness which I have used in its execution. Before commencing the work I proposed to myself two questions.

"1st. Ought the estimate demanded to extend, in regard to results, beyond the precise limits of the field of our Society; ought it to make mention of results which may be regarded as within the domain of *faith*, that is to say, results hidden, impalpable, invisible, yet real?

"2d. Ought this estimate to recognise all the individuals who have left Popery, whether they have been brought to the knowledge of the gospel through the direct influence of the Society, or have been indirectly influenced by said Society through the instrumentality of those who are the fruits of its labors?

"To both these questions I have answered in the affirmative, and now divide my task into three sections, keeping in view the above understanding.

"(*a*) Estimate of the above described hidden and invisible results.

"(*b*) Estimate of the individuals brought to the knowledge of the Gospel under the indirect influence of the Society.

"(*c*) Estimate of individuals brought to the truth through the direct influence of the Society.

"Some words of explanation, and a few citations of examples, will make my idea and my reasons fully understood.

"(*a*) A great number of persons still externally attached to Papism, are dead in faith—they have no confidence in it. A still greater number fully convinced of the sufficiency of the merits of CHRIST, will remain still a long time, probably, attached to their senseless ceremonies. Some instances will explain these apparent contradictions.

"Some years since an old man, on the brink of the grave, sent for a missionary, who told him of the love of JESUS. The old man's face beamed with joy, his soul was filled with secret consolation. He meditated upon the great truths of salvation during the few days of life which remained to him. The vain rites, which the priest, at the request of his family, performed near his bed, appeared in no way to affect him. It is true, the priest buried his body, but may we not believe that his soul was carried to Abraham's bosom?

"Only a few months ago a young woman was called from this life. Before her departure a very touching scene occurred between her and her young husband. 'Listen!' she said to him, 'You remember doubtless that sometime ago a Swiss stopped at our house. He read in the Gospel. I have never forgotten the words he read, and now I die happy because I have believed. Yes, I have believed that the blood of JESUS washes away all sin. Adieu, my dear husband, but listen to my last advice. When I shall be here no more, go to that man, *buy the Gospel*, (meaning the Holy Scriptures,) *whatever it may cost.*' The young woman died happy, and the man in conformity with the wish of his dying wife has procured what she urged him to obtain. (We have these facts from himself.)

"Again. During the course of my journies last summer I entered the

house of a poor person. A very aged woman was seated near the fire place. 'Madam,' I said, 'you are old, and near your end, do you know where you are going?' She replied, 'Yes sir, I am going to heaven. I believe in JESUS. I rest on his merits.' 'Madam,' I continued, 'since you believe in JESUS, may you indeed *rest* on him for salvation. But why do you make use of these rosaries which I see hanging at the foot of your bed?' 'Ah!' said she, 'I a poor ignorant old woman, when I heard Mr. Vessit* read the Bible, I believed all that he read, because it is from the gospel;—but through fear of deceiving myself and making some mistake, when I have prayed to the LORD JESUS, I say also my beads to the Virgin. I have perfect confidence that if I sin in this, GOD will pardon me.' The simplicity, the sincerity, yet the ignorance of this poor old woman, drew tears from my eyes.

"What is the number of French Canadians belonging to one or the other of the three categories of which I have just cited instances, GOD alone knows. I am inclined to believe that it is great. But here there can be no possible estimate, and I need not further enlarge.

"(*b*) Under this section let me cite the following instances which will illustrate its meaning.

"A poor shoemaker was brought to the knowledge of the LORD in Quebec. He placed two of his sons at the Institute. Somewhat later the father and the sons went to reside in a little town on the shore of Lake Champlain. There he announced the truth to his fellow countrymen. The LORD has abundantly blessed his efforts. A good number of Roman Catholics have left Popery after hearing the preaching of this child of the French Canadian Missionary Society.

"Above twenty-five scholars, as many girls as boys, have come from Ogdensburgh. Many of them on their arrival at the Institute were still Papists. But they have been converted in our schools. Returning to their city they have announced the Gospel to their neighbors, their relatives, and their friends, and many around them have embraced the truth.

"I could cite numerous instances of this kind. Our converted scholars are living at Hudson, New-York; at Jericho, Vermont; at Chicago, Illinois; at Watertown, New-York; at Boston and Lowell, and Belleville, Connecticutt; and at Emery, &c. &c. All these young people have labored and do labor to spread the good savour of CHRIST around them.

"Here too, it is impossible to form any estimate whatever. It is enough to know that in a single place, and by means of a single individual, a dozen persons have been brought to the Truth; and that in another place twenty-five persons have shaken off the yoke of Rome through similar instrumentality.

* One of the Scripture readers of the Society.

"(c) This section must consist of the following statistics, which are necessarily imperfect, and are under the true state of the case.

Montreal City,	from	60 to 70	persons,
Belleriviere and the environs,	"	30 to 35	"
St. Therese,	"	50 to 60	"
Buckingham,	"	6	
East Hawkesbury and environs,	"	30 to 35	"
Mascouches,	"	16 to 18	"
St. Lin,	"	9	
Eastern Townships,	"	20 to 25	"
L'Islet,	"	8 to 10	"
Quebec,	"	12 to 15	"
Ramsay and environs,	"	30 to 35	"
Industrie and environs,	"	20 to 30	"
Pointe aux Trembles,	"	22	
Detroit, Michigan,	"	2	
Without designation of parish,	"	30 to 50	"
At the Institute, boys,		200	
" " girls,		60	
	From	636 to 681	persons.

"While giving to my statement the name of approximative statistics, I do not hesitate to say that it is not very far from the reality. Without forgetting that the Christian finds strength in humility, my researches have filled me with consolation, and I doubt not will induce you to bless the LORD with me. The good seed has been widely sown; and the good fruits are found in many places, widely separated, exerting a blessed influence all around. It is in the peace and love of GOD that I have the honor of presenting you my respects.

Yours sincerely,

J. VERNIER.

"Our Treasurer mentioned that he had conferred with the proper officer of your Society concerning a new edition of the French hymn book which you have published. It appears that you had but thirty copies in hand, and that if we were prepared to order several hundred, an edition would be put to press immediately. Our committee instruct me to say that they will take two hundred and fifty copies bound in sheep, or in some strong cheap binding; but they recommend that the size be somewhat modified for the convenience of carriage in the pocket. We are disposed to suggest a neat 18mo. size, or perhaps rather 24mo. about five and a half inches long. We

understand the cost will be about fifteen cents per copy, for such a number. As our missionaries are greatly in need of them, the sooner they could be forwarded to us the better. Our anniversary will occur on the 27th instant. Will you be in funds to complete your kind grant before our accounts are made up? It would give us pleasure to see either of you, or any friend of the Society, on that occasion.

"With much respect, I remain dear brethren, yours faithfully.

"HENRY WILKES, General Secretary."

SWEDEN.—A LETTER FROM OUR MISSIONARY, Mr. ROSENIUS.

Stockholm, Dec. 24th, 1852.

To the Rev. Dr. BAIRD, New-York.

MY DEAR AND REV. SIR:—In my last letter I spoke mostly of myself and my own experience and very little of my brother Ahnfelt. This time I will take a contrary course and let him speak. My occupations in Stockholm continue the same, but they constantly increase in number, from the continual increase in the number of visitors, correspondants and persons coming to seek advice—while our Meetings have been so crowded that I have been obliged to divide the people who came to hear me into classes, giving them different hours and different localities. I begin with giving you the extracts from Mr. Ahnfelt's letter of the 3d of December.

"In the beginning of September I returned from my journey to Scania, and Denmark, and came home to Carlshann, where, as usual, I had meetings every week. The last seemed to be particularly blessed, by the impressions it left on the minds of three young girls, who up to that time had been deeply engaged in all the vanities of this world. One of them almost immediately commenced a life of faith, which according to later accounts seems already to flourish and bear fruit. She has gone successfully through a severe temptation. The other two are seriously engaged in seeking the LORD. Towards the end of September I went to Smoland, where I remained some time with the good old Baron W. Rappe. Many of his tenants and of the neighbors came to be present at our meetings. The eldest daughter of the Baron Ingeborg gave me great cause of rejoicing. She seemed just to want the Gospel word of freedom, and rejoiced in the mercy of CHRIST. How wonderful, when we consider how cold and indifferent she was to spiritual things when we saw her in Stockholm! The LORD can bring about great changes!—From Tagel I went to Herrestad to the excellent old Mrs. Peterson, a German lady, who is very active in spreading the knowledge of the Gospel, and in all good works. There we had delightful meetings, and I praise the LORD for what I was permitted to see there, and for His sending me, as I believe, in an accepted time. At the missionary meeting I spoke on what

has sometimes been called the little Bible—the words, "*God so loved the world*" etc. and the Spirit of the LORD moved our hearts with might, and brought down many blessings. The chief source of rejoicing was, that a clergyman, Mr. Davidson, a good man, came to life and faith in CHRIST. He was so "anointed with the oil of gladness" that it was delightful to see him. I do not think any one of us will forget the moment when he, with tears, stepped before those assembled, and with his whole heart praised the LORD for His great mercy, and the precious Gospel through which he was now enabled to believe that he had the forgiveness of his sins. It was indeed a peculiar and a pleasing sight to see a minister weep for joy at having his sins forgiven. It made a deep impression on all assembled. I pass by much of interest that passed among the common people, and only mention what appears to me the greatest wonder, when any of the nobles, or the worldly-wise, are called, as the LORD Himself has proclaimed that there would not be many such. I went from thence to Wrigstad, another headquarter for the Home Mission in the province of Smoland. There also pleasant experiences. One place that had been open to us, the house of Mrs. W., will soon be shut up in consequence of the arrival of another clergyman, who is inimical to our Meetings; but then the LORD has inclined the heart of another person, whose wife has become pious, to offer us his spacious hall. Five or six clergymen from the neigboring parishes came to our meetings in this place. In the town of Linkiping, to which I afterwards proceeded, I found great changes going on. Many who have known only Moses, now know CHRIST. Some of the high and mighty have come down and joined the despised party of the Nazarenes. We had an excellent locality for our meetings at a large countryhouse in the neighborhood, belonging to a rich man who loves the truth; and our old persecutor, the clergyman Ryden, now left us alone, not succeeding the last time, when he even appealed to the Governor of the province to assist him in molesting us. I went to various other places, and have reason to thank GOD for all His gracious support, and the work that is going on."

(To be continued.)

We have others from France and Haiti, which we are not able to give in the present number. Our friends in Paris call loudly for help. Their treasury is exhausted. Trials seem not to discourage them. The Board have voted the further sum of 3,000 francs, making in all more than 15,000, (or $3,000,) since the first of April, last year.

Our Chaplain at Rome is much encouraged in his work, and thinks that his labors among our countrymen in that city, this winter, has not been in vain.

Juvenile Department.

DIALOGUE NO. 4.

BETWEEN A FATHER AND HIS SONS, EDWARD AND WILLIAM.

Father. Well, my children, are you ready for another conversation?

Eddie. Yes, dear Father; it is now a month since we had our last, and I am quite anxious for another, for the subject about which we began to speak in our last dialogue has interested me very much, I have often thought of it since.

Father. Can you tell me Willie, what it was?

Willie. Yes dear Father. You told us which Nations are Protestant, which Roman Catholic, and in which the Greek Church, and other Oriental Communions or Churches are found.

Father. Yes, that is right; but was that all?

Eddie. No, Father; you also told us which Nations are the most powerful, and you said that Christendom, with about one-third part of the human race, is more powerful than all the other Nations combined. And this is a point on which I should like to hear something more; for I do not think that I quite comprehend it.

Father. Well, we will devote this evening's conversation to it, although it was my purpose to enter upon another subject. I was in hopes that we should be able to set out to-night on a long tour throughout the entire world, to see what may be most interesting in each country, beginning first with the Christian countries.

Willie. That I should like amazingly. But it will be a very long tour indeed, I think. It will take a good many evenings to get through it.

Father. Yes, my child, it will require many conversations; but there will be much to interest you; and then we must not spend too much time on any one country. You know that my object in these conversations is to give you as correct an idea as I can of the moral, or rather religious state of each country; although I shall have a good many other things to say, as we go along, which I trust will keep you awake.

Eddie. I think that we shall not get asleep. But tell us, dear Father, how it has happened that the Christian nations have become so powerful as to govern the other parts of the world?

Father. I did not exactly say *that*, my dear boy. What I did say was, that Christendom has almost all the commerce of the world, by far the greater part of the wealth of the world, the arts, the science, the military and naval power, the high civilization, the literature. In a word, whatever makes one nation superior to another, in power, influence, happiness, belongs pre-eminently to Christendom, or the countries which are nominally Christian.

Take for instance, Commerce. The Heathen and Mohammedan nations have but little commerce, in comparison with the Christian nations. What commerce has China, Japan, India, or even Turkey and her dependencies, in comparison with England, France, or the United States? What commerce, have all the Heathen and Mohammedan countries, in comparison with the Christian countries combined?

Eddie. Very little, if my geography rightly informs me.

Father. Just so it is with *wealth.* There is a good deal of wealth in the hands of the natives of India, China, Japan, and Turkey; but the wealth of Great Britain, France, Germany, Holland, Russia, Austria, the United States, and other Christian countries, far surpasses it. Most of the nations which are not Christian, are comparatively uncivilized, and many entirely so; and such people can have but little wealth. And so in regard to the Arts, both the useful and the ornamental; in both, the Christian nations far excel the Heathen and Mohammedan nations. The Chinese, the people of India, the Persians, the Turks, and many others have some knowledge of the useful arts; but they are much inferior in this respect to the English, the French, the Germans, the Americans, the Italians, and some others. And as to the Fine Arts, they know very little about them.

Willie. Yes, that is plain enough, if we may judge from the specimens I have seen in the Museums; and some things which you have brought home from your visits to Turkey, and parts of Asia and Africa, as well as the Indian Tribes, in the West.

Father. As to Literature, there is very little in most Heathen and Mohammedan countries, and in many nothing at all. There is some literature in Turkey, Persia, China, India, and Japan; but it is much inferior to what England, Germany, France, the U. States, and other Christian countries possess.

Willie. I heard you dear Father, say once, that you could have carried in your arms the entire library of the Sultana of Turkey, which you saw in the Palace at Constantinople.

Father. That is true. And as to some other things, how much the Christian nations are in advance! For instance, it is not fifty years since the first successful attempt was made to build a steam boat; now there is scarcely a river in all Christendom, or a lake, or sea, or bay, on which there are not steam boats. And they are beginning to plough every ocean.

Willie. Do you know dear Father, how many steam boats, and steam ships there are in the world.

Father. No, my child; but the number is great; probably not far from eight thousand! And then there is the Rail Road, and the Electric Telegraph, many thousands of miles of each now exist, and all, or nearly all, in Christian countries. And the Printing Press is scarcely known outside of Christendom, except where Christian Missionaries have carried it.

Eddie. But, dear Father, I was much surprised to hear you say that the Christian nations have nearly all the *military* power of the world in their hands. I am quite aware that it is so in regard to the *naval* power.

Father. It is true also in regard to the military power. There are no Heathen nations that have any military strength but China and Japan, and they have but little in comparison with Russia, England, France, and some others. England governs India, with its one hundred and twenty millions of inhabitants; and she compelled China, a few years ago, to do very much as she pleased. And as to Turkey, which is the only Mohammedan country of any strength, she exists only because the five great Christian powers of Europe agree that she may exist. The Turkish Empire has thirty-six million inhabitants, or about as many as France has, and nearly as many as are in Austria; but the Turkish Empire is not as strong as even Prussia.

Eddie. But Turkey was once very powerful, for her armies marched twice up to Vienna, my history tells me.

Father. That is true. She even marched her armies up to Salzburg, in the South of Germany, in the year 1415, in the reign of Amurath II. The second time she marched her armies to Vienna was in the year 1683, when John Sobieski, the king of Poland, came with his brave Poles and chased them away. In the tower of the old church of St. Stephen, in that city, there are two or three cannon balls which were thrown into it by the Turks at that time.

Willie. But what has made the Christian nations so much more powerful than the Mohammedans and Heathen?

Father. The Gospel has done it. Christianity has exerted a happy influence upon the nations in many ways. It has taught the rulers and the people to have a proper respect and feeling for each other, in a good degree; it has promoted the education of the masses; it has softened the rigor of servitude, or slavery, wherever it existed in lands which have become Christian; it has secured better laws; it has promoted liberty, and in many countries given constitutional forms of Government; it has done away with polygamy, one of the greatest hindrances of civilization; it has increased the industry of the people, and taught them the principles of morality, as well as the fear of God. In these and many other ways, it has elevated the nations which have embraced it. And it is a remarkable fact that the nations which now have the most of a pure Christianity are most advanced in civilization, and enjoy the most prosperity.

Eddie. Dear Father, will you not change your purpose and give another evening to this subject? For you have just named a point on which I wish to hear more—the comparative civilization and power of the Christian nations.

Father. Well, I will do so; *that* shall be the subject of our next conversation. And so good night.

EXTRACTS FROM A LETTER FROM ROME,

Addressed to the Children of a Sabbath School.

"I remember what interesting news we used to hear occasionally about the missionaries, from M—— and others, when they read letters, or related anecdotes of the success of their labors, particularly in the conversion of some of those poor heathen children. (I hope bye-the-bye, that your Missionary Association is still flourishing, and receives your regular penny contributions every Sabbath. You must not let it go down, or be neglected. It is *your* missionary society, and you must take good care of it.) I wish it were in my power to send you from this place such news as we used to get from India, or Persia, &c.; but I am sorry to tell you, that it is a great deal more difficult here to teach children, or grown people either, the Gospel of our SAVIOUR, than it is in those pagan countries. A missionary here could not give a tract, or a Testament, to even a little boy or girl, without danger; much less would he be allowed to preach to the people in their own language. You must pray, my dear young friends, that GOD will hasten the time when the little Roman children as well as their parents may be taught to love and follow the LORD JESUS CHRIST, the only SAVIOUR of sinners. Do you ask what these people worship? Why, some of them pray before a picture, and some before a statue; some ask one *saint* to intercede for them, and some another. Sometimes they pray before the image or picture of JESUS CHRIST; but they generally represent him as a little baby in his mother's arms; so they think if they ask his mother for what they want it is much better, and they are more likely to get it. They are, indeed, very much to be pitied for their ignorance of the blessed SAVIOUR. But, dear children, how ought we, who have our Bibles, and know the only true way of salvation, be thankful that we were born in a land where the Gospel is known, and where we are taught to love the LORD JESUS CHRIST, and come to him alone for all we want. Let us resolve that we will be his disciples, and live and die putting our trust in him alone."

Movements of Rome.

The most remarkable event which we have to record under this head, that has occurred since our last number went to press, has been the appearance of a letter from Archbishop Hughes, addressed to the editor of his own organ, the *Freeman's Journal*, and which was copied into the *New-York Herald* on the 19th of February. This letter re-

lates to the meetings held in Metropolitan Hall, January 7th, and elsewhere, in behalf of the Madiai and the other sufferers in Tuscany, "for the testimony of JESUS." This letter we have just termed a "remarkable" one; and such it is on many accounts. It has called forth many replies, some of them very able. One of the earliest was that of the Rev. Dr. Durbin, which appeared in the New-York *Daily Times* a few days after the epistle of the Archbishop. It was an able and valuable response to the plausible sophistries of the Roman Catholic metropolitan. A few days later still, appeared in the same paper, the very full and satisfactory letter to the Archbishop, which we have transferred to our columns. It takes up and discusses well nearly every topic of importance which his Grace's letter treats of. The author of it might have said more about two portions of the Archbishop's letter than he has done. One of these is the opposition which he makes to the noble efforts of General Cass and others, to secure religious liberty and protection in the right of worship for our American citizens when travelling or residing in foreign lands. Archbishop Hughes has the heart to berate these gentlemen, for proposing one of the fairest measures that ever came before our Congress; a measure equal and just for all. And why does Archbishop Hughes oppose this movement? Because he fears that it may operate favorably for Protestantism in Roman Catholic countries! He is willing, perfectly willing, nay, even desirous, to see Protestants shut up in some Papal countries, to the necessity of attending Roman Catholic Churches, or else go nowhere, rather than that they should enjoy the right to worship GOD there according to their consciences! He knows well, that nearly every Protestant country in the world will allow American Romanists to have their own worship whilst residing in them. If there be an exception, it would be Norway and Sweden. We are not sure that even they would forbid American Roman Catholics, should there be any, residing at Christiana or Stockholm, to have a chapel for their own worship. But there are many Roman Catholic countries, where at present, American Protestants cannot have a chapel and a public worship of their own. Archbishop Hughes knows that such a chapel could not be open one week in Rome, unless under the ambassador's roof. And this state of things he is desirous to see continued! Was there ever displayed a more contemptible spirit in any man who calls himself an *American?*

There is another point on which more ought to be said to Archbishop Hughes. He berates President Fillmore and Mr. Everett for

›sing their kind offices in behalf of the poor Madiai, and af-
› consider this act derogatory to the government! And yet
l his friends most earnestly desired this same President Fill-
ınd Mr. Webster, to do precisely the same thing in behalf of
O'Brien and other Irish rebels now in Australia—namely,
ın *unofficial* letter to the Queen of England in their behalf!
› induce Mr. Fillmore to do this, a great deputation of Irish-
Roman Catholics, nearly all, went on to Washington, to lay the
before him! Was there ever such inconsistency since the
was created?

› are heartily glad that Archbishop Hughes has come out as
done. The more frequently he does so the better. If he, and
tors of such Roman Catholic papers as the *Freeman's Journal*,
ston *Pilot*, the *Shepherd of the Valley*, and the *Catholic Mirror*,
ıly continue such utterances as they have been giving the
t months, or a year, our American Protestants will begin to
tand something of the true nature, the never-changing nature,
Roman Catholic Church. They are fast getting their eyes
The hostility of that Church to every thing worthy of the
›f civil and religious liberty—excepting always it be in Pro-
countries, and for *their* benefit—is becoming more and more
st every day. In Europe,—in Papal Europe,—as well as in
pal parts of our own hemisphere, this has been long known
lt. With us, it has been often affirmed, but by many good
not believed. There will soon be no room for even a *doubt*
subject.

View of Public Affairs.

the 4th of March, at one o'clock P. M., in the presence of a
ıltitude assembled on the east side of the Capitol, the Hon.
in Pierce took the oath of office, which was administered to
r Chief Justice Taney. After this he delivered his Inaugural
s, in a clear and powerful intonation, which caused it to be
by many thousands of persons. This Address has by this
et the eye of nearly every man, woman and child, that can

read, in this great country,—and scarcely even excepting California and Oregon. It was an imposing sight. On the extensive platform, erected for the occasion, were the Judges of the Supreme Court, the Senators and Representatives, Foreign Ambassadors, and many other distinguished gentlemen, and not a few ladies. Mr. Fillmore, on whose shoulders had rested the cares of government for the last two years and eight months, was seated at the right hand of Mr. Pierce, and must have felt, when his successor in office bowed his head and let fall his right hand, as he took the oath, that his *heart*, as well as his *shoulders*, was relieved from a mighty burden. Few men have descended from the Presidential Chair with more grace than he has done. His treatment of Mr. Pierce and the gentlemen who were to compose his Cabinet was eminently kind and courteous.

As usual, much of the business of Congress was transacted most hastily at the last moment. Although both houses continued in session all the night of the 3d of March, and far into the forenoon of the day following, many important bills were not acted on, and of course failed.

Our new President enters upon his duties under favorable auspices. May it please GOD to "endue him plenteously with His grace," and guide him in all his deliberations, both as to the choice of men and the devisement of measures, so that the good of this nation and the kingdom of the LORD may be advanced during his administration. May such be the prayer of all our readers.

From Europe, the news of the past month has not been without interest. An abortive attempt at Revolution, in Milan, has increased the Austrian rigor. There has been an attempt to assassinate the Emperor of Austria, and the state of things in Hungary is represented as very unquiet. In France, all has been tranquil. The nation has, at length, recovered from its surprise at the Emperors marriage. The war between the Montenegrins and the Turks continues, and there have been rumors of difficulties between Russia and Turkey. The prospect is not as fair, all things considered, for long-continued peace and tranquillity in Southern Europe, as it was two or three months ago. But we have no serious apprehensions about the matter. It is our privilege, as well as duty, to labor and pray for that kingdom which consists in "righteousness, peace and joy in the HOLY GHOST." And indeed, there is little else in this world that is worth seeking for with much earnestness.

NOTICES.

The Missionaries of the Society are respectfully requested to forward to the Office, No. 17 Beekman-street, New-York, their Annual Statistical Report, without delay. The commissions which are held, specify the things which should be comprised in the Reports. Let them be prepared with great care and accuracy, according to the form given in the Commissions, and also contain such other statements and facts as may promote the interests of the cause for which the Society labors.

The Agents of the Missionary, and of the Publication Departments will confer a favor, by making the returns needed, to close the accounts for the year, ending with the first of April, also a corrected list of the subscribers for the Magazine, and of Life Directors, and Life Members of the Society, in their respective neighborhoods, or districts, at as early a day as practicable.

Annual Sermon.—The Annual Sermon before the Society will be preached Sabbath evening 8th of May next, by the Rev. Dr. Kenneday, of Brooklyn, New-York. The place will be published in our next number.

The usual Anniversary Exercises will be held Tuesday morning May 10th, at half past 10 o'clock, in the Metropolitan Hall, in Broadway, opposite Bond-street. We trust it will be an occasion of much interest. Addresses by distinguished speakers may be expected. The public are invited to attend.

Notices of Books.

The Teachings of the Roman Catholic Church, Compared with the Holy Scriptures. This work is just published by the American and Foreign Christian Union, it forms a volume of 256 pages, 18mo. which is of rare excellence. It is invaluable to those who desire to know the truth in regard to the Roman Catholic system of religion, and to be fortified against its errors. The doctrines of the Roman Catholic Church are concisely and fairly stated, with references to acknowledged authorities, and are contrasted with the teachings of the Scriptures, on the same topics. Her inspired text is quoted in full, so as to present the truth in an easy and satisfactory manner. Heads of families, Ministers of the Gospel, and teachers of Sunday Schools, will find it a valuable accession to their libraries. It should be in the hands of all the children and youth of the land. For sale at the Depository, No. 17 Beekman-street, New-York. Price 38 cents single copy, usual discount to the trade.

The Life of the Rev. Herman Norton. This is a small volume of 198 pages, 18mo. published by the American and Foreign Christian Union. It is printed on good paper and with clear type. It comprises the very able and appropriate funeral sermon, preached by the Rev. Dr. Tappan, on the occasion of his death, with "Brief Reminiscences" of him, by the Rev. Dr. Lansing, of whose church, Mr. Norton in early life, was a member; and an interesting "Introduction" by the Rev. Dr. Thomas De Witt. To these are added from Mr. Norton's pen, two valuable productions, addressed to American Protestants, entitled "Startling Facts," and "Signs of Danger and of Promise,"

the whole making a volume of much interest, both to the personal friends of Mr. Norton, and to the Christian community. For sale at the Depository, No. 17 Beekman-street, New-York. Price 38 cents for a single copy, usual discount to the Trade.

MEMOIRS OF ROBERT AND JAMES A. HALDANE: forming an octavo volume of 600 pages, handsomely printed and issued by R. Carter & Brothers. This is one of the most interesting and valuable books which have appeared in these times. The Haldanes were remarkable men, for deep piety, great acquaintance with the word of GOD, and ever-burning zeal. It has been our lot to see many of the fruits of Robert Haldane's labors in Geneva and in Montauban, France. We have often heard Merle, D'Aubigne, Gaupar, Malan, Guers, Fred. Monod, and others, speak of his remarkable visits to those places. Few men have accomplished more in our day for the revival of true religion, than these excellent brothers. The volume contains a large amount of most valuable information of a general nature.

KITTO'S DAILY BIBLE ILLUSTRATIONS, (Vol. iv.) THE MYSTERY SOLVED, by Dr. Dill; THE HOLIDAY HOUSE; HOME, OR THE COUNTRIES OF EUROPE DESCRIBED, by the author of "The Peep of Day," are valuable works, issued by the Carters. We have spoken of Kitto's volumes in our former numbers; we have copied largely from Dr. Dill's admirable and invaluable work on Ireland, the best ever published on that subject. The other two are charming books for youthful readers, indeed for many who are no longer young.

REFORMATION PRINCIPLES: as exhibited by the Reformed Presbyterian Church in the United States, is just such a little work as all should read who desire to know the doctrines and history of that excellent body of Christians who are more commonly known under the name of the *Covenanters*. Published by G. & H. Miller, New-York.

GUIDE TO KNOWLEDGE, by Eliza Nobbins.
HISTORY OF GREECE, by Miss E. M. Sewell.
THE CHILD'S FIRST HISTORY OF ROME, also by Miss Sewell.
A GUIDE FOR THE YOUNG, by William W. Pell.

These admirable books are published by the Appletons. They ought to be in the hands of all our youth. They are just what has been long wanted.

LIFE AND WORKS OF ROBERT BURNS, Vol. iv. edited by Robert Chambers.
CORNEILLE AND HIS TIMES, by Guizot.
SHAKSPEARE AND HIS TIMES, by Guizot.
QUEENS OF SCOTLAND, Vol. iii. by Agnes Strickland.

All these works have been issued by the Harpers. The first named completes Mr. Chambers' excellent work on the Scottish poet and his times, and may be pronounced by far the best memoir of that remarkable man. "Corneille and his Times," and 'Shakespeare and his Times," are exceedingly valuable to those who wish to know the origin and progress of the drama in France and England. There is nothing in the English language that treats in so clear and concise a manner, all the questions that concern the "Bard of Avon." Mr. Guizot is at home in everything that concerns the literature of Europe, and especially of that of France and England.

MY LIFE AND ACTS IN HUNGARY, by Arthur Gorgei: published by the Harpers. This work must be read with care by those who desire to know the mournful story of the Revolution in Hungary in 1848 '49, and its sad termination. It belongs to the *sedi-alteram partem* class of books, a class not wanting importance, most certainly.

HARPER'S MAGAZINE for March fully sustains the interest of that interesting and successful periodical.

Other notices of books and pamphlets must be deferred to our next Number.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 6th MARCH, 1853.

NEW-HAMPSHIRE.

Keene, D. Adams, D. D. in full of L. M. of his son D. L. Adams, M. D. of N. Y. City,	20 00
Fitzwilliam, Orthodox Ch. (bal.)	1 75
Hinsmilber, Cong. Ch. and Society,	17 90
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Hinesburg, E. H. Hoyt,	1 00

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W. Stockbridge Centre, Ezra French, $3; Rev. S. Bryant, $1,	4 00
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Milton, Geo. T. Raymond, for the Mission on the Rio Grande, $1; Mrs. Raymond $1	2 00
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South Weymouth, 2d Cong. Ch.	17 00
Union Ch. in part to make Rev. Willard M. Harding, L. M.	93 00
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Concord, Orthodox Ch. a bal.	50
Reading, Old South Ch. to make Nath. P. Pratt L. M.	34 05
Bethesda Ch.	25 65
Saxonville, Edwards Ch.	23 14
Stoneham, Cong. Ch. in part to make Rev. William C. Whitcomb L. M.	13 00
Sudbury, Evang. Union Ch. in part to make Rev. Chas. V. Spear L. M.	24 09
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CONTENTS.

The Rule of Faith, ... 145
Great Public Meeting in Baltimore, in behalf of the Madiai, ... 152
State of things in Tuscany and Sardinia, . 154
The Roman Catholic Church in Ireland, . 159
Protection of American citizens, whilst abroad, ... 162
A Letter to the Rev. John Hughes, . . . 165
HOME FIELD, ... 174
FOREIGN FIELD:
Canada, ... 176
Sweden,—A Letter from Mr. Rosenius,
JUVENILE DEPARTMENT:
Dialogue No. 4, ...
Extracts from a letter from Rome, .
MOVEMENTS OF ROME, ...
View of Public Affairs, ...
Notices of Books, ...
Receipts, ...

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. V. MAY, 1854. No. 5.

UNION AMONG PROTESTANTS, AGAINST ROME.

We see that there is a project of forming a new "alliance"—a union of Protestants of both the Old and the New World, against the machinations and movements of Rome. We believe that the suggestion was first made in Scotland. We do not know enough about it, at present, to feel justified in expressing an opinion respecting its feasibility. We shall be able to speak more confidently when we see the object of such a movement clearly set forth, and the ways in which it may be accomplished well defined. It is rather difficult, we must confess, to see how such a great organization, reaching into countries whose institutions, laws, modes of thought, and forms of government are so different, can accomplish much in the way of contending with Rome. Every country demands its appropriate modes of diffusing the Truth and confronting Error.

PROTESTANTS AND ROMAN CATHOLICS.

WHEREIN THEY AGREE AND WHEREIN THEY DIFFER.

For the American and Foreign Christian Union.

Both profess to be Christians, and believe that they are so—believe in the *same God and Saviour*, and look forward after death to happiness in the *same heaven*.

Both call themselves children of the same "Father in heaven;" and therefore should be *brethren in Christ Jesus*. They are also brothers of the same family of man, and descended from the same original parents.

Why then should there be *bitterness of feeling* on either side towards the other? Both should seek to know and to follow only what is truth, and this is every one's right and duty.

Yet, as they differ on doctrines of great importance, *one of them must be in error.* Should not the other then pity him, and try, with kind persuasion and reasoning, to set him right. *Getting angry* will not do so. Nay it is sinful, and contrary to the spirit of a Christian, for Jesus commands us to love our enemies, bless them that curse us, do good to them that hate us, and pray, &c. Matt. v. 44.

Each believes that *his* is the *true* religion; and the same as that revealed by God, (through his holy apostles and prophets,) as contained in his Holy Bible.

Now, how are we to decide which is right, but just by looking in the Bible and seeing what *God has really revealed* there.

Protestants are ready to do this; and think that they believe just what God there reveals; the religion of St. Peter and St. Paul, as of all the Holy Apostles and Evangelists. They believe

That there is one only and true God, the Father, Son, and Holy Ghost. Matt. xxviii. 19. That man, tempted by the Devil, broke God's Holy law and sinned against him, and thereby came under the penalty of His law, death of the body and eternal misery.—Genesis, iii. Rom. v. 12.

That man, thus corrupted, continually sins against God; and therefore cannot himself make atonement; indeed, cannot keep God's law, for the future, in his own strength.—1 John, i. 8. ii. 2. Rom. iii. 9, 10. 2 Cor. xii. 9. iii. 9.

But God, in infinite love and compassion, himself provided an atonement, and Jesus Christ came down from Heaven to be the Saviour of men, and died as a sacrifice, to atone for them, which God accepted.—Rom. v. 8–11. Acts, xvii. 31.

That thus all who repent and trust in Him, with sincerity, will be forgiven.—Acts, ii. 38. x. 43.

That the Holy Spirit is offered to all who pray for His blessed influence, to enable us to repent and believe, and to make us holy and fitted for Heaven.—Luke, xi. 13. 1 Cor. vi. 11. Rom. viii. 26.

That Christ, our Redeemer, is now in Heaven; our mediator and intercessor, as well as our King, and Head of His church.—Heb. ix. 24. x. 12. Eph. i. 22. v. 23. Col. i. 18.

That He will come again, to raise the dead and judge the world; when the wicked shall go away into everlasting punishment, but the righteous into life eternal.—Math. xxv. 31–46.

That thus salvation from sin and admission to Heaven are entirely of God's mercy and love, and His *free gift*, offered to all who will accept of it, without money and without price.—Eph. ii. 8. Titus, iii. 4, 5. Isaiah, lv. 1. John, iv 14. Rev. xxii. 17.

All these great truths Protestants believe, with other subordinate truths; all as they think clearly revealed in the Bible, which is received as divinely ispired and infallible both by Roman Catholics and Protestants.

But the Roman Catholics, while they profess to believe these, believe *other doctrines also*, which Protestants *protest* against, (and hence the name of Protestant,) because they are satisfied they are not the doctrines of the Apostles, and *are not found in the Bible*, but on the contrary, contradict or make void what is there revealed.

Thus, Protestantism is *the religion of the Bible and of the Apostles*, (as Roman Catholics cannot deny,) and therefore Protestants cannot truly be called heretics, because they do not believe any false doctrine. They do not, as we have said, believe *some things more*, which the Roman Catholics believe, and which Protestants think are not true, but are contrary to the Apostles' doctrine; and if so, then it is the Roman Catholics who are to be called heretics, because they believe false doctrines.

Now, the question is, *which is right?* Do these *additional doctrines* contradict or make void the Apostles' belief and doctrines; or do they not? *That* is the real question. Let us just see then what God's holy and infallible Word says, and let St. Paul, St. Peter, and the other Apostles decide.

For this purpose, let us briefly notice some of these *additional* doctrines, and state, shortly, some of the reasons why we, as Protestants, *reject them*. For fuller reasons, we earnestly appeal to the whole New Testament, and say; read over and study God's blessed Word, with prayer to the Author of it for wisdom, as St. James exhorts us. James, i. 5. For the subject is a solemn one, and the interests of immortal souls are greatly concerned.

I. Roman Catholics pray to the *Virgin Mary* and to the saints, and trust in their intercession. This we reject. 1. Because the Apostles never so pray, never speak of the Virgin Mary at all in their Epistles, or exhort us to apply to her or to the saints; but, on the contrary, tell us there is but "*one mediator* between God and man," 1 Tim. ii. 5; and Christ himself says, "no man cometh unto my Father *but by me*. John, xiv. 4. vi. 44. And "whatsoever ye *shall ask the Father* in *my* name, He will give it you." John, xvi. 23. St. Paul tells us to draw near to "the throne of Grace, with the full assurance of faith." Heb. x. 22. iv. 16. But says not a word of praying to Mary or the saints.

2. Because it is the work of God Himself, the blessed *Holy Spirit*, to intercede for us. Listen to the gracious declaration. "The Spirit also helpeth our infirmities, for we know not what we should pray for, as we ought, but the Spirit itself maketh intercession for us." "He maketh intercession for the saints according to the will of God." Rom. viii. 26, 27. When *God*

is thus ready and waiting to intercede for us, what impiety to prefer, apply to, or trust in the intercession of dead men and women.

3. The Virgin and Saints *cannot hear* any prayers. They are dead human beings, their bodies in the grave, and their souls, if true believers, in Heaven. But, as none but God is *omnipresent*, they cannot be *in Heaven* and *everywhere on earth too*, at *the same moment*, to hear the prayers which Roman Catholics, in all parts of the world, are addressing to them. To trust to their intercession therefore, would be vain and ruinous.

4. The very idea of applying to them to intercede is insulting to the infinite love and compassion of God, who is waiting to be gracious. Psalm lxxxvi. 15. By supposing that poor weak mortals are more loving, gentle and kind, than God, who is love itself; who "*so loved* the world, as to give His only Son," to die for us; more faithful *than Jesus who* intercedes for us, and grants our petitions. 1 John, v. 14, 15. See also Isaiah, xlix. 15, who tells us, "a woman may forget to love, but God never forgets."

5. Prayer is an *act of worship*, and the Bible says, we must "worship God only." If so, is not worship of the Virgin and Saints blasphemy and idolatry. David says, Psalm lxv. 2, "O, *Thou* that hearest prayer, unto *Thee* shall all flesh come." "*Thou*, that hearest," he says, so there is no other hearer of prayer. Let us go to *God* then.

II. Roman Catholics trust to the *Mass*, as an atoning sacrifice for the living and the dead. This we reject.

1. Because St. Paul tells us, that "by *one offering* Christ hath perfected for ever, them that are sanctified;" that he "was *once* offered to bear the sins of many," and then, "for *ever sat down on the right hand of God*," to intercede for us as our High priest, so that now "*no more offering for sin*" is necessary. Heb. ix. 25, 26–28. x. 12–18.

St. Peter says, 1 Peter, ii. 24, "who his own self bare our sins in his own body, on the tree." The Apostles never speak of any sacrifice of Christ but the one great atoning sacrifice on the cross, which atoned for *all* sin.

2. Roman Catholics admit that the sacrifice of the Mass, (as they call it,) is *unbloody*. It cannot, therefore, *atone for sin*, for St. Paul says, "without *shedding of blood there is no remission*." Heb. ix. 22.

3. Roman Catholics say that the words, "this is my body," "this cup is my blood," must be taken *literally*. Yet, they themselves do not do so, but believe the words to mean; "this *bread* is *changed into* my *body and blood soul and divinity*." "The *wine* in this cup is changed into my blood." But Christ says no such thing. Nay, he calls it still *wine*, "the fruit of the vine," Math. xxvi. 29, and St. Paul calls it, still, *bread and wine*, 1 Cor. xi. 26, and says, by eating them, ye "shew forth the Lord's death *till He come*;" and Christ says, "do this in *remembrance* of me," therefore he is *not bodily present* in the sacrament.

4. Roman Catholics must believe that Jesus held his entire body in his hand, and that when the Apostles ate the bread he gave them, they each ate and swallowed his entire body, though they saw him all the time sitting beside them, as at first.

Protestants believe the meaning to be "this bread *represents* my body," "this wine my blood;" and they eat and drink it in remembrance of Him and of His great atonement. This is the usual meaning of *figurative language*, as when Christ says "I am the door," "I am the vine," "the seven stars are seven churches," and "seven candlesticks are seven churches," that is, they *represent* these. John, x. 9. xv. 5. Rev. i. 20. Christ and his Apostles were then celebrating "the feast of the Passover" which, in view of that great sacrifice 1500 years before, Exod. xii. God commanded them to keep in remembrance by this annual feast, and to call it still, figuratively, a *sacrifice*, though only a feast *in memorial* of one; and indeed, St. Paul, telling us, "Christ, our Passover is sacrificed for us," we are thus, in the sacrament, to keep the feast in remembrance of Him.

5. Christ offered no sacrifice *to God*. He gave the bread *to his disciples* and bade them eat it in *remembrance* of himself. To trust to the Mass, then, we believe a false and ruinous trust; and to worship it, (a piece of bread,) idolatry.

III. Roman Catholics trust to the absolution, or forgiveness of sins, by a priest. This we cannot do.

1. Because Jesus Christ and his Apostles tell us, that unless we repent, and trust in Christ, we cannot be forgiven. "I tell you *nay*, but except ye repent ye shall all likewise perish." Luke, xiii. 11. "Believe in the Lord Jesus Christ and ye shall be saved." Acts, xvi. 31. iii. 19. "Repent and be converted, that your sins may be blotted out;" and many other passages, as John, iii. 16.

2. Whosoever therefore repents and believes, *is forgiven* and saved *by God*, as He promises, and then, the priest's absolution is not needed; and if we *do not truly repent* and trust in Christ, God will not forgive us, (as He declares,) and then the priest's absolution cannot avail.

3. For as the priest does not pretend to be infallible, he cannot know whether we repent and have true faith or not; for "God only knoweth the heart." 2 Chron. vi. 30.

4. If Roman Catholic priests, then, have the power of forgiving sins at pleasure, without these conditions of repentance and faith, then they may forgive any sinner at once, and fill heaven with the infidel and unholy; (totally contradicting God's Word, and making it false,) but, if only on these conditions, then, as the Priest cannot confer them, his *absolution goes for nothing*, and with them, is *not needed*, but becomes a mere *declaration* of what *God has already proclaimed and promised to do.*

Priestly absolution then leads to a dangerous and ruinous trust in the

priest, (instead of going to God, through Christ, for pardon,) and in practice, has often led to the commission of daring wickedness, (theft, assault, murder, &c.) through trust in this absolution for it.

Protestants believe that God has proclaimed and promised to every one *a free forgiveness*, on condition of faith and repentance, which the priest can neither give nor take away, and *his* consent surely is not needed by God.

The Apostles were divinely inspired to preach, and to write those terms of a free forgiveness; "to declare and pronounce," infallibly, to the penitent believer, that God has forgiven his sins. This power was promised to them, John, xx. 23, "whosesoever sins ye remit they are remitted to them, &c." (a power which does not belong to priests, because they are not infallible, or divinely inspired, and because such power is no longer necessary; because the Apostles have already fixed the terms of forgiveness, and the priest has merely to read and repeat them.)

The Apostles never send us to the priest for forgiveness, never themselves pretend to grant pardon, but direct the penitent *to God*. Listen to them: St. Peter says, "repent of this thy wickedness, and pray God, if perhaps the thoughts of thine heart be forgiven thee." Acts, viii. 22. "Repent therefore, and be converted, every one of you, that your sins may be blotted out, when the times &c." Acts, iii. 19. And St. Paul says, "Let us come boldly to the *throne of Grace*, that we may obtain mercy, and find grace to help." Heb. iv. 16. St. John says, "if we confess our sins, *God*, &c." 1 John, i. 8. and to this agrees David's declaration, Psalm xxxii. 5, "I said I will confess my sins *unto the Lord*, and *Thou* forgavest, &c."

In truth, we believe that the doctrines of absolution and masses *were added* long after the Apostles days.

IV. Roman Catholics bow down to, and worship pictures and images, often kneel to, and kiss them, kiss their toes and pray to them, especially in Catholic countries. In Italy, &c. minstrels play tunes to stone images of the Virgin and Jesus. In Rome they carry about a doll, called Bambino, in a splendid carriage, to work miraculous cures, &c. and, as it passes all fall *on their knees to it* in the streets.

1. But all this, we believe to be *idolatry*, expressly forbidden in the second commandment, and that so clearly, that in Catholic countries, and even in Baltimore, &c. the second commandment is *left out* of the catechisms, &c. and the tenth divided into two, to make up the ten.

2. Protestants, nay even Jews and Mahommedans see and charge this to be idolatry, the same as that so fearfully denounced and punished by God of old.

V. Roman Catholics believe in a *Purgatory*, and that their souls are there purified by fire,—also that masses said can deliver them more speedily out of it, and get them sooner into Heaven. This we reject,

1. Because there is *no such place* revealed in the Bible, no such masses or purification spoken of by the apostles. And we can know nothing of the future world beyond what God has revealed.

2. Scripture *contradicts such a doctrine.* Jesus says: "It shall not be forgiven, neither in this world nor in *the world to come;* "Matt. xii. 32. i. e. hath never forgiveness. Mark, iii. 29. St. Paul says: Eph. i. 21. "not only in this world, but also in *that which is to come;*" implying that there is no other world to come but *one.* As also, Phil. i. 21, 23. "Being in a strait betwixt two" (to live or die) "having a desire to *depart and be with Christ,* which is far better." St. Paul tells us, 1 Thess. xiv. 17. "Them that sleep (i. e. die) in Jesus will God bring with him. The dead in Christ shall rise first, and we which are alive and remain shall be caught up with them in the clouds, &c. and so *shall we be ever with the Son,* so there is no word of Purgatory, no need of its purifying fires, for *all who die in Christ,* or are alive at his coming, that is, for ALL *true Christians.*

3. It is the Holy Spirit's work to purify and make holy. 1 Cor. vi. 4. "But ye are washed, but ye are sanctified, but ye are purified, &c. by the Spirit of our God," says Paul.

4. If "the blood of Jesus Christ cleanseth from *all* sin," 1 John, i. 7. *what is left for Purgatory to cleanse?* Indeed how *can* material fire cleanse and purify an immaterial spirit?

5. God tells us that we must give account of the deeds *done* in the body, and "He that is unjust, let him be unjust still;" Rev. xxii. 11. that there is *no other salvation,* but through faith in Christ, Acts, iv. 13. and he that trusteth in him "is justified from *all things.*" Acts, xiii. 39.

To trust therefore to any cleansing or purifying or masses, after death, is, we believe, a *fatal delusion,* leading men to neglect *prayer* and striving for salvation and holiness here, 2 Pet. i. 5, 10. as well as derogatory to the all sufficient atonement of Christ.

VI. Roman Catholics think they can have *merit,* do works of supererogation, and be saved through good works.

But there is no man who is not sinning daily, and daily needing forgiveness, through Christ, 1 John, i. 10; and St. Paul expressly tells us, that we are justified by faith in Christ and *not* on *account of our works.* That forgiveness is the *free gift of God,* not the reward of merit. Rom. v. 1. Eph. ii. 8, 9, 10. John, iii. 4, 5, 6, 7. Christ tells us, that "when we have done all we *can* do. we have done only our duty, as servants. Luke, xvii. 10. No man can love God with more than *all* his heart, and soul, and strength, and mind, as we are commanded. Matt. xxii. 37. No doubt we must have a *true and living* and not a *dead faith,* as St. James tells us; but when we have true faith and trust in Christ, we *cannot help loving Him,* and doing good works to

please him; i. e. keeping His commandments, Eph. ii. 10. but *that is only our duty*, and the proof and fruits of a true faith.

VII. There are other Roman Catholic doctrines and ceremonies to which we object, as unauthorized by, or making void Scripture. Some of them, indeed, such as *holy water*, *burning of incense* and of *candles*, *gorgeous dresses*, &c. are just so many *Heathen ceremonies* transferred from the Pagan to the Christian worship, and avowedly so, for the purpose of drawing Pagans more readily to embrace Christianity. It was wrong then and now, these are the source of much superstition and false trust.

VIII. It will readily be seen, on reflection, that the foregoing corruptions of doctrine, as we deem them, all tend to *withdraw the mind of the sinner* from trust and *faith in Christ;* and from *recourse to His atoning blood* for forgiveness, (through whom alone we can come to the throne of Grace,) John, xiv. 6. and *cannot therefore be from God*, who says, "Look unto *me*, and be ye saved." Is. xlv. 22. But they all tend to *exalt the power of the Church*, which has drawn immense amounts of money from the people, through these *added doctrines*, selling forgiveness and salvation from herself, for money, instead of proclaiming the glad offer of God's free salvation, *without money* and *without price*. See again Eph. ii. 8. John, iii. 4, 5. Is. lv. 1. Is. iv. 14. Rev. xxii. 17. These additions and corruptions have been the *growth of ages*, fostered or enforced by ambitious and wicked men; and now the system weighs down and oppresses priests and people. We would fain see them examining for themselves, or asserting their freedom, civil and religious.

IX. But this corruption of doctrine, and usurpation of power, will more clearly appear, when we explain that there are really *no such persons* as *sacrificing or atoning priests* under the Christian dispensation.

There is no *room or need* for them under it. Under the Jewish Church there were such priests, who were types and shadows of the great High Priest that was to come, as St. Paul fully explains, Heb. ix. and x.; and when *He* came and offered his *one great and perfect atoning sacrifice, no more sacrifices were needed;* and the Jewish covenant and dispensation were done away. See Heb. vii. and also John, iv. 20. 23, 24.

In the New Testament the minister or clergyman is never mentioned as a *priest to offer sacrifices*, but only to teach and preach the glad tidings of the *one great sacrifice*, already offered on the cross. Their commission is, "Go ye into all the world and preach the Gospel (or glad news) to every creature." Mark. xvi. 15. but not a word of sacrificing. They are called Presbyters πρεσβυτεροι, or Elders (as St. Peter and St. John call themselves,) or Bishops, but never Ιερεις, sacrificing Priests. In the Protestant Episcopal Church, indeed the word Priest is used, but simply as a contraction for Presbyter, and not at all meaning a *sacrificing Priest*

New Testament Clergymen, then, are ordained to preach the Gospel of

salvation, through a crucified Redeemer; to beseech and plead with us to repent and be converted to God; but we are never sent *to them for atoning sacrifices.* Even though Apostles, they are ministers, to teach us, 1 Cor. iii. 5, 6, 7. They persuade us to come to God, and be reconciled; tell us of forgiveness as *God's free gift*, bid us "come boldly to the throne of grace," and St. John, Rev. xxii. 17, declares "The Spirit and the Bride say come, and let him that heareth say come, and let him that is athirst come, and *whosoever will*, let him come, and take of the water of life freely," and Jesus tells us: "Him that cometh to me I will in no wise cast out." John, vi. 37. Let us then "stand fast in the liberty wherewith Christ has made us free," Gal. v. 1. and say, with St. Paul, "thanks be unto God for his *unspeakable gift*," 2 Cor. ix. 15. or, Rom. vi. 23. the *gift* of God is eternal life, through Jesus Christ our Lord.—Having received this gift, we have no need of atoning Priests. Masses, absolutions and indulgences are unnecessary and worthless, since God himself offers full and free forgiveness without money and without price to every repenting and believing sinner. Let us then gratefully exclaim with Mary, "my soul doth magnify the Lord, and my spirit hath rejoiced in *God my Saviour.*" Luke, i. 45. and with David, "the Lord is my strength and my shield, He also is become my salvation."

STATE OF THINGS IN BRAZIL.

The following letter from our Missionary in Rio de Janeiro will be read with interest. It will give the reader some idea of the state of things in that important part of South America.

"My heart has been pained during the last week to witness the followers of the corrupt religion which rests like a blighting curse over this beautiful land. On Sunday, as I was going to the harbor to preach the glad tidings of peace, I met a procession of Brazilian sailors, hat in hand, carrying in silence and solemnity a mainsail rolled up and wreathed with flowers. I inquired of the mule-driver, in whose vehicle I was, what was the meaning of this. He replied that it was an offering to "*our Lady of good voyages*," who had saved these men in the perilous storm. I said to him, "I will put *my* trust in God, who rules the storm; I will not make an offering to a *woman.*" The man was one of the few fanatical Brazilians or Portuguese whom I have met with. He instantly fired at such heresy on my part, and maintained, with strong assertion, that it was an obligation to the Holy Virgin, and not to God. The church of "*Nossa Senhora de bom viagem*" stands just upon the margin of the bay, and looks far out into the blue Atlantic. I have rarely

witnessed a service there, from the simple reason that it is not much frequented. But how futile are all vows made to "*our Lady*," for this very week the waves which dash against her shrine, roll over the bodies of a score or more Brazilians, who perished during the storm which is still raging on this coast. The Roman Catholic religion gives no hope, no peace. It amuses from time to time men by its pageants, it imposes burthens grievous to be borne, and yet never inspires a sweet and satisfying confidence in God, as in One who "doeth all things well." To say nothing of its foolish mummeries and superstitions, it teaches that God is to be *feared*, and not a Heavenly Father to be *loved*.

"The other day a Brazilian came to me for three Bibles, which he wished to distribute among his countrymen. One encouraging feature in Brazil is the readiness with which the people accept, and even seek for the Scriptures. Not a week passes by without my finding some opportunity for the dissemination of the precious word. The Brazilian priests are rather favorable than otherwise to it—but the foreign priests (and there are many such) are bitter in the extreme. One, an Italian, went with me one day to the hospital. I gave him several tracts to read. He approved of some of them, but when he came to one which said, the Gospel alone was that which could give peace to the dying, and its truths were those only which could give to the soul a higher and better existence, he was aroused at this, and declared plainly that it was not so—that it could not give peace to the dying without the interpretation of *the Church*, and no soul could find its way into Heaven without the absolution of the priest. He tried to persuade me not to give such books to sick and dying men. I, of course, was not led away from my duty by any such suasion, but I took particular pains to tell to the poor invalids (the most of whom were Romanists) what their Italian Padre had said. This made them demand, with more earnestness than ever, the little tracts. Another instance will show you what foreign priests are in Brazil. An American gentleman, who long resided in one of the Southern provinces, was in the habit of importing Bibles from the American Bible Society for sale, or for gratuitous distribution to such as could not buy. Some Spanish priests (Jesuits) came into the province, and in a number of instances succeeded in getting the Bibles from their owners and burned them. The Brazilian priests and people protested loudly, and, at last, effectually, against this, and always afterward carried a fine bound gilt copy of the Portuguese Bible (published by the American Bible Society) in their public processions during the Holy Week. These same foreign priests, in a remote village, prevailed upon the Justice of the Peace to imprison a Jew in order that they might make him become a Romanist *vi et armis*. The poor Jew, in his distress, wrote to the above mentioned American, who brought the matter to the President of the province, and this latter personage caused orders to go forth for the immediate

release of him whom they had so unjustly imprisoned. The spirit of popery is in reality the same now as it was before and just after the Reformation, and the only reason the Brazilian priests are not so persecuting, is their indifference about any kind of religion, and the generally contented and (in a physical point of view) happy condition which they and the people enjoy under the Imperial government. The majority of the leading men, and indeed of the people, despise their priests. A citizen of Rio said to me one day: "How can I live with purity if I follow the example of my priest. He tells me to be good, holy, &c. he pretends to be a *celibat* and yet has half a dozen illegitimate children. He can have no influence over me."

"A few Sabbaths ago I invited two Roman Catholic gentlemen to attend Divine service, which I hold each sabbath. One of them had never witnessed protestant worship before. It was so impressive in its simplicity, that he told some of his friends that he wished from his heart that he was a Protestant. This he said, not dreaming that it should ever come to my knowledge. Each week Roman Catholic young men visit my house, and I endeavor, by conversation and by social influence, to obtain a hold upon them, for their eyes are already opened to the mere emptiness of their own church. May the spirit of the Lord open completely the eyes of their understanding. After being convinced of the hollowness of popery, Satan seems to lead them into the channels of infidelity, and as Brazil abounds in books of French philosophical and political scepticism, unless the Truth of God is brought to bear upon their hearts they will be led captive by the shallow, plausible, and suited-to-the-human-heart arguments of those who oppose the Truth. Therefore would I iterate it: Let the Bible—the Bible be circulated freely.

"I have commenced a regular Wednesday evening meeting for Bible reading, for a short lecture, and for prayer. Those who attend, represent four or five different nations, as well as three or four different denominations. This little *re-union* is in my own hired house, and I trust its influence may be felt. As it is, those who come, constitute themselves colporteurs; and during the week, in connection with other duties, distribute the word of God and tracts, or lend good books to such of the Brazilians as they may come in contact with. Our number is few, but we pray to Him who withholds not the blessing for want of numbers.

"I spoke in the first part of this communication of the influence of foreign priests. There is one in Rio de Janeiro who is celebrated for the number of his perverts, which have mostly been drawn from the ranks of Englishmen. He is of the Jesuit order—no one pretends to deny his zeal in visiting the sick, in looking after the interests of the sailor; but the motive is so apparent in all that he does, that benevolence under such circumstances loses its heaven-born character. The means which this man takes to ingratiate himself among Protestants are sometimes by serious

earnestness, talking the language of Christ, and sometimes ridicule. the perfect type of the Jesuit, as described by Macaulay. He is l "*all* things to all men." I have known him to correspond with a Pr lady—pay her great attention and even present her with an English of God's own book—a King James's translation—and you would jud his letters to her that he was one of the most staunch Bible men—a he was one of the most evangelical of Christians. I have no doubt felt sure of the lady in question, but God knows how to take car own—and though wolves may come in sheep's clothing—yet, by providences the true members of the flock are led to follow the Good Sh

Lately I had another instance of this Reverend Father's tactics. young Englishman called to see me a few nights ago. He looked t picture of health and cheerfulness. He had only been in Rio de Jan months, and ever since his arrival he informed me that he had be stantly dogged by this aforesaid Padre, and by some of his English c The Jesuit's manner of dealing with him had completely disgusted hi it was his devout wish that he never could be so far forgetful of the instilled into his mind by his mother, as to give the least degree of l to one so corrupting and degrading. The Padre finding him to be man full of life, did not attempt to bring upon him the heavy artil pretended Bible and evangelical piety, but endeavored to bring hi by very carnal weapons—the pleasures of this life—and by represen irksomeness of Protestant religion—that it was a burden grievou borne. One instance will suffice. The Padre meets the young man turday. In a jovial manner he accosts him and asks him what tim tends to go to service to-morrow. "At eleven o'clock, as I always d the reply. The next remark of the priest was, "what fools you Pro are.—See how much more sensible *we* are. We go to mass earl morning—say over all our obligations in twenty-five minutes, and t have all the rest of the day to ourselves. Now how much more s that is. So come along, do this, and afterward take your piece of br cold meat, and then you can go into the woods and enjoy yourself a And yet this is the man who is always spoken of by the Brazil *merito Christão* (*so pious*)—and he is undoubtedly the most pure best priest in this ungodly city. He is also the most energetic man he I have no doubt will be made a saint of by many when he dies—for Pope does not canonize him they will certainly ask the interces this holy father in God, when he goes from this world. Oh! wha darkness rests on the mind of many of this people, and what indif broods over the far greater majority! They seem wholly given to amusement and corruption. Let the salt be scattered broad cast midst, let good men, speaking their language, be placed in the chie

of the coast, so as always to be near a foreign consul—let them then scatter the Bible, even if they never once open their mouths to preach to Brazilians.

This is to be the work now. And may the Christian Church remember, that though good can be done in China and India and Africa, (and I would not take away one laborer from those fields,) yet here is a nation of six millions, with whom we have a very large commerce; a nation visited annually by more than four hundred American ships, and in constant contact with the American people; here is a nation not bigoted, nor intolerant, and yet a nation sitting in the darkness of superstition and of a corrupt Christianity which is indeed the shadow of death. Oh! may the work of disseminating light here, which is no easy one, engage many hearts and hands; so that in our day and generation we may see a Reformation in this rich and beautiful portion of our Globe."

ANOTHER ALLOCUTION OF THE POPE.

On the 19th day of December last his Holiness, Pope Pius IX., delivered an Allocution in the "Consistory," or congregation of the Cardinals, which merits attention. We should have given to our readers this important document two months ago if we could have found room for it. We now place it on our pages, with some remarks interspersed, as a paper of permanent interest, to which our readers as well as ourselves may have occasion to refer hereafter. We give the English translation of this document, (the original being in Latin, as our readers may know,) which we find in the "*Shepherd of the Valley.*" We have no doubt that the version is as orthodox as the original itself. The editor of "*Shepherd,*" with all due loyalty, terms the precious document an "Allocution of our Holy Father Pope Pius IX." This will do pretty well, coming from a man who was once a Protestant. But let us hear this "Holy Father." He begins very much in the usual style, and without circumlocution advances directly up to one of the great subjects which oppresses his paternal heart; namely, the deplorable state of the "Eastern Church"—that is, the Greek and other Schismatic Churches in the Turkish Empire and the East generally. We fear that his Holiness's efforts for the recovery of those lost sheep, who have strayed from "the Church of Rome, the Mother and Mistress of all the others" for nearly one thousand years, will be wholly abortive:

"Venerable Brothers—Placed on the summit of the Apostolic See, as on

the citadel and bulwark of the Catholic Faith, the Roman Pontiffs, Our Predecessors, exercising the power given them from on High to rule the Universal Church, have turned their solicitude towards the Eastern Church, and have never neglected anything which could contribute to its aid and protection. How much watchfull and prudent care, how much labor they have bestowed on their efforts to bring back to a voluntary and *bona fide* union with the Roman Church those people of the East, whom an unhappy schism had separated from her, and to induce them to attach themselves to the Roman Pontiff, the Supreme Pastor of the earth, as members to the head of the body to which they belong, is a matter which it is not necessary, Venerable Brothers, for us to explain more at length to you in this place, being well known to you already, and attested by innumerable testimonies of history.

"Wishing on Our side to follow those fine examples of paternal solicitude, We have addressed to all the Orientals Apostolic Letters, in which We have exhorted them, with zeal and tenderness, to re-enter into communication with the Holy See, and to adhere firmly to it. We have established the necessity for that re-union by numerous and powerful proofs, the truth of which is most clear, nothwithstanding what has been published to the contrary by several schismatic Bishops in a writing in which they have given vent to the inveterate gall of their animosity against the Holy See. We shall take care that that writing shall be refuted, to convince the schismatics of their error, and to meet their obstinacy; but in the mean time let Us not cease to pray and implore the Heavenly Father of all light for the salvation of all of them, never unmindful of Christian charity, which is mild and patient. Guided thus by this spirit of charity, Our predecessors declared not only that the sacred rites in use in the Eastern Church ought not be removed, when they were not found contrary to Orthodox Faith, but that they should even be preserved and retained, as being worthy of veneration, for the antiquity of their origin, coming, as many of them did, from the Holy Fathers. Those who follow those rights were even prohibited by express constitutions from abandoning them without having obtained the permission of the Sovereign Pontiff. Our predecessors knew that the Immaculate Spouse of Christ presents in her exterior characters an admirable variety which does not alter her unity; that the Church, extending beyond the limits of states, embraces all people and all nations; that it unites them in the profession and consent of the same faith, nothwithstanding diversity of manners, of language, and of ceremonial, provided that the difference be approved by the Church of Rome, the mother and mistress of all the others."

His Holiness next tells the "Venerable Brothers" what he has donein the way of following up what his "predecessor" had com-

menced, in behalf of the partially recovered churches in Hungary—the Roman Catholics of the "Greek rite,"—and about which we have nothing to say, except to call the attention of our readers to what We suppose they have never heard much of before, namely, the remarkable piety and singular zeal and devotion of that "most religious Prince," the Emperor of Austria! and the very earnest desire of his Holiness that the "Schismatic Churches" may be brought back to the "Communion of the Holy See."

"It was this which Our predecessor, Gregory XVI. of glorious memory, foresaw, when, directing his Pastoral vigilance and care towards the Wallachians of the Catholic Greek rite inhabiting Transylvania, wishing to arouse, encourage, and strengthen them in the Catholic Faith, he undertook to give them for themselves an Ecclesiastical Hierarchy of the Greek rite. This undertaking, which Our predecessor could not bring to the desired conclusion on account of certain difficulties of the time, and divers circumstances, We have had the consolation, Venerable Brothers, to accomplish to a great extent. We hasten, as it is just We should, to return thanks for it to the Father of Mercy, whose heavenly succour has enabled us to pursue with success a work which We hope will extend the progress of the Catholic religion, and bring great spiritual advantages to that people. We should, in the next place, pay a just tribute of praise to Our very dear son in Christ, Francis Joseph, Emperor of Austria, Apostolic King of Hungary and of Bohemia, who was not satisfied with conveying to Us his pious wishes on this subject, but applied to it his efforts, his solicitude, his zeal, and all that could be expected from the most religious Prince, animated with the most lively desire to extend the dominion of the Faith. We should also express how much satisfaction has been afforded to Us by the Archbishop of Gran, who employed all his power to ensure the success of a work so salutary, and so calculated to preserve Catholic unity.

"Thus it is that, after having obtained the advice of those among you, Our Venerable Brothers, to whom We had confided the attentive inquiry into this important affair, We have, according to their counsel, erected two Episcopal seats of the Greek rite, that of Lugos, in the Banat of Temesch, and that of Armenienstadt, in Transylvania: and We have made these two Sees suffragans to the Church of Fogaritz, which had long existed as an Episcopal See, but which We have now raised to the dignity and privilege of a metropolitan see, to which We have decreed the title of Alba Juliensis. Besides these two newly created bishoprics We have also given to it, as a suffragan, the Episcopal see of Grosswardein, which is also of the Greek rite, and which We have detached from the Arch-diocese of Gran. After having thus constituted the new Ecclesiastical province of Fogaritz and Alba

Julliensis, We have no doubt, Venerable Brothers, that the Wallachian population, scattered through Transylvania, and attached to the Catholic Faith, will be grateful to the Apostolic See for the new benefit conferred by it upon them, and that they will become as it were still more strongly bound to it; that the number of the Pastors being augmented, with the vigilance imposed on them, and the aid of Our care, which we shall never cease to bestow on them, the result will be to place that part of the Lord's flock in greater security from the snares and perfidious wiles of the schismatics, who allow no opportunity to escape to detach the Faithful from the communion of the Holy See, and to draw them into the abyss of eternal ruin. May God, rich in mercies, grant that those who have allowed themselves to be entrapped into the errors of the schismatics may open their eyes to the light of celestial grace, that they may return to the bosom and to the embraces of the Catholic Church; that they may enter with earnestness into the unity of faith, so that We may all be one body in Christ Jesus, preserving unity in the bonds of peace! That is what We desire with all the ardour which We feel for the salvation of souls; and We beseech the Lord, who alone does great things, that by His power He would accomplish the work which has been commenced."

His Holiness now turns his face towards our Western Hemisphere and tells the "Venerable Brothers" the good news from the Republic of Guatamala.

"What We have, through the Divine assistance, done for the well-being of religion in the Republic of Guatamala, in America, has already been a source of great consolation to our hearts. As soon as Our dear son, the Illustrious and honorable Raphael Carrara, President of that Republic, supplicated Us to direct Our attention to the regulation of its Ecclesiastical affairs, We immediately directed Our dear son, Giacomo Antonelli, Cardinal Deacon of the Holy Roman Church, Our Secretary of State, to treat of this important matter with Our dear son, the Marquis Ferdinand de Locenzana, Minister of the Republic of Guatamala at the Holy See. On the 7th of October, last year, a convention was agreed upon between them, which We have confided to the mature examination of a special congregation of Our Venerable Brothers of your College. What has been determined upon in that convention for the honor and interest of the Catholic Church you have already been made aware of by Our Apostolic Letter of the 3rd of the nones of August, last year, in which We ratified all and each of the chapters of the said convention, confirming them in your Apostolic authority.

"We have thought fit to make known these results to you, Venerable Brethren, in order that, after having shared in our daily anxiety, you may

participate in our joy, whenever anything happens favorably and happily for the glory of God's name, and for the propagation of the true faith."

Alas, alas, right on the back of this cheering intelligence his Holiness is compelled to impart most deplorable news from the Grand Duchy of Baden, in Germany, where things have been going all wrong. Just read what he says:

"We regret that this joy should be disturbed or lessened by the cruel misfortunes which we learn that Our most holy religion suffers in certain northern countries. And, to speak of but one, we cannot in silence pass over the fact that its government, after having intimated to the Nuncio of the Holy See at the court of Vienna, that it would bring its complaints before that see, has not only failed to do so, but has not ceased to vex the Church—nay more, it has fined or imprisoned the sacred Ministers who refused to abandon their duty. In these afflictions the invincible constancy and strength of mind of almost the whole Clergy of the holy Bishops, and especially the Archbishop of Freiburg, who has set them all an example, have been exhibited in the strongest manner. Resolved to render to Cæsar the things which are Cæsar's, and to God the things which are God's, neither menaces nor the fear of danger have prevented him from courageously defending the rights of the Church, and fulfilling the duties of the Pastoral office. While we extol with deserved praise this admirable firmness in upholding the cause of the Church, We exhort Our Venerable Brother the Archbishop of Freiburg, and his companions in fortitude, not to be cast down, but to be strengthened in the virtue of the Lord, who has promised that He will be with His Church in all time, and who has prepared the crown and the palm for those who fight the good fight. For the rest, we hold and teach the doctrine which the Church has always held and taught, with the Apostles of the Gentiles, that We ought to obey the higher powers; and the Bishops hold and teach it with Us. But if any command is given in opposition to the Divine laws and the sacred rights of the Church, delivered to it by its Divine Author, We must obey God rather than man. The Apostle himself has confirmed this duty by his example, and We, with the holy Pastors of the Church, both teach and inculcate it on all."

But worse and worse: his Holiness proceeds to speak of some very serious difficulty in the East Indies, about which he promises a more ample yet *special* communication before long. We hope that he will lose no time, for in our Protestant ignorance of Rome's affairs in the East Indies, we know not to what he alludes. It must be some very grievous matter which has called for the use of "the Sword of Apostolical Authority." We presume that another sword would be em-

ployed if it were in the power of Rome to do it. Let us giv tion to what his Holiness says:

"These are lamentable occurrences, Venerable Brethren, and fill C with great anxiety; but the condition of the Church in the East Indi us no less concern. You know, assuredly, that Our predecessors, following their example, have provided for the government of the as circumstances rendered necessary, by the appointment of Vicars lic and Evangelical laborers. Now, some lost men have arisen, wl ing their own interest, and not that of Jesus Christ, and putting for most frivolous pretexts to deceive the imprudent, endeavor to with Catholic people from obedience to their legitimate Pastors. As soo had intelligence of this, after employing paternal warnings, and afte refuted the miserable arguments by which they attempted to just schism; we did not cease to turn aside from their wicked purpos disturbers of Catholic unity. But when We found them obstinatel vering, and that the evil was spreading further each day, We endea recall them to better counsels by another Apostolical Letter, and W the principal authors of the schism from the body of the Church sword of Apostolical authority, and publicly declared them entirely ed from the communion of the Faithful, unless they repented with tain time. By this We have attained this happy result, that a grea the Christian people, acknowledging the fraudulent devices of the s have returned under the authority and into the faith of their legitim tors. Would to God that they who still persist in this detestable scl pecially those invested with any authority or dignity, were willing Our voice. Would to God that it may be ours to lead back this erri into the One Fold, out of which can be found no salvation. But ano portunity will present itself, Venerable Brethren, of speaking more you on this subject. You perceive that it is a grave and important in which the salvation of souls is at stake, and which demands mu tion, much prudence, and much care. Meanwhile, we declare that never be found wanting in Our duty, and, after having implored th the Divine wisdom, We will adopt every means which shall appea opportune and salutary to avert this pest of schism, and to bring t people to the Catholic unity."

Still more sorrow: His Holinesshas a bad account to give ters in Hayti. "Our venerable brother Vincent" has been cor to leave that dusky island, "Shaking off the dust of his feet."

"We have yet another cause of grief in the sad result of the sac sion of Our Venerable Brother, Vincent, Bishop of Arcadiopolis, in th

of Hayti, in America. We cannot adequately express with what zeal for religion this Bishop has endeavored to fulfil the mission entrusted to him; but the Prince of Hayti and his government, having a false idea of the Church of Jesus Christ and of the holy Missions, which have no object but the good of souls; and, on the other hand, a great part of the Clergy could not submit to be recalled to a manner of life more strict and more worthy the sacred Ministry. The illustrious prelate, lamenting the uselessness of his efforts, was obliged, after having asked Our leave, to shake the dust off his feet and leave the country."

But now we have an item of news that is astounding; and as it may concern ourselves, we must give good heed to it. We also commend the subject to Archbishop Hughes. Let him hasten back from Cuba and look after it:

"Evils of a grave kind, and which cannot be sufficiently deplored, are inflicted on the Church by certain Ecclesiastics who, being too readily permitted to quit their dioceses, betake themselves to certain parts of America, and are received there because of the want of sacred Ministers, without having either their doctrine or their morals inquired into. There they occupy themselves with everything rather than leading men to the true faith."

This is dreadful! Is it in OUR AMERICA or some other, in which these things are going on? Tell us, good "*Shepherd of the Valley.*"

His Holiness has a very sad affair to state as the last item in this budget of "deplorable news." Here it is:

"In fine, Venerable Brethren, we think it necessary to inform you to-day that the negotiations commenced with the Sardinian government on religious affairs are at present suspended on the part of that government, so that the orders given by Us to Our well-beloved son, the Cardinal, whom we appointed to terminate these negociations, appear to have become useless. Therefore We have taken care, through Our same well-beloved son, the Cardinal, appointed to preside over public affairs, to ask this government what were its intentions after so long a silence. We have benignantly received the prayers it has addressed to Us for the diminution of the number of holidays in the States of the Most Serene King of Sardinia, which we have granted, not only to aid in relieving the indigence of the poor, who can only get their subsistence by labor, but also to give a proof of Our long suffering, and to dispose the government of the Sardinian States to make reparation for what it has so unhappily done in that kingdom against the Apostolic See, and against the right of the Church, which it has violated and trodden under foot. Even though Our expectations should be disappointed, We will be far from repenting of having gone to the fartherest limits of kindness and moderation.

Meanwhile We wish to declare that We will never listen to any demand which appears to Us contrary to the dignity, to the rights of the Apostolic See, or to the good of religion."

In the *final conclusion*, as a worthy Hibernian once said, his Holiness grows philosophical and pious. Like a good pilot, he is resolved to hold on to the helm, however great the "storms" which may beat against the Church,—piously looking up to "Him, who rules the winds and the sea." That is a good resolution. But, dearest Pio Nono, permit an obscure Protestant to suggest to your Holiness, that if you wish to weather the storm which is begining to rage so dreadfully around the Bark of the Church, whose pilot you profess to be, that you should cast out of her all useless, all improper freight, and sail her according to the Heavenly Chart of God's Word, and then she will brave the tempest finely. Here are his "last words."

"You perceive, Venerable Brethren, that every day new tempests arise against the Church. It is Our duty, seated at the helm, to do all in Our power, with your assistance, to resist these storms. Continue as you have done up to the present to sustain Us in the labors imposed on Us by a situation so difficult and so perilous. But in order that Our efforts may be crowned with success, We must ask the aid of Him who rules the winds and the sea. May He, moved by Our common prayers, deign to give Us the desired tranquillity, and may He in His goodness grant to Us, after so many vicissitudes, to see the Church attain the harbor, and rest there in all security."

Certainly this is a very wonderful "Allocution." It gives a very doleful account of the state and prospects of "that Church" out of which, his Holiness tells us, there is no salvation. Let the friends of the truth be encouraged. Rome has good reason to be in trouble. We must say, however, that it is wholly out of *our* power to comfort her. Here we rest for the present.

PROTESTANTS AND ROMISH MOVEMENTS IN GERMANY.

For several years past there have been many indications that the Truth is advancing in Germany. Not only is there a movement, to some extent, outside of the National Protestant Churches, as is seen in the successful labors of the Rev. Mr. Jacoby and his Methodist assistants, and the Rev. Mr. Oncken and his numerous band of

Baptist Missionaries, all of whom almost are laboring zealously in Northern Germany, but also in the increasing number of evangelical and pious Professors in the Universities, and faithful Pastors in the National Churches themselves. There is, indeed, much to deplore in the Puseyistic developments among some of the Professors and Pastors from whom better things had been expected. But notwithstanding this discouraging circumstance, which we trust will be only temporary, the course of the Truth is in the main Onward!

The increasing efficiency of the Bible, Tract, Home or Inner Missions, and of the Foreign Missionary Society of that country, is decisive proof that there is progress in the right direction. The "Inner Missions Society" is doing much to revive Spiritual life among the Protestant Churches, whilst the "Gustavus Adolphus Society" is laboring, not in vain, to sustain feeble and oppressed Protestant Churches in the Roman Catholic States of Germany, such as Bohemia, Moravia, Carinthia, Carniola, and other Provinces of Austria.

As both an effect and a cause of this blessed movement in the land of Luther, we may call the attention of our readers to their *Kirchentag*, or Annual Convention of Evangelical Protestant Pastors and Professors, which has for the last five years arrested so much attention. This is wholly a voluntary assembly, and it is held in the month of September. It lasts four days, the first two being devoted to the consideration of questions of a politico-religious nature, which concern the churches in that country; the last two are given up to the "Inner Missions," and to some extent reports on the progress of the Gospel in foreign parts. The first of these important convocations was held in Wittenberg, the second in Stuttgard, the third in Elberfeld, the fourth in Frankfort, and the fifth (last September) in Berlin. Many crude and erroneous opinions have been expressed at these meetings, and some wrong conclusions have been adopted, but on the whole there has been a decided progress from year to year. We have been greatly cheered by this remarkable fact—so full of hope for the future. How much it becomes all those in our country, who love the kingdom of God, to pray for the outpouring of the Holy Spirit upon the Protestant Churches and Pastors, the Universities and Professors in that country, that the Truth may abound more and more.

Whilst these signs of returning Spiritual life exist in regard to the Protestant Churches in Germany, it is interesting to see that they are provoking a corresponding movement among the Romanists.

They, too, have commenced the holding of a *Kirchentag* on their side. Such a meeting was recently held in Vienna, the capital of Papal Germany, as Berlin is the capital of Protestant Germany. There were present two Cardinals, two Archbishops, ten Bishops, more than a hundred representatives of the monastic establishments, and a large number of priests,—but no laymen! In this last named characteristic the Vienna Convocation differed *toto cœlo* from that of Berlin; for the latter, in addition to some twelve hundred Ministers of the Gospel and Professors, embraced from eight hundred to a thousand laymen, some of them men of the most distinguised rank and position.

And what did these Fathers of the Papal Church deliberate about? In the first place they had a good deal to say about the happy unity of feeling which exists betwixt the Romish clergy in Hungary and those in the Germanic portion of the Austrian Empire—apparently on the principle that known antipathies may be made to disappear by denying that they exist. Nothing can be more certain than that there is a very bitter hatred in the minds of many of the Romish clergy in Hungary, especially in the portion which is Magyaritic, against the Austrian clergy, on account of the subserviency of the latter to the House of Hapsburg.

In the second place, they adopted an address to the Romish Bishops in Baden, encouraging them in their opposition to the Civil Government, in the affair of the Archbishop of Freiburg; another in relation to the reëstablishment of Bishoprics in Holland, and the struggle between Rome and the Dutch State; a third, ordering prayers for the return of the Schismastic Greeks in Hungary, Turkey and elsewhere, to the bosom of the Romish Church—a consummation which, as we have seen from his "Allocution," his Holiness has greatly at heart. These are all confessedly great subjects, and they received a good deal of attention.

Another serious topic of consideration in the Vienna Convention was the *Emigration* of such vast numbers of people from Germany to America, and the dreadful declensions from among them to Protestantism, or Infidelity. This was treated as a very alarming matter.

But the subject which excited the most remark and the deepest interest, was the founding of a great *Central Roman Catholic University* in Germany, in which learned and able advocates and defenders of the dogmas of Rome may be raised up to meet the powerful scholars whom the Protestant Universities of that country are constantly send-

ing forth. This was seen to be a subject of momentous importance. Rome has long felt that she occupies an inferior position in this respect in the country which produced so many of the great Reformers of the sixteenth century. It is supposed that the enterprise will be taken hold of speedily, and prosecuted with vigor.

Such were some of the subjects which were considered at this *Romish Kirchentag*, that was gotten up by way of antagonism to the Protestant Kirchentag, of which we have spoken. All this argues that Rome feels that she must bestir herself to meet the exigencies of the Times. She is right.

We have spoken of the doings of the Vienna Conference; but our readers must keep in mind that what we have said refers only to what was done in *open assembly*. Of what was done with *closed doors* —and there was no little deliberation of that nature—we are wholly unable to speak, or even make a surmise. There are *mysteries* there which vulgar eyes may neither see nor hear.

ROME'S PERVERSION OF SCRIPTURE.

From a Correspondent.

In the letter of Bedini, the Papal Nuncio, to the Trustees of St. Louis Church, Buffalo, published in the January number of the American and Foreign Christian Union, occurs the following sentence in Latin, as a quotation from the book, chapter, and verse of Scripture referred to. "Posuit episcopos regere ecclesiam Dei."—Acts, xx. 28. He has appointed bishops to rule the Church of God.

In reading his letter, when I came to this, I turned to our English version of the Scriptures, to see what the words in that place really are. I found the passage to run thus: "Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to *feed* the Church of God, which he hath purchased with his own blood." A very different thing, truly.

The same quotation also occurs in the communication of Bishop Timon, addressed to the congregation of the same church. "Your divine Pastor speaks to you through his human shadow, whom he has here appointed a Bishop to rule the Church of God." It would seem, therefore, to be a favorite text with the Romish hierarchy. Doubtless they consider it one of the strongest arguments they can advance, in support of episcopal authority.

How suggestive is this little circumstance of the wide difference, as regards the Christian ministry, between the teachings and true spirit of the Gospel, and the doctrines, practice, and governing spirit of Rome. The Bi-

ble represents Christian ministers, pastors, elders, or bishops, (whatever be the term employed) as simply overseers and shepherds of the flock, whose chief duty is to feed and watch over them. To rule the church, according to the laws and discipline of Christ, is also involved in the Scriptural notion of such an officer. But *feeding*, not *ruling* the flock, is made the prominent idea as regards his ministerial functions and duties. Hence, when our Saviour thrice interrogated Peter, Simon, Son of Jonas, lovest thou me? and Peter replied in the affirmative; He added twice, "*Feed my sheep*," and once, "*Feed my lambs.*"

But Rome makes the leading idea of the duties of an ecclesiastical officer through all grades of her priesthood, from the Pope downwards, to be that of *ruling* the flock. Government, not instruction, is her motto. To secure the object, submission and obedience, of the laity, to priestly authority or the laws of the church, not to promote their edification and growth in holy things, is the great aim of those whom she has invested with the sacred office.

TRUTH.

ROMANISM IN THE WEST.

From a Correspondent.

The efforts of the Romish church in this western portion of our growing country never before were so great, or put forth with more assiduity and determination, than at the present hour. From Pittsburg to New Orleans the land is covered with a population, imported hither, and yielding the most implicit obedience to Romish authority and domination. Bishops, priests, churches, schools, convents, etc. are multiplying at various points—indeed at every point of any prominence in the West. Money in large sums, both gathered here, and through various *interested* Societies in Europe, is freely expended in their erection and sustentation. Masses of the deluded followers of this system are constantly migrating and emigrating hither, so that it really seems as if the whole European world was casting upon us its surplus and dissatisfied population. *Colonies* of these, both of the priesthood and the laity, are continually arriving among us, with the avowed design of carrying out the purposes of the Romish Church in regard to this Country. Colonies, *in one case*, as is said, composed of some *twelve hundred Families;* in another, composed of an order of *monks*, who it is reported have just purchased in the heart of one of the richest of our North Western states some *sixteen hundred acres of land.* Swarms of active priests, of various orders, are seen perambulating our states, our counties, our cities, and our villages, both clandestinely and openly inquiring into the affairs of Protestants; noting with care any facts which can be used either to our prejudice as Protestants, or to the successful development and accomplishment of their designs. In some

cases they can be seen mixing with our best American Society—all urbanity, meekness, and sociability—thus hoping to cloak their *real* intention and object, blind the eyes of unsuspecting Protestants, and eventually secure an easy triumph over the liberties and institutions of our American heritage. Indeed, to such an extent is this the fact, that many of the *females* in their cloistered receptacles, (known here by the less odious name of retreats, female schools, etc.) have often been found to know more of the internal working, policy, and *prospective* plans even, of our Protestant Colleges, Academies, and schools, than have the Trustees, and *sometimes* the officers employed therein. I give the readers of your magazine a single fact in elucidation, out of many that might be adduced were it deemed necessary by the writer.

Some month since, upon spending a Sabbath in one of the interior towns of one of the largest Western States, where is located one of the most successful of our Colleges, the writer was invited to occupy the desk of one of the Churches of the town. I did so, selecting as the theme of discourse—the developments of the Romish power in the West. Alluding, in the course of remark, to the consideration above mentioned—the remarkable knowledge of many of the "*Sisters*" in the Romish schools in regard to Protestants—*their schools*, *their* efforts, etc.—a gentleman at the close of the discourse arose—a member too of the legal profession, and no mere tyro in the same, but a partner in one of the most eminent legal firms of that State, and requested of the Pastor permission to say a word in corroboration of the statement of the speaker. He then related the fact, that only a few weeks prior to that time, upon visiting a prominent female school in that state, belonging to the Romish Church, he had been introduced to, and was permitted to confer with the Principal—the "*Lady Superior*" of the institution. She, knowing the gentleman's peculiar religious views, with remarkable tact, promptitude and familiarity, at once introduced the leading Collegiate institution, in connection with the denomination with which he was connected—and one too, of which he was a Trustee. The Faculty—peculiarities of their physical and mental constitutions—attainments—adaptation to their work—defects—some changes which were about being effected in the choice of instructors, were each and all descanted upon with great familiarity and adroitness. The number of students prosecuting their studies therein, etc.—all these things were dwelt upon with a readiness evincing the most *intimate* acquaintance with the internal policy of the institution. Some of these things, said he also, had not then transpired, but were only in the initiative—and I was both astounded and alarmed.

Afterwards, he continued, allusion was made to C——, the place of residence of the speaker, when, in a moment, with equal readiness, she remarked, Ah! yes, you have a collegiate Institution there, and one quite celebrated in

its denomination. *Its* Faculty, their character, adaptation, the number of its students, the addition of a new Department of education, the establishment of a Female Seminary in the same town, and under the auspices of the same denomination—all these things said he, were dwelt upon intimately and *in extenso*. Why, said the speaker, that woman in her retiracy, told me more of my own home on the one hand, and my own College on the other, than I myself had been aware of.

And the above is but a *single fact*. The enemy is wide awake. Our land has never seen a more gigantic system carried out and applied with more united and determined effort than this same Romish system and policy. No means are left untried by its emissaries and leaders. No labor is accounted too arduous, and no trial too severe, to secure their purpose among us. O, it becomes Protestants, throughout the length and breadth of our land, to awake, and as "one man come up to the help of the Lord against the mighty." The church, notwithstanding all that has been written, said, and done, is still *asleep* in regard to this evil. The public, outside the church, are equally unaware of the actual state of things among us—and while Protestants thus sleep, the enemy is here sowing, broadcast "the tares among the wheat." O, it is no time for supineness. "*The price of liberty*," is NOW AS EVER, "*eternal vigilance*." And it is only *by* vigilance the most devoted, and efforts kindly but determined and unremitting, that will prevent in *our land* the coming of a catastrophe dire and unhappy. Let us awake.

I propose in another communication to develope these efforts more in detail, till when, I remain, &c. R.

The Home Field.

OUR OWN OPERATIONS.

In our next number,—that for the month of June—it is our intention to give, as usual, the substance of the Annual Report which will be read at the regular Meeting of the Society, to be held on the 9th day of May. That Report will embody so many details respecting the operations of the Society, especially in the Home Field, that it is neither necessary nor proper to make the present Number as full as common in what relates to that department of our labours.

We can only say at present, that the labours of the Missionaries of the Society, during the last month, have been attended with the ordinary incidents and success. North and South, East and West,

these brethren are prosecuting their work in a quiet and effective way. In New-York City, and its vincinity, in Newark, in Albany, in Troy, in Boston and several other places in Massachusetts; in Baffalo, Detroit, Chicago, Pittsburg, Louisville, and in many other places they are carrying on their humble labours—visiting from house to house, conversing with hundreds and thousands every week, holding many little meetings, reading and expounding the Scriptures, speaking words of salvation to the sick and dying, directing mourners to Christ, endeavouring to enlighten the ignorant and reclaim those who are in error. In this way the American and Foreign Christian Union is doing a work which no human mind can comprehend in all its bearings, and whose importance for Time and Eternity no human arithmetic can calculate. But into no details do we propose to enter in the present number.

THINGS THAT ENCOURAGE US.

If we have much to discourage from time to time, thanks be to God, we have much also to encourage and to cheer us.

A few days ago a steadfast and generous friend of the Society, who resides in one of the interior cities of Massachusetts, and who has made several such remittances before, wrote to say that he perceived that the Board were in need of aid to enable them to meet their engagements, and that he took much pleasure in sending his annual contribution of one hundred and fifty dollars! This is one of the things that encourage. These voluntary and spontaneous gifts, coming in the hour of need,—whether they be $150, or $50, or even $1,—are indeed cheering indications that the Saviour, who graciously inclines the hearts of His people, remembers our Society for good.

Another instance: A few weeks since, a young Member of the Board, knowing that there was due to the Evangelical Society of France, on the appropriation for the year that closed on the 1st of April, the sum of more than thirteen hundred dollars, just gave his check for that sum, and paid it. This, too, is not only an encouragement, but also a guarantee to the Christian Public in behalf of the Society, and the manner in which it prosecutes its work. No man knows better than this generous donor whether the Society is needed, or whether it is prosecuting its work with fidelity and success. For these things we would bless the Author of every good and perfect gift.

Foreign Field.

CANADA.

The following letter, from the French Canadian Missionary Society, will be read with interest.

FRENCH CANADIAN MISSIONARY SOCIETY,

Montreal, 20th January, 1854.

Rev. Dr. BAIRD, D. D., Secretary of the American and Foreign Christian Union.

MY DEAR BROTHER,—Many thanks for your prompt and *valuable* reply to mine of 10th instant. I have received and handed to our Treasurer the two hundred and fifty dollars you sent. The remittance will greatly help us.—Do let me hear from you at length, as you promise, "at no distant day."

Your Society and ours are engaged in a work of peculiar difficulty, and yet one specially glorious to God. The antagonistic power is of prodigious extent, widely ramified, thoroughly marshelled, sleeplessly active, with an indefinitely multiplying number of celibate agents, unscrupulously, and heart and soul devoted to its service. The more I think of the matter, the more does it appear to me, that Rome can beat us in machinery, in organization, in merely worldly resources, and in short, in all the things constituting human power and *prestige* in the common estimate of the people of this world. We cannot compete with her in all those means and appliances which are so grateful to the carnal heart. Among us, in Canada, she has such unbounded resources of wealth to accomplish whatever a far-seeing and far-reaching skill can devise for the advancement of the sacerdotal power.—One sometimes wonders how anything opposed to it can live along side it.

Yet the Word and the Spirit of God are weightier far than all these. It is delightful to notice how utterly weak this power becomes in the presence of God's converting grace. Saving truth is lodged in a human mind, and the Holy Spirit converts that heart to Christ. The man stands up free from the enthralment of superstition and of sin; and who can again enslave him. The whole power of Rome cannot steal or burn or tear those truths and convictions out of that heart; she is checkmated and discomfited, and can only gnash her teeth. Well then, our God has only to "say to the North give up, and to the South keep not back, bring my sons from far, and my daughters from the ends of the earth," and this most wonderful and mighty antagonistic agency will be utterly beaten and destroyed. What we want, and what you need, is a copious effusion of the Holy Spirit's influences to render vital in human salvation, the seed we are sowing.

Our Anniversary meeting will be held next week on Thursday: we hope for the presence and aid of some friends from your side the Line. You will be concerned to hear, as we are distressed to have to state, that our dear

friend and valued laborer Mrs. T * * * is the victim of cancer, which threatens a course whose end is death. She is in the happiest possible state of mind in view of the affliction. To us it is mysterious that just as our Girls' School Building was completed at a cost of rather more than $4000, which our Ladies have raised so as to place it out of debt, the excellent preceptress of the girls should be laid aside by dangerous illness. Our consolation is—"the Lord reigneth"—and we know that He will take care of his own cause. Believe me, your's in the best bonds,

HENRY WILKES, *Secretary.*

GENEVA (IN SWITZERLAND).

The following extract is from a letter of a prominent member and officer of the Evangelical Society of Geneva, to one of the Secretaries of the American and Foreign Christian Union:

"What you say respecting the prosperity of your excellent Society greatly rejoices us; we, two, can call upon you to rejoice with us in a goodly measure of success granted by Divine mercy, over and in spite of numerous impediments thrown in our path by the priests and their adherents, among whom Prefects and Mayors, nay, even Grand Dukes and Emperors, are occupying no inconsiderable place.

"At Geneva we are evidently gaining ground (as far as *conversions, real and saving conversions*, are concerned) upon the Papists, who if they boast of increasing numbers in their favor forget to tell us in what way the increase is brought about;—that is by mere *transfer* of some families and individuals quitting the neighboring regions of Savoy, and coming to earn their bread and settle at Geneva, where certain influential persons are happy to aid in establishing them as masons, carpenters, plasterers, etc. The Roman Catholics having acquired a new church edifice, (now magnificently rising at the Cornavin gate,) it is natural they should wish it not to remain destitute of a congregation; and this explains their great anxiety to draw their brethren from the country into the city. Yet after all, their entire numbers are unaffected by the change; for the exact number gained in town is lost in the country; only appearances are in their favour, and *that*, alas, satisfies them in *weightier* matter than this. May *we* ever seek more and more assiduously the *reality*, the "truth as it is in Jesus," remembering Rom. ii. 28, 29, and I Sam. xvi. 7."

FRANCE.

Evangelical Society of France. Paris, February 23, 1854.

Rev. Dr. Baird.

Sir, and much esteemed Brother.—We enclose a copy of the *Bulletin* which our Society has just published. We shall be glad if it may supply the

place of one of our monthly communications, and be inserted in your Magazine.*

That Bulletin may interest your Christian Public, as affording ample proof of the steadiness and perseverance of the populations that are evangelized by our pastors, in spite of the trials to which they are subjected. For certain reasons it would not be prudent to denounce at this time all the attacks which are making upon religious liberty. Our friends will know, a little later, what we have to suffer from the encroachments of the Romish clergy.

The following is the course which we have to pursue in order to remove, if possible, the difficulties that beset our path. The decree of the 25th of March, 1852, is considered by some official men as a mere police-enactment, and within the attributions of the Secretary of State for the Home Department. Taking that construction for granted, we shall apply to the said Secretary and ask of him an authorization for the religious meeting's held by our evangelists. This course has the advantage that the Minister for the Home Department has only to inquire of the provincial authorities; whether their meetings are presided over by men of respectability, whether they are entire strangers to politics, and whether the meetings may endanger public order and tranquility. If the provincial authorities are not under the influence of the Romish clergy, they must return favorable answers. The work of our Society may still be maintained, and we escape the influence of the Minister of Public Instruction and worship, who is so decidedly unfavorable to our work.

We have reason to know that some men whose opinions are of great importance in such matters, believe that this course is entirely practicable. If it should be successful we may emerge from the critical situation in which we are placed, and give a fresh impulse to the work of our Society. But if this means of deliverance were to fail, we should then more earnestly and confidingly lean upon the arm of the Most High, after having done all that in us lies to prove that we are willing to obey Cæsar, within the limits of our Christian conscience. If those limits should be trespassed upon we must obey God rather than man, and unmindful of consequences, we will preach the Word, be instant in season or out of season, and do all that in us lies to supply the wants of those populations that invite us to "come over and help them."

The bulletin will also show that our Evangelists are not desponding under the most unfavorable circumstances. Such of them as cannot hold public meetings, continue to evangelize the more actively. They are making renewed and more systematic exertions. From morning till night, they are

* Large extracts from it will appear in our Annual Report and in the next number of the Magazine.

visiting those families and individuals to whom access may be found. And they speak more directly and forcibly than ever to the hearts and consciences of the people. This course is a very efficient means of Evangelization, and abundant fruit is to be expected.

But we stand in need of efficient and devoted support from our Christian friends, to prevent financial embarrassments from interfering with the more important portion of our work. As you perceive from our bulletin, it is necessary that we should receive some 80,000 francs (nearly $16,000) before the closing of our accounts, which must take place on the 15th of April. Some time has elapsed since we received the last appropriation of your Society; we hope we may soon hear from your treasurer.*

With Christian regards and much esteem, we remain, dear sir, yours very truly, on behalf of the Committee. DE PRESSENSE.

HAYTI.

We have received a long and interesting communication from our Missionary in Hayti since the publication of our last number. We are happy to learn from him that he has recovered from a severe attack of fever, the only remaining effects of which are an inflamed state of his eyes, which he trusts will be only temporary.

Our Missionary has encountered a great deal of opposition, within the last few months, from the Government. It seems that the progress of the truth at Don Don at length provoked the hatred of Rome, as we had expected. The Minister of Worship, one of the Emperor's Cabinet officers, though believed to be personally favorable—or at all events not unfavorable—to Mr. Waring, had not, at the date of our Missionary's last letter, replied to his communication—owing probably to the influence of the Emperor, whose mind has become somewhat prejudiced by the misrepresentations of an official agent who resides at Don Don. The old priest, who had ever opposed the Mission has left that place, so Mr. Waring seems to remain master of the ground.

At the date of a preceding letter, our Missionary had been in what he calls "a state of siege." This has ceased, but the police have made divers efforts to prevent, or (failing to prevent) to break up Mr. Waring's meetings. The account which he gives of these attempts is very curious, and not a little amusing. Brother Waring

* We are happy to say that whilst Mr. De Pressensé's letter was on its way to us, one was on its way from our treasurer to him, bearing a remittance of seven or eight thousand francs—the remainder of the appropriation to the Evangelical Society of France for the year which ended on the 1st of April.

has sometimes quite a disposition to indulge in harmless humor, for which the conduct of the police have of late furnished not a few occasions. We shall give a few extracts from his letter, detailing what he calls "the history of events after the Siege." It is as follows:

"The next night (Monday) a band of armed men, (soldiers,) were stationed all around my house and premises, for the purpose of turning away, at the point of the bayonet, all who might approach for the sake of religious conversation, &c. Some little children coming to me with victuals" (Mr. W. having sent away for a time his wife and children for safety, was alone) "were pursued by them. Many threats have been made against my solitude, which I do not regard. My house is on the side of the village and nearly in the woods. Nothing more occurred till the meeting on Friday night, when an officer and a band of soldiers appeared at the door and commanded the meeting to cease, under pain of storming, imprisonment and *death!* But I did not make a word of reply, but ordered prayer to be made by one of the company. No sooner had he commenced than the officer and his men were seized with a sudden and unaccountable terror, and fled as if pursued by some terrible enemy, back to "La Place," the place of rendezvous for the police.

"The Baron de M * * *, (the agent of the Emperor,) then put himself at their head to lead them back to trouble us again. But they refused, saying they feared to return, lest some evil would befall them. Whilst this question (of returning) was under discussion, the officer who had led the band to my door to insult and threaten me, was suddenly struck, as if by lightning, and taken away into the country, to conceal the circumstance from the public notice. This event created no little terror in the hearts of many, insomuch that on the Sabbath following no attempt was made in the morning to disturb our meeting. But when we assembled for preaching in the afternoon an officer came and said that the 'Baron' commanded us to desist, or else he would come himself and put us all in prison. I told him that I was preaching the Gospel, and could not stop. He went away, and we finished the meeting in peace.

"But when it was over we found all the avenues leading from the house guarded by soldiers, to arrest and imprison all those who were present. But I dismissed them with God's blessing, and they passed along unmolested, in some places almost treading on the toes of the soldiers, and yet not a finger was lifted, and not a tongue moved, against any one of them! This last circumstance was also matter of utter amazement to many and to the Baron himself, who proclaimed it to be a *miracle.*

"On the Friday and Sabbath following, nothing was attempted against us, but many and terrible threats were uttered, such as *pistolings, literal confis-*

cation, stormings, imprisonments, and putting into the ranks of the army, &c. &c. On Sunday last (yesterday) the day passed off quietly. But when we assembled at night for the second sermon, an officer came and thrust himself into the midst of the hall, and commanded me in the name of the Emperor, and in virtue of his Majesty's orders, to desist. I did not answer a word, but continued the meeting. Soon after, he went away, and came again at the head of a band of soldiers, who uttered some insolence, while the officer came in as before. Preaching being over, I proceeded to pray. But no sooner had I opened my mouth than both officer and men fled with great affright out of and from the house back to 'La Place;' so that for a moment I feared some of them would die on the road, as the officer spoken of above did, in the presence of the Baron—that is, nearly died. Indeed, I rather think he is quite dead, as I can hear nothing of him.

"All my meetings are restored. They are: Bible Class, Sunday morning from eight to nine o'clock; preaching from three to five P. M. and from seven to nine at night; and prayer meeting on Friday night. I shall soon (if God will) have preaching, or rather lecture, on Tuesday night. The prayer meeting is the sheet anchor of our strength. The Bible meeting is also of great importance. I conduct it on the principle of question and answer. The questions are in part my own—adapted to capacities and circumstances. But for the most part I make use of Dart and Hague's Questions, which I think are very appropriate to the circumstances in which we are placed. But I have only part of the series, and would be glad to have the remainder, especially the portion relating to the New Testament. I am now on the Acts with the class, and would be most happy to get proper helps to these studies, for they are very important in a country where Biblical knowledge is so rare and imperfect, and especially for young converts. As I conduct these studies in person, English questions, that is, questions in the English language, will do very well. But *French books* are what we want, I shall write to the Tract Society next week, God willing.

"I do not know what you think of me; but I am one of very little account, who preaches the Gospel under the *bayonet*. One man has been converted in that manner. He is a clerk of the Court of this district. He heard me preach once, and came again—the day of the seige—and heard me preach whilst the bayonets were bristling at the doors and windows, the soldiers being quite near enough to hear the sermon. I believe the man got thoroughly converted to God. I think I shall baptize him, and others with him, as soon as I have liberty. The meetings are well attended, people come over from the Cape to attend them and hear me preach, notwithstanding all the attempts to put an end to my efforts. But the 'good hand' of our God has been upon us, else we should have been 'swallowed up.'

"These persecutions have had a most unhappy effect upon the minds of

the vulgar, but they have done great good in other respects. The believers have remained firm, except one woman, who was for a moment alarmed with a little 'amazement.' But she soon recovered. As a specimen of the spirit which actuates them, I send a casual note from one of them. I have received very many such from different persons, since this persecution commenced, of the same tenor. The members of the church come regularly to meeting,—some with old clothes on for the purpose of going to prison or to death, as the case may be. Next Sabbath is our communion.

"The holidays have gone off quietly, except some howlings at night, and plenty of dancing by the negroes. I mean howling in the Romish Church, and dancing 'Congo dances' at the door. There has been rather more of this than usual, because of the presence of an old worthless priest. I shall keep you advised of every thing of importance."

Our Missionary complains that the American Consul at Pointe au Prince has paid no attention to his claim for protection as an American. We have brought the subject before the proper authorities at Washington, and are quite sure that both protection and redress will be secured for him.

Movements of Rome.

Archbishop Hughes, after a sojourn of a few months in Cuba, whither he went for his health, as is alleged by his friends, or, on a *political mission*, as some have surmised; or, what is quite as probable in the estimation of some who are not very friendly to his Grace, because he saw the *Bedini storm* that was gathering, and like a prudent man desired to "*hide himself*," has returned to the shores of his adopted country, and the scenes of his Archi-episcopal labors. It has been denied that he has uttered any "fillibusterism" on the subject of Cuba. Nevertheless, we are inclined to think that he would not object to undertake a mission to the "City on the Seven Hills," for the purpose of engaging the influence of his Holiness in favor of Spain's selling the "Queen of the Antilles" to the United States: and this for the purpose of swelling the Roman Catholic population of our country, and hastening the hoped-for ascendancy of Rome in this goodly land. Vain expectation! It may be that, if Cuba comes into the possession of the United States it will be made (under God's blessing) a grand point at which to commence the evangelization of the Spanish Race. It will be so if our Protestant churches do their duty.

There is quite an excitement in England about the proposition, or determination rather of the Government to employ Romish priests as Chaplains to the Roman Catholic convicts in the prisons, as well as the Roman Catholic inmates of the "workhouses," in other words "poor houses." This question has aspects in the British realm, with its Established Protestant Church, and its peculiar laws growing out of the Union of Church and State, which it has not with us. On no principle of justice can Roman Catholic inmates of prisons and workhouses be denied the visits and ministrations of their own priests, if they desire such ministration. With us this is clear enough, and practised. But few of the Chaplains about our prisons are employed by the State. They are for the most part ministers and pious laymen in the vicinity, who render their services gratuitously: or if they receive aid, it is from voluntary associations formed for the purpose. The Roman Catholics are free to do the same thing, if they will. But the position of things is different in England, and even in Ireland, where the burden of supporting such establishments comes directly or indirectly far more on the Protestants than Roman Catholics. It becomes a matter of conscience when men are required to support, as religious teachers, those who, in their view, are propagators of error. We are persuaded that the religious instruction of convicts in prisons, and others in public establishments, had better be left to voluntary efforts of Christians, rather than to the State.

The *Freeman's Journal* sometime since laid a special claim, in Rome's behalf, to the spiritual care of the inmates of our alms houses and prisons, on the ground that the greater part of them are *Roman Catholics*. This is true enough. And what a commentary on Romanism! But it may be said that if Rome's influence brings people to such places, is it not best that she should leave it to somebody else to reform and save them, since she has so signally failed?

ROMISH HARMONY. The famous Dr. Cahill, a noisy, brawling, Irish priest, of some talent and vast impudence; whose advent we have been expecting for a long time, seems to be getting into difficulty. The RAMBLER, a Roman Catholic periodical in England, contains, in the February number, a severe review of a letter from this notorious opponent of Protestantism, to the Rev. J. Burns, (a Protestant minister,) in which he had said that "he would prefer that a Catholic should read the *worst books of immorality*" than the Protestant Bible. The Editor of the Rambler expresses his abhorrence of such a sentiment, and condemns the entire spirit of Dr.

Cahill. On the contrary, the Roman Catholic *Canon of* Shrewsbury (England) writes to the *Tablet*, (another Roman Catholic periodical,) "that in common with many other priests of *long standing*," he is grieved that the name and labors of Dr. Cahill should be treated by the *Rambler* with most unjust remarks, and proceeds to eulogize Dr. C. as if he were another veritable Apostle.

By this time Monsignor Bedini must have been a good many weeks at home, and has had time enough to inform the Pope and Cardinals about the state of things in these United States.

Father Gavazzi has been lecturing in England, where he received a hearty welcome on the part of his numerous friends.

View of Public Affairs.

In our own country but little has occured worthy of notice during the last month. The Nebraska Bill, having been passed in the Senate, has been referred to the "Committee of the Whole" in the House of Representatives. This will, of course, give an opportunity for its being fully discussed by its friends and opponents, and also for the voice of the country to be heard, North and South. We are sorry to have to record that the question of said reference was the occasion of a most unhappy dispute between Messrs. Cutting, of New-York, and Breckinridge, of Kentucky—which through the intervention of friends was "honorably" adjusted, without "shedding blood."

The news from Europe has continued to be in the highest degree interesting. There has been but little fighting between the Turks and Russians, because the season in February and March is eminently unfavorable for military movements on the Lower Danube—a flat, alluvial country, whose roads after the snows and rains of the winter become almost impassable, especially for heavy vehicles. Nor has there been any more than skirmishes in Asia between the belligerents.

But whilst this has been the case in the East, there has been no want of exciting action in the West. France and Great Britain are making immense preparations for the coming war. Troops are transporting from both to the East, and before what we are now writing reaches the eyes of our readers, the French and English forces will have reached their destination—whether that destination be to defend Constantinople or to attack the Crimea, the chief seaport of

which is Sebastapol, the great naval station of Russia on the Black Sea. In the meanwhile, a powerful English fleet, under Sir Charles Napier, by far the boldest of British Admirals of the present day, has sailed from Portsmouth, after having been reviewed by the Queen, for the Baltic; the sight was said to be a grand one for the lovers of such displays. This fleet will be joined, on its way, by several vessels, and followed by a second squadron, under Admiral Chads, in a short time. After a rendezvous in the great and beautiful Bay of Kiel—one of the finest in the world—the whole fleet will probably sail, as soon as the Baltic is open in its eastern extremities, (the Gulfs of Finland and Bothnia,) in quest of the Russian fleet in that sea. It is probable that not many weeks will elapse before we hear of great events. Napier is the Nelson of the English Navy of this day. The Russians may believe themselves strong enough to fight the English fleet at the onset. Should that not be the case, they will probably take refuge under the guns of Revel and Cronstadt; or, what is still more likely, under those of *Sveabôrg*, (near Helsingfors, in Finland,) which is called the "Gibraltar of Russia."

There has been some extraordinary correspondence between two of the crowned heads in relation to this Oriental question. The Emperor of France addressed a letter, in the middle of the winter, to the Emperor of Russia. It was an interesting document, and though of rather a rambling nature, it set forth some of the strong points of the case, and certainly placed the course of Russia in no very enviable light. It showed clearly that she was the aggressor, and had no sufficient excuse in the movements of the English and French fleets for invading the "Danubian Principalities." To this letter the Emperor of Russia makes a remarkable reply, in which he attempts to justify himself for his course, and reiterates the assertion that he was justified in taking possession of the "Principalities," by France and England sending their fleets to the neighborhood of the Dardanelles! After having argued at length that it was Russia's duty to protect and defend the Greek Christians in Turkey, and asserted that she was about to make war in behalf of their rights, and that in doing so, she is placed in the strange position of having two Christian nations aiding an Infidel one against her, the Emperor uses the following language in the concluding paragraph: "whatever your Majesty may decide, menaces will not induce me to recede. My confidence is in God and in my right, and Russia, as I can guarantee, will

prove herself in 1854 what she was in 1812." At the same time, the Emperor issued a Manifesto to the people in the Empire, setting forth that the struggle is for the cause of Christianity; and calling upon the people to sustain it with the zeal and energy of their Muscovite ancestors.

As soon as the Emperor of Russia's reply to Louis Napoleon reached France, it received a rejoinder in the shape of a "circular letter," addressed by the French Minister of State for Foreign Affairs, M. Drouyn De L'Huys, to the diplomatic agents of France, from which it is manifest that the Emperor of France has been somewhat excited by the Letter and the Manifesto of the Emperor of Russia. We make one important extract from it:

"I will only say one word, sir, of the manifesto in which his Majesty the Emperor Nicholas, announces to his people the resolutions he has taken. Our epoch, however troubled, had at least been exempt from one of the evils which most afflicted the world in former days—I mean the wars of religion. Now, however, an echo of these disastrous times is made to resound in the ears of the Russian people. There is an affectation of opposing the cross to the crescent, and an appeal made to fanaticism for that support which cannot be obtained from reason. France and England need not defend themselves from the imputation made against the orthodox Greek faith. They go to protect the Ottoman empire against the ambitious covetousness of Russia. They go there with the conviction that the presence of their armies in Turkey will destroy the prejuices, already much weakened, which still separate the different classes of the subjects of the Sublime Porte, and which cannot be resuscitated unless the appeal sent from St. Petersburg, by provoking hatred of race and a revolutionary explosion, should paralyze the generous intentions of the Sultan Abdul-Medjid. For us, sir, we seriously believe that by giving our support to Turkey we shall be of more use to the Christian faith than the government which uses it as an instrument to advance its temporal ambition. Russia is too oblivious in the reproaches she makes against others, that she is far from exercising in her own empire, in reference to the sects not professing the dominant faith, a tolerance equal to that to which the Sublime Porte has a good right to lay honorable claim; and that if she were to display less apparent zeal for the Greek religion beyond her frontiers, and more charity towards the Catholic religion at home, she would better obey the law of Christ, which she so pompously invokes."

It is an interesting thing to see Monarchs and their Cabinet officers coming down from cloudy regions of diplomacy into the clear sunshine of ordinary, every day correspondence of other people, and

attempt to defend themselves before that August Court, the Public Opinion of the Civilized World.

In this connection, we would state that the Society of Friends, in England, actuated by the praiseworthy desire of making an effort to prevent the impending war, sent three of their members—Messrs. Sturge, Charleton and Pease—to St. Petersburg, to confer with the Emperor and lay a memorial before him. This commission they appear to have fulfilled with fidelity. We give the official report which they have made of their interview with the Emperor, and his as well as their remarks, because of the interesting historical facts to which the Emperor alludes, as having an important bearing on this subject, as well as the very Christian and proper nature of the observations which they felt it to be their duty to make. It is as follows:

"The Emperor, after listening with kind attention to the address, said he wished to offer some explanation of his views as to the causes of the present unhappy differences. His observations in the course of the conversation were nearly as follows:

"'We received the blessings of Christianity from the Greek Empire; and this has established and maintained ever since a link of connexion, both moral and religious, between Russia and that Power. The ties that have thus united the two countries have subsisted for nine hundred years, and were not severed by the conquest of Russia by the Tartars; and when, at a later period, our country succeeded in shaking off that yoke, and the Greek Empire, in its turn, fell under the sway of the Turks, we still continued to take a lively interest in the welfare of our co-religionists there; and when Russia became powerful enough to resist the Turks, and to dictate the terms of peace, we paid particular attention to the well-being of the Greek Church, and procured the insertion in successive treaties of most important articles in her favor. I have myself acted as my predecessors have done, and the treaty of Adrianople, 1829, was as explicit as the former ones in this respect. Turkey, on her part, recognized this right of religious interference, and fulfilled her engagements until within the last year or two, when, for the first time, she gave me reason to complain. I will not now advert to the parties who were her principal instigators on that occasion. Suffice it to say, that it became my duty to interfere, and to claim from Turkey the fulfilment of her engagements. My representations were pressing but friendly, and I have every reason to believe that matters would soon have been settled if Turkey had not been induced by other parties to believe that I had ulterior objects in view—that I was aiming at conquest, aggrandizement, and the ruin of Turkey. I have solemnly disclaimed, and do now as solemnly disclaim,

every such motive—I do not desire war; I abhor it as sincerely as you do; and am ready to forget the past, if only the opportunity be afforded me—I have great esteem for your country, and a sincere affection for your Queen, whom I admire, not only as a Sovereign, but as a lady, a wife, and a mother. I have placed full confidence in her, and have acted towards her in a frank and friendly spirit. I felt it my duty to call her attention to future dangers, which I considered sooner or later likely to arise in the East, in consequence of the existing state of things. What on my part was prudent foresight has been unfairly construed in your country into a designing policy and an ambitious desire of conquest. This has deeply wounded my feelings, and afflicted my heart. Personal insults and invectives I regard with indifference. It is beneath my dignity to notice them, and I am ready to forgive all that is personal to me, and to hold out my hands to my enemies in the true Christian spirit. I cannot understand what cause of complaint your nation has against Russia. I am anxious to avoid war by all possible means. I will not attack, and shall only act in self-defence. I cannot be indifferent to what concerns the honor of my country. I have a duty to perform as a Sovereign. As a Christian I am ready to comply with the precepts of religion. On the present occasion my great duty is to attend to the interests and honor of my country.'

"The deputation then remarked, that as their mission was not of a political character, but intended simply to convey to the Emperor the sentiments of their own society as a religious body, they did not feel it to be their place to enter into any of the questions involved in the present dispute; but, with the Emperor's permission, they would be glad to call his attention specially to a few points. * * * They said that they and many others in their country had incurred the disfavor of the present military system by advocating the settlement of international disputes by arbitration. They also remarked that, seeing that, while Mahomedanism avowedly justifies the employment of the sword in propagating its doctrines, Christianity is emphatically a religion of peace, there appeared (with reference to the dispute) a peculiar propriety in a Christian Emperor's exercising forbearance and forgiveness. And they added that, in the event of a European war, among the thousands who would be its victims, those who were the principal causes of it would probably not be the greatest sufferers, but that the heaviest calamities would fall on innocent men, with their wives and children.

"The Emperor, before quitting the apartment, informed the deputation that the Empress was desirous of seeing them. They were accordingly at once introduced to her, and to the Grand Duchess Olga, with whom they had an agreeable interview.

"The deputation was subsequently informed, through Baron Nicolay, that

the Emperor desired to transmit to the Society of Friends a written reply to their address, which was accordingly forwarded to them previous to their departure from St. Petersburg. A copy of that document is subjoined.

"JOSEPH STURGE, of Birmingham.
"ROBERT CHARLETON, of Bristol.
"HENRY PEASE, of Darlington.

"London, 25th of 2d month, 1854."

As to the Emperor's written reply to the "Address" of the Society, made by Count Nesselrode, we do not think it necessary to give it, for it is nothing more than a repetition of what he had said to the deputation.

We conclude what we have to say on the state of things in Europe by stating that the course which Austria and Prussia will pursue in the inchoate struggle is still a subject of painful solicitude. If Austria, not to say Prussia, does not go heartily with France and England,—if she attempts to maintain a neutral position,—she will before many months be compelled to take the side of Russia. And then, what a war there must be, before all is over! France and England will raise up Italy,—must do it—and Hungary and Poland, too, if they can.

But we dismiss the subject. God only knows what He is going to accomplish. It will be some great thing, we cannot doubt, which will redound to His glory and the extension of Messiah's kingdom. This is enough.

Juvenile Department.

DIALOGUE No. 14.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France: (Eighth Conversation.)

Father. Now, my dear boys, we are ready to resume our conversations on the history of Religion in France.

Eddie. I think that in our last conversation, dear Father, we reached the closing scenes of the Great Revolution that commenced in 1789. You told us what took place during the "*Reign of Terror*;" how Christianity was abolished by the Infidel Jacobins; and how Robespierre "inaugurated" *Theism*.

Willie. But you did not tell us, dear Father, how long this state of things lasted?

Father. No, I did not. Christianity was abolished early in 1793, and Theism (or Deism, as we more generally call the same thing) was proclaimed by Robespierre in the latter part of that year, and it prevailed under the Directory, for several years, during which time the *tenth* day was observed as a Sabbath, or rather as a *holiday*. In 1799 Buonaparte, upon his return from Egypt, overturned the government of the Directory, and established the Consulate, of which he was the Chief or First Consul.

Eddie. How long did the Directory and the Consulate last?

Father. Each lasted nearly five years; the former from 1794 to 1799, and the latter from 1799 to 1804.

Willie. Was Christianity abolished during all this period of eleven years, from 1793 to 1804?

Father. No, Willie; Buonaparte made a "Concordat" with the Pope in 1801, by which the Roman Catholic Church was reëstablished, and by certain "Organic Laws," as they were called, he gave the Protestant Church a legal existence about the same time. We may say that Christianity was restored to France, by law, (or an Act of Government,) in the year 1802, for it was in that year that the "Concordat" and "Organic Laws," or "Ordonnances" went fully into effect.

Eddie. What did these acts of the Government do for the Protestants?

Father. Several things; 1. They assured the Protestants of protection in their civil and religious rights, and placed them on an equality with the Roman Catholics. 2. They provided for the support of Protestant churches and ministers in certain places where there was a certain number of Protestant families.

Willie. How was that done, dear Father?

Father. The Government gave up quite a number of old Roman Catholic churches, in the chief cities, to the Protestants, (for instance, three in Paris, one in Lyons, one in Toulouse, one in Bordeaux, and many other places,) and told them to place ministers in them and begin to hold public worship.

Eddie. But had Buonaparte the *right* to give up these churches to the Protestants?

Father. The Roman Catholic Church formerly had vast possessions in lands, houses, &c. in France, received as "bequests" and "gifts" from her people. In the Revolution the Government took these possessions away from that Church, and gave, in place of them, a certain sum of money annually, which it continues to do to this day. It amounts to some thirty-five or forty millions of *francs*, (or seven or eight millions of our dollars,) inincluding the salaries of the bishops and priests, the repairs of churches, edifices, &c. &c.

Willie. That is a great deal of money.

Father. Yes, but is not more than *one quarter* as much as the Roman Catholic Church in France received in the days of Louis XIV. from the rents of its possessions, *tithes*, &c. &c. It was because the Government had taken possession of all the property of the Roman Catholic Church, including lands, churches, edifices, and everything else, that Buonaparte believed that he had the right to let the Protestants have the use of (for it amounts to little more than *that*) some churches in the great cities and towns where they were numerous. And in fact, such was then, and is now the amount of infidelity or indifference to Religion, in the chief cities and towns, that Rome could spare some of her many churches.

Eddie. Did not the Government confiscate and appropriate to its own use many Protestant churches and places of worship at the Revocation of the Edict of Nantes, in 1685? I think I have heard you say something this sort, dear Father.

Father. Yes, Eddie; many hundreds—indeed several thousands—and the money for which they were sold was put in the coffers of the Government.

Willie. Then the Government did not give the Protestants much more in 1802 than it took from them in 1685.

Father. No, indeed; nor anything like as much.

Willie. But how many churches did Buonaparte give them?

Father. I do not know, Willie. From first to last he may have given them during his reign as many as a hundred, great and small.

Eddie. But where did the Protestants find ministers to put in these churches?

Father. That was a great difficulty. With the exception of Alsace, the country along the Rhine, and which France conquered from Germany, whose inhabitants—about a million in number—speak German, and probably two-thirds of them are Protestants, there were not as many as twenty-five Protestant ministers of the Gospel in all France in the year 1802. The consequence was, that young men, of Protestant families, and of good education, as to classical and scientific attainments, made such rapid preparations for the sacred office as they could, and were ordained by the ministers on the ground. In this way all the churches which Buonaparte gave the Protestants were soon filled with "pastors," as they were called, and most of them had two and some three pastors. Young men who thus entered the ministerial or pastoral office, were, there is reason to believe, influenced by the emolument which the Government offered; whilst they also escaped the "conscription" by which so many young men were forced into the army.

Willie. I fear that many of them were very unfit to be ministers of the Gospel.

Father. That is certain. Some of them had almost no knowledge of the

Gospel; some were even Infidels, for there was scarcely any piety remaining among the Protestants in France after the long night of darkness which had rested upon them—from the Revocation of the Edict of Nantes in 1685 to 1802, a period of one hundred and seventeen years. One of the men who entered the ministry in that way told me that he was pastor *ten years* before he had a Bible. He was in fact an Infidel, and read constantly Voltaire and the other French Infidels, especially the "Encyclopedists," or authors of the Great Encyclopedia, who were for the most part infidels. Blessed be God, a great change has taken place in France.

Eddie. How many Protestant ministers were there in France in the times of the Great Napoleon?

Father. I do not know with precision, but several hundred—probably four or five hundred in all towards the close of his reign.

Willie. How many are there now, dear Father?

Father. There are now seven hundred and fifty-six pastors in the two bodies in France, the Reformed and the Lutheran, or "Church of the Augsburg Confession," as the latter is commonly called in that country. Besides there are probably as many as twenty ministers of the "Free Church," and twenty-five or thirty of the Wesleyan body, so that in all there are about eight hundred Protestant ministers at this time in that country.

Eddie. By this it would seem that the Protestant Church has made much progress in France since 1802, or during the last fifty-two years.

Father. That is true, my dear Eddie. In our next conversation I will tell you all about that matter, as well as about the means by which it has been made to increase. In the meanwhile we will stop here. One conversation more will probably enable us to get through all that we have to say about France. We shall then go on with some other country.

Willie. I hope that you will not quit France until you have told us all that we need to know in order to understand fully the state of things in that country.

Father. That is my purpose, dear Willie.

Miscellaneous.

NOTICE.

☞ ANNUAL SERMON:—The Annual Sermon before the Society will be preached Sabbath evening, the 7th of May, inst. by the Rev. Dr. Cleaveland of Northampton, Mass. in the Collegiate Reformed Dutch Church, Lafayette Place, corner of Fourth-street, New-York.

The usual Anniversary Exercises will be held Tuesday morning the 9th inst. at half past 10 o'clock, in the Broadway Tabernacle, No. 340 Broadway, New-York.

We hope to see many of the members of the Society, and the friends of its sacred objects, at that time and place—and trust it will be an occasion of deep interest to all who desire the prosperity of Evangelical religion. Addresses by distinguished speakers may be expected. The Christian community are respectfully invited to attend.

☞ The Missionaries—and the Agents of the Missionary and Publication Departments of the Society who have not sent in their usual ANNUAL Reports yet, are respectfully requested to forward them *without delay*. Corrected lists, of Subcribers for the Magazine, and of Life Members, and Life Directors, of the Society, in their respective neighborhoods or districts—with the statistics specified in the Commission, are much needed.—We hope they will be prepared with great care and sent to the office at an early day.

Notices of Books.

LIFE OF DR. ARCHIBALD ALEXANDER. This work, which has been prepared by the Rev. James W. Alexander D. D.—in part from autobiographical sketches left by his venerable father,—will be soon published by Mr. Scribner. It will be read with the deepest interest by the entire religious community.

A HISTORY OF THE ISRAELITISH NATION, FROM THEIR ORIGIN TO THEIR DISPERSION AT THE DESTRUCTION OF JERUSALEM, is the title of an octavo volume of 620 pages, of which the late Dr. Archibald Alexander was the author. It is published by Rev. Martein of Philadelphia. This excellent work contains all that is valuable, for most readers, in the works of Shuckford, Prideaux, Russell and others, on the History of the most wonderful Nation which the world has ever seen—their origin, their conquest of Canaan, their wars, their government and lands, etc.

THE WRITINGS OF HORACE, with valuable notes in English, by Professor Lincoln, of Brown University, is one of the excellent series of the Classics which the Appletons have issued—a series which we can well recommend. The notes of Professor Lincoln are for the most part original, and all are to the purpose—which is more than can be said of all the notes which one finds in such books.

THE CHEMISTRY OF COMMON LIFE is the title of a valuable work published by the Appletons, the author of which is James F. W. Johnston, who is well known for his AGRICULTURAL CHEMISTRY. This work deserves, and will receive, a wide circulation, for it meets a want which has long been felt, and is universal.

AN ATTEMPT TO CONSTRUCT THE TRUE THEORY OF CHRISTIANITY, by Wm. S. Grayson. This book we have not been able to read. It relates to a great theme, and

has attracted considerable notice in certain quarters. It has been published by the Appletons.

ALCOHOL AND THE CONSTITUTION OF MAN, by Edward L. YOUMANS—published by the same enterprizing House. This little work is both *popular* and *scientific* in its nature, and is illustrated by a beautiful Chemical Chart. Every book which sheds light on the true nature of man, and the laws which govern that nature—both physical and spiritual,—is worthy of being read. The one under notice has been greatly prained by those whose science and investigations entitle them to speak on the subject.

THE LIFE AND HAPPY DEATH OF CHARLOTTE GREEN is the title of a beautiful little volume issued by the Am. S. S. Union, of which the Rev. Dr. Duff of the Scotch Calcutta Mission is the author. It contains a narrative of the life, conversion and death of an Indian girl, who was brought to the knowledge of the Gospel (under God) through the agency of that mission. It will be widely read.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 8th OF MARCH TO THE 8th OF APRIL, 1854.

NEW-HAMPSHIRE.

Lebanon, Mrs. Joann A. Stone, $10; and friends in N. H. $5 in part to make Mellen David Stone L. M. $15 00
Keene, Oliver P. Newell M. D. part of L. M. 5 00
Henniker, Cong. Ch. and Society, $5; in part L. M. of Dea. Oliver Pillsbury and $25 in part L. M. of Dea. Josiah Childs, 30 00
Temple, Dea. Nathan Colburn, ... 2 00
Nathan Wheeler, ... 3 00
Franklin, N. S. Merriam 2 00

VERMONT.

Montpelier, Cong. Ch. 20 13
M. E. Ch. 4 59
E. Westminster, Cong. Ch. 5 00

MASSACHUSETTS.

Springfield, Chs. Merriam Esq. Annuity . 150 13
E. Medway, Cong. Ch. in part to make Rev. John O. Means L. M. 15 67
W. Medway, Mrs. J. Wiley 50 ct.; a friend 50 ct. 1 00
Medway, Village Ch. a balance in part to make Rev. Caleb Kimball L. M. . . . 1 50
So. Deerfield, Monument Ch. 12 00
Medfield, 2d Cong. Ch. in part to make Rev. Thos. T. Richmond L. M. 14 00
Southboro', Pilgrim Ch. in full to make Rev. David M. Ellwood L. M. . . . 15 43
Westboro, Evan. Cong. Ch. to make Otis Newton L. M. 48 87
Holliston, a friend 25
East Randolph, Cong. Ch. a balance, . . . 50
Franklin, Cong. Ch. 36 00
Marlboro', Union Cong. Ch. to make Rev. Levi A. Feild L. M. $31; a friend in part to make himself L. M. $20, ... 51 00
E. Abington, Cong. Ch. 16 00
Bridgewater, Trin. Ch. 14 00
Sunderland, Young Men's Agricul. Benev. Asso. in part to make Frederic G. Rowe L. M. 20 00
Boston, Pine St. Ch. to make Zenas Allen & Joel Wheeler, L. Ms. 71 30
Salem Ch. Gilman S. Low, L. M. $30; Others to make Dea. Samuel Tenney, L. M. $45 94, ... 75 94
Phillips Ch. 90 00
Shawmut Ch. William Fox Richardson, L. M. $30; Others to make Dea. Albert Day, L. M. $63 38, ... 93 38
Bowdoin St. Ch. 153 04
Old South Ch. 92 17
Park St. Ch. Edwin Lamson, L. M. $30; Others $139 85, ... 169 85
Mt. Vernon Ch. Dea. John C. Proctor L. M. $30; Samuel D. Warren, L. M. $30; Others $256 05 . . . . . 316 05

CONNECTICUT.

Middletown, 1st Cong. Society in part E. A. Russell, $5; D. R. Benham, $5; R. P. Rand, $5; E. Davis, $5; Boardman, $5; J. K. F. Mansfield, $5; Mrs. Eliza A. Ward, $3; J. O. Hayden, $3; Mrs. Barnes, $3; Mrs. Whittelsay, $3; Hon. Sam. D. Hubbard, $20; Others $6, ... 68 00
South Cong. Society in part Rev. J. L. Dudley, $3; B. Douglass, $3; Others $2 09, ... 8 09
Westfield, in part to make Rev. L. S. Hough, L. M. 15 00
Plainfield, E. A. Russell Jr. 3 00
North Branford, J. F. Linsley, 2d part for L. M 10 00
Rockville, 1st Cong. Society, Rev. Mr. Ray, P. Talcott, Chauncy Winchell, J. N. Stickney, $15 50; Others $27 13, . . . 42 63
Members of Bapt. Ch. 4 75
Members of M. E. Ch. 4 25
2d Cong. Ch. Rev. C. H. Bullard, S. B. Gould, Stanley White, N. Kingsbury, $31; Others $40 86, ... 71 86
Prot. Episcopal, 78 ct.; R. C. 25 ct. 1 03
Suffield, Miss E. C. Swan, ... 2 00
Madison, Young Ladies Sewing Society to make Miss Sarah E. Wilcox, L. M. . 30 00
Hartford, Malissa Parker, ... 1 94
Lisbon, 1st Ch. & Cong. by E. P. Potter, 5 00
Bridgeport, Mrs. Ellen Porter, . . . 10 00

Lyme, William Coults, Esq.	3 00
Lebanon, a friend,	25 00
Southport, F. Marquand,	5 00
Lebanon, H. $5; F. G. $1,	6 00
Farmington, W**** C***, to make Luther Thompson in part L. M.	10 00
Birmingham, Cong. Ch. Dea. David Bassett, $5; G. W. Shelton making Dea. E. G. Atwood, L. M. $30; Henry Sommers part L. M. $10; Others $35 30,	80 30
Rocky Hill, Cong. Ch.	16 00
Southington, Cong. Ch.	20 76
New Haven, Yale College Ch. add. Prof. J. W. Gibbs,	10 00

NEW-YORK.

Maine Miss'y Society,	1 00
Albany, 2d R. D. Ch.	21 75
Otisco,	17 85
Syracuse, 1st Presb. Ch.	32 47
Salina, 1st Presb. Ch.	6 00
Pleasant Valley, in part,	8 67
Johnstown, balance,	2 00
Gloversville, in part making Rev. H. N. Dunning, L. D.	47 25
Evans Mills, in part making Rev. J. A. Roesel, L. M.	11 00
Mayfield, in part,	7 12
Frankfort, Bapt. Ch. bal.	2 50
E. Bloomfield, Estate of Uri Beach by G. Rice. "Executor,"	100 00
W. Bloomfield, Cong. Ch. in part to make Rev. C. E. Fisher, L. M.	15 53
E. Bloomfield, Cong. Ch.	51 16
Mt. Morris, Presb. Ch. in part,	8 30
Geneseo, 2d Presb Ch.	41 00
Ellicotsville, Rev. J. J. Aikin,	5 00
Pittsford, balance,	2 00
Albany, 2d Presb. Ch. Dr. Sprague, of which $30 from Isaac W. Vosburgh to make his wife, L. M.	426 15
Utica, a christian friend,	1 00
Clarkstown, to make Rev. Peter J. Quick, L. M.	30 00
Albany, 4th Presb. Ch. Dr. Mandeville,	60 69
Rev. Mr. Kirk,	5 00
2d Presb. Ch. "a lady add."	2 00
N. Y. City, Mercer St. Ch. add.	1,000 00
Jamaica, M E. Ch.	3 03
Flushing, Cong. Ch. to make Rev. C. Reynolds, L. M.	30 00
N. Y. City, Mercer St. Ch. add.	169 00
Lancaster, Presb. Ch. Rev. W. Waith Jr.	28 50
Yonkers, Rev. Mr. Seward,	5 00
Binghamton, Mrs. Frances W. Mather,	10 00
Burdett, Rev. T. R. Townsend,	10 00
Flatbush, D. R. Ch. Dr. Strong,	50 40
Coxsackie, Mrs. Alida Bronk in part to make Alida Bronk Varick, L. M.	10 00
N. Y. City, a Mite,	25
Tarrytown, Girls,	5 00
T. N. T.	2 00
N. Y. City. J. K. White,	1 00
"Woodford"	3 00
Arkport, Henry Hurlbut,	1 00
Newtown, D. R. Ch. Rev. T. C. Strong,	16 03
Poughkeepsie, R. D. Ch. Rev. A. M. Mann,	62 65
Rochester, 1st Presb. Ch. $30 of which to make Mrs. Harriet H. Ely, L. M.	169 66
Brick Ch.	61 86
A. Champion,	100 00
Baskirks Bridge, in part,	13 50
Gloucester, Cong. Ch. balance,	5 50
Bapt. Ch.	4 24
Broadalbin, Rev. Mr. Monteith,	1 00
Otisco, balance,	5 00
Clinton, Cong. Ch.	30 50
Manchester,	2 04
Holland Patent, in part for H. Hitchcock, L. M.	9 34
Sweden, Presb. Ch.	6 79
Brockport, Presb. Ch. Edward Roby in full for L. M. $20; Others to make Alvan Frye, Mrs. Julia Whitney and James Roby, L. Ms. $125 86,	145 86
Ogden, Bapt. Ch.	6 00
Spencerport, Cong. Ch. Henry Ball, L. M. in full,	17 29
Rochester, Washington St. Ch. O. Hastings Esq. $5; H. Churchill, $5,	10 00
Pittsford, Presb. Ch. Stephen Lusk, $5; Others $9 49,	14 49
Rochester, two sisters,	3 00
N. Y. City, W. P. R.	10 00
Jamaica, L. I. 1st Ref. D. Ch.	60 73
Champlain, Local Committee by Nathan Leighton,	93 75
Flatbush, M. E. Ch. to make Mrs. Burch, L. M.	30 00

NEW JERSEY.

Newark, Dr. Fairchild.	50 00
Orange, 2d Presb. Ch. Rev. Mr. Crowell,	82 90
Newark, Park Ch. Dr. Eddy,	50 00
Orange, Samuel Fisher,	2 00
Newark, Monthly Concert German Ch.	3 00
Wantage, Clove Presb. Ch.	32 00
Deckertown, Presb. Ch.	7 00
Stewartsville, Presb. Ch. to make Rev. G. C. Bush, L. M.	30 00
Paterson, Mrs. Lewis Atterbury Sen.	10 00

PENNSYLVANIA.

Temperanceville, M. E. Ch.	24 13
Pittsburgh, Ashbury M. E. Chapel,	4 70
Muncie, Mrs. James Rish,	4 50
Johnstown, Presb. Ch.	17 00
M. E. Ch.	17 35

VIRGINIA.

Wheeling, 4th St. M. E. Ch.	14 12
Champlin St. M. E. Ch.	9 73
Richlestown, M. E. Ch.	2 06

GEORGIA.

Greensboro, Charles A. Davis, L. M.	30 00
Teachers and pupils of Greensboro Female College, to make Mrs. J. S. K. Axon, L. M.	25 45
Mrs. J. L. Stevens in full of L. M. $5; Others 17 15,	22 15

TENNESSE.

Knoxville, 1st Presb. Ch. to make Rev. R. B. McMullen, L. M.	43 25
2d Presb. Ch. to make Rev. Joseph H. Martin, L. M.	24 00
M. E. Ch.	11 00

KENTUCKY.

Lexington, Bapt. Ch. add.	1 00
McChord Presb. Ch. add. Mrs. R. W. Redd. $5; Capt. Allen, $1; Mrs. Barber, $1; Miss Bennet 50 ct.	7 50
Prot. Epis. Ch. add. Mr Clark, $1; Mrs. Susan Cook, $2; Mrs. M. Harrison, $5; Mrs. Laura Sutton, $5,	13 00
1st Presb. Ch. add. Mrs. Skillman,	1 00
Georgetown, Bapt. Ch. to make Rob. M. Ewing M. D. L. M. $39 61; Prof. Farnum, $5,	44 61
Young Ladies of Female Seminary to make Miss Sarah R. Parker, L. M.	30 00
Students at College to make Prof. Jacob Ammin, L. M.	30 00
M. E. Ch.	5 22
Christian Ch.	7 00

Covington, Bapt. Ch. which makes Rev. J. M. Peck D. D. L. M. $31 09; Richard Jordan, Esq. in part L. M. $10, . . . 41 09
Christian Ch. in part L. M. of Rev. W. Scott, ... 15 14
Maine St. M. E. Ch. S. School, . . 8 40
Great Crossings, Bapt. Ch. add. . . . 8 00
Louisville, Walnut St. M. E. Ch's. which makes Rev. C. B. Parsons D. D. L. M. 37 20
St. Pauls P. E. Ch. to make Rev. H. M. Dennison, L. M. 90 15
Walnut St. Christian Ch. to make Rev. Curtis Smith M. D. L. D. . . 107 60
Hancock St. Christian Ch. in part . 13 05
4th Presb. Ch. which makes Rev. J. F. Coons, L. M. 35 00
1st African Bapt. Ch. in part of L. M. 10 00
Shelby St. M. E. Ch's in part, . 11 90
Christ's P. E. Ch. Mr. Hite . . 10 00
Cumb. Presb. Ch. Rev. B. B. Howard in part L. M. 5 00

ILLINOIS.

Godfrey, Rev. Chas. Temple, ... 10 00

INDIANA.

New Albany, 1st Presb. Ch. Rev. P. Lindley, D. D. in part L. M. $10; Mrs. Fitch and Bragden to make Mason Fitch Bragden, L. M. $30; G. M. McClean, M. D. in part L. M. $20; Mrs. J. R. Sheilds, $3; Dr. Clapp, $2; Lent Shipman & South, $14; Warren & Anderson, $8; Plummer & Bushnell, $5; G. McMurtrey, $2; S. C. Day, $5; Mrs. H. B. Shields, $2; J. Golding, $3; Mrs. Scovel, $3; Drs. Cooper, Scribner and others, $12 25: Mr. Jones, $5; Rev. E. McMaster, D. D $3; Mrs. Hale and Gonselles, $3, to make Rev. J. M. Stevenson and John Bushnell, Esq. L. M. 130 25
Joung ladies Anderson female Seminary to make Prof. John B. Anderson, L. M. 30 00
Thorntown, M. E. Ch. in full of Rev. J. Platt, L. M. 11 16
Frankfort, Union Meeting to make Rev. T. Bartlette, L. M. 30 00
Shannondale, O. S. Presb Ch. 2 00
Salem, M. E. Ch. 2 30
Indianapolis, Roberts M. E. Chapel "in part" to make Rev S. T. Cooper, L. M. 47 92
Wesley M. E. Chapel in part to make I. P. Linderman, L. M. 23 50
Ashbury M. E. Chapel 9 42
Lafayette, Western Charge M. E. in part 16 08
Robert Stockwell to make himself L. M. 30 00
Noblesville, N. S. Presb. Ch. $10 05; Christian Ch. $8 25: M. E. Ch. in part $15 84, to make Mr. Munson L. M. 34 14

OHIO.

Oxford, 2d Presb. Ch. which makes Rev. Daniel Tenney, L. M. 21 19
Asso. Ref. Presb. Ch. in part L. M. of Rev. J Claybough, D. D. . . . 10 39
2d Presb. Ch. add. David Oliver, M D. in part L. M. $5; Elias Kumlu in part L. M. $9, ... 14 00
Miami University, to constitute College Lib. L. M. $30: and in part L. M. of Pres. Anderson, 14 30, ... 44 30
Young Ladies of Oxford Female Seminary, to make Rev J. W. Scott, L. M. 30 00
Marietta, S. School Class of D. P. Bosworth, Esq. Cong. Ch. Penny a week collection for 6 months, ... 2 25
Springfield, A. S. Kissell. 5 00
Cleveland, St. Clair M. E. Ch. . . . 19 50
St. Clairsville, M. E. Ch. 11 50
Bridgeport, Mixed, ... 9 44
St. Clairsville, Presb. Ch. 15 85
Bloomingburgh, Church Per. Wm. Rankin, Treas. 2 00
Marietta, Students of M. College Prof. J. W. Andrews, L. M. in full, . . . 28 00
North Madison, 1st Presb Ch. in part, 5 80
Granville, 1st Cong. Ch, add. W. D. Moore, Esq. part L. M. 20 00
Prot. E. Ch. add. Rev. Thos. Corlett, L. M.in full, ... 19 81
Cincinnati, Walnut St. Christian Chapel, to make Rev. David S. Burnett, L. D. . 100 95
Clinton St. Christian Ch. in part . 5 50
Canton, M. E. Ch. 28 00
Massillon, M. E. Ch. 6 75
Salineville, M. E. Ch. 9 86
Free Presb. Ch. 6 12
Blairsville, Presb. Ch. 13 90
Lutheran Ch. 3 80

MICHIGAN.

Northville, Meth. Ch. 4 19
Presb. Ch. 6 75
Plymouth, Meth. Ch. 3 70
E. J. Pennegnan, $5; H. Fralick, $1, 6 00
Canton, Presb. Ch. 3 21
Michigan City, Cong. Ch. 11 10
Marshall, Presb. 15 25
Parma, Meth. Ch. 2 61

IOWA.

Muscatine, Cong. Ch. per Rev. A. B. Robbins, ... 10 00

CONTENTS.

Union among Protestants, against Rome, . 193
Protestants and Roman Catholics; wherein they agree and wherein they differ, . 193
State of things in Brazil, ... 201
Another Allocution of the Pope, ... 205
Protestants and Romish Movements in Germany, ... 212
Rome's Perversion of Scripture, ... 215
Romanism in the West, ... 216
THE HOME FIELD.
Our own Operations, ... 218
Things that encourage us, ... 219
FOREIGN FIELD.
Canada, ... 220
Geneva, (in Switzerland,) 221
France, ... 221
Hayti, &c. 223
Movements of Rome, ... 226
View of Public Affairs, ... 226
Juvenile Department, (Dialogue No. 14). . 233
Miscellaneous, (Annual Sermon, Anniversary, &c.) 236
Notices of Books, ... 237
Receipts, ... 238

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. V. JUNE, 1854. No. 6.

We give up almost the entire of this number of our Magazine, which contains 16 pages more than usual, to the notice of the proceedings at the Fifth Annual Meeting of the Society and the Report submitted by the Board on that occasion. We would respectfully and earnestly request our friends and patrons to read the whole with prayerful attention. They will perceive that the Society advanced very considerably last year. The receipts from all sources were nearly $10,000 more than in the preceding one. This is encouraging. Shall it not make even greater progress during the year upon which we have just entered? The state of things in our country and abroad imperatively demand it. The answer rests, under God, with those who are its friends and supporters.

THE ANNUAL SERMON.

The Annual Sermon in behalf of the Society was preached, at the request of the Board of Directors, in the Reformed Dutch Church, on Washington Square, Sabbath evening, May 7th, by the Rev. John P. Cleaveland, D. D. of Northampton, Mass., of the Congregational Church. It was an able and eloquent discourse, founded on Romans, iv. 18, "*Who against hope believed in hope.*"

THE ANNUAL MEETING.

The Fifth Annual Meeting of the Society was held in the Broadway Tabernacle, May 9th, at half-past ten o'clock, A. M. and was attended by a large and most respectable assembly, who filled that spacious building for several hours. There was a large number of pastors and influential people present on the occasion.

The Rev. Dr. DeWitt, the President of the Society, called the meeting to order, and the audience sung the hymn commencing with the words:

"Zion stands by hills surrounded,
"Zion kept by power divine."

The 14th chapter of the Book of Revelation was read by the Rev. Dr. Kennaday, of Brooklyn, of the Methodist Episcopal Church, and prayer was made by the Rev. Dr. Bangs, of the same Church.

The following abstract of the Treasurer's Report was read by Edward Vernon, Esq. the Assistant Treasurer.

RECEIPTS.

Balance of Old Account,	$ 3,860 83
From Publications,	5,012 00
Legacy Fund,	16,298 35
Donations, Collections, &c.	54,440 73
	$79,611 91

EXPENDITURES.

Missionary labor,	56,989 17
Salaries,	5,069 84
Publications,	5,406 61
Tracts and Books,	6,800 00
Rent and Incidentals,	2,610 00
Balance to New Account,	2,736 29
	$79,611 91

The Rev. Dr. Fairchild, one of the Corresponding Secretaries, then read an abstract of the Annual Report of the Board of Directors.

The Rev. Mr. Oncken, of the Baptist Church, from Hamburg, Germany, in moving that "the Reports' abstracts of which had just been read, be accepted, adopted and referred to the Board of Directors for publication:"

"Desired to present to his Christian friends the salutations of their brethren and sisters in his own country; and for those who were yet unconverted, his prayer was that they might be saved. The duty devolved upon him was to move the acceptance of the Report which had just been read. He did this with much pleasure. It was, however, too much honor for him. From one who for thirty years had been known as the 'corner-preacher,' who had preached in cellars, in garrets, in the woods, efforts of oratory should not be expected. He could only narrate facts. The work in Germany with which he had been connected was projected by a society very

similar in its character to this. For eleven years he was a Missionary of the British Continental Society, commencing his labors in the year 1809. Memory reverts with pleasure to the happy results of the labors which were conducted by that Society and its kindred associations. German Romanists are a very different class from the hundreds and thousands of Catholics who are annually imported into this country from Ireland. Many of these Germans have been converted, and have become efficient co-laborers in the great work of spreading the tidings of the Gospel. Anecdotes of speedy conversions in Germany were narrated. One man, in whose hands a book had been left, had become an effective worker; had smuggled religious tracts and Testaments over the frontiers of Silesia, under the penalty of chains and imprisonment. He was by nature a skeleton-like personage; but contrived to make his passage across well freighted with a cargo of tracts and books concealed beneath his clothes, so that he became a very rotund and healthy-looking gentleman. In this way, his tracts were safely smuggled into Austria. And in the imperial capital of Austria, the very centre of Roman Catholicism, while the doors were open during 1848 and 1849, Mr. Oncken had himself taken occasion to preach the Gospel. He had called upon the Christians of America for 50,000 copies of the Scriptures, which were afterwards distributed broadcast. There is a glorious field before this Society in Continental Europe for the spread of the Gospel among the Roman Catholic population. He was able to perceive in Europe but very little difference between the masses of the Catholics and the Protestants. In so-called Protestant countries on the Continent, a spirit of intolerance prevails. Confiscations are not unfrequent. Americans can do much to remedy this. Already has religious liberty been obtained in Prussia, by the intercession of the American Minister, Hon. D. D. Barnard, with the excellent King of Prussia. And as Prussia is one of the largest of the Continental States, so its example has been followed by the kingdom of Hanover, by Oldenburg, and will be by others. Mr. Oncken rejoiced that the sentiment of American, of Scottish, of British Christians, had been able to exert an influence so beneficial upon the governments of the old world. Brethren, go forward then in this great and glorious work, great things have already been achieved. In Sweden the ice has been broken. In Norway we have religious liberty and we shall have it elsewhere. The work must go forward until we see the triumph of Him who is Lord of lords, and King of kings."

The Rev. Dr. Forsyth, of the Associate Reformed Church, seconded the Resolution offered by Mr. Oncken.

Rev. Dr. Duff, of the Free Church, Scotland, was then introduced to the audience, and made a most energetic and powerful address. He rejoiced to

meet this Christian alliance; he rejoiced in its object and in its efforts. This Society is aggressive. So is Christianity. From its very nature it must be aggressive. Although the present Report, I find, says nothing of Asia, yet this Society contemplates the world. Romanism goes everywhere; this Society will meet it everywhere. There is a Saxon sense, as well as Christian feeling in this country, that has met the representative of Rome in the right way. It would be a fine subject for any painter to portray the Bay of New-York, with that half-rotten old steam-tug carrying away this Papal emissary, in a sort of Hegira which would be regarded as a remarkable incident in the history of Popery in America. And if such a painting were made they might well conceive the fitness of placing on the heights of Staten Island, two individuals, (without disparagement to others,) he meant Dr. Baird and Dr. Murray, looking at the spectacle, and crying out in the language of Scripture, "Rise, O Lord, let Thine enemies be scattered." The speaker then reviewed the progress of Popery in Eastern Asia. Its history was remarkable. It was a theme worthy of attention.

Popery in the East is a subject large enough for a volume by itself. The enterprise of early discovery was an ally of the Man of Sin. Gain the land for Rome, peaceably if you can, forcibly if you must, seemed the motto. The sword enforced baptism and church rites. Rome has boasted of India, but she has nothing to boast of, but much to be ashamed of. Till a comparatively recent period Romanism seemed nearly dead in India. Their processes of education are false and deceptive. They will teach the children of foolish and stupid Protestants everything they wish—but no Papacy, and yet they come out Papists! Will you trust them? I will not. I know them. Dr. Duff gave several anecdotes illustrative of the course pursued by Romanism in India, into which a new life has recently been infused. Twenty-five years ago the children of Romanists would attend Protestant churches, but red-hot Irish priests and Jesuits, with their smooth professions, have wrought a mighty change. But their principles and conduct were exposed. We who controvert error, and believe it ought to be controverted, spoke out what we thought. We unmasked them, and soon those Jesuits found it convenient to pretend that the Pope had recalled them.

In Southern India there still linger structures which show what a hold Rome once had there. Her Christians were made by ceremonies. On one occasion eighty persons were brought up and marched in procession to the church, where they were baptized and made, with no more instruction, good Christians! It is much the same way now. The Romanist borrows the car on which the Hindoo bears forth his idol in procession, to use for the procession of the Virgin Mary. The same car answers often for both. They have tragedies of a most harrowing kind, illustrating the scene of the crucifixion, accompanied by military music, or tunes sung by the soldiers, or

songs like "the British Grenadier," such as are fit only to attract crowds, and utterly unbecoming in character for religious service. Rome sensualizes her subjects there, stuns their ears with sounds, and dazzles their eyes with forms and pictures, and stuffs their nostrils with perfumery. This is all she does, and what more can she do. Her system is that of the toys and rattles and pinefores of children.

Dr. Duff spoke of his conversation with priests, of their futile apologies for their course, and of the difficulties which they confessed in attempting to elevate or educate the natives. What are such Christians as they make worth? In 1784 the tyrant of Tanjore seized 60,000 men, called Christians, but in truth Papists, and forced them all to become Mahommedans. Not one resisted. They were all converted in an hour, and renounced the Christian Faith to save their lives. There is no life in that form of religion. It is all ceremony and mummery. I trust the day will come when we shall see this Society represented in India. Let the influence of America and England be felt there as we have heard to-day that it has been felt in Germany. With one thing more I conclude. I hate the system of Romanism, but I love the souls of Papists. Thousands are groaning under her burdens. But while I would relieve them, I will not trust Rome. She plays on us the fraud of the Trojan horse. She sometimes seems to be weak, to put us off our guard. If you had never seen a serpent you might think it a beautiful thing. If your neighbor had not, and was not aware of its poisoned fang, and was ready to take it to his bosom, would you not warn him? Rome has that serpent-fang—that deadly sting. Let us pity those who are endangered by it. A better day is coming. "Rejoice over her, O heaven," &c. will be the Apocalyptic song of triumph over the fall of Rome. The Reverend speaker concluded his long and powerful speech, of which we have given but a brief abstract, amid the hearty applause of the audience that had listened with deep interest to his remarks.

At the close of Dr. Duff's address the congregation arose and sung a few lines from the Psalm commencing with the lines:

"Jesus shall reign where'er the sun
"Doth his successive journeys run."

The Rev. Dr. Kennaday then submitted the following Resolutions, which were unanimously adopted:

Resolved, 1.—That inasmuch as this Society is an effective Christian Union, and a practical demonstration of the oneness of all true Protestant Churches in things essential to salvation, as well as an alliance of friends of the Truth against the errors and machinations of Rome, it is justly entitled to the respect and the coöperation of all evangelical Christians.

Resolved, 2.—That, on many accounts, such a society is desirable and even necessary; and that its existence and appropriate action should in no wise be considered as either interfering with, or hostile to, denominational organizations for Missions, whether domestic or foreign.

Resolved, 3.—That this meeting cordially approves of the action of the Board in behalf of persecuted Protestants abroad, as well as its recent efforts to secure, through the influence of the Government, protection for our fellow-citizens when residing or traveling in foreign lands, in their rights of conscience and public worship.

Resolved, 4.—That, in the judgment of this meeting the proper tenure of all ecclesiastical or church property, and the maintenance of our public schools on the basis of Scriptural, but non-Sectarian, instruction, are subjects of transcendant importance, and demand the earnest and sleepless attention of the Board of this Society.

Resolved, 5.—That this meeting are highly gratified to learn that the Board have entered with vigor upon the work of publishing books and tracts calculated to enlighten both Romanists and Protestants, and trust they will be sustained in this great and important enterprise.

Resolved, 6.—That whilst the salvation of the deluded votaries of the Man of Sin must ever be the grand object as well as motive which should actuate us in this work, the fact that the influence of the Protestant Faith, wherever it has prevailed, has promoted all the best temporal interests of communities and nations; and that of Romanism wherever *it* has prevailed, has been manifestly and eminently pernicious, and paralyzing to the same, constitutes a powerful argument in favor of the noble aims and operations of the American and Foreign Christian Union.

Resolved, 7.—That in the judgment of this meeting there is an imperative call for a great enlargement of the operations of this Society, both at home and abroad, to meet the demands which, in the wonderful movements of the age, are made upon it, and that the Board have good grounds for going forward, trusting to the all-sustaining favor of the Saviour and the liberality of His people.

The Rev. Dr. Green, of the Presbyterian (O. S.) Church, and President of Hampden Sydney College, (Virginia,) followed with a very able and eloquent address, of which we subjoin an epitome, and have pleasure in saying that we hope at no distant day to give it entire to our readers.

He contrasted the principles of Catholicism and Protestantism. One class claims the right of the people to the benefits of the Gospel, the other makes it the prerogative of the priests. This priestly power is not only central, but it is wide reaching, universal. It is deeper than a dogma. It is

fundamental philosophy, upon which the dogma rests. It is no dogma about which contending theologians may reason; but it is a philosophy of man—a universal philosophy, in fine; it reaches all human relations, affects all human interests, and over-canopies the whole of human existence. Most fortunately, we are not left to speculate upon the matters involved in these interests, as regards the comparative influences which stand confessedly in direct and undisguised antagonism. The whole history of the world for the last three centuries has been but the record of the operation of the elements of conflict in every region of the globe. The Papacy has stamped its image and superscription upon the moral character, the physical nature, the social relations of the nations of the globe. What then is to be the final results of this most stupendous movement that the world has ever witnessed? You may witness the result in France; you may see it in Italy. In Rome it finds its living embodiment in the institutions of the land; where the whole temporal and moral power is centered in one man, from whose girdle hang the keys of Heaven and of Hell. It is there that railroads and telegraphs are annually rejected, but where the priests and asses are annually blessed. It is in Rome where the utmost goal of human inquiry, the widest horizon that bounds the range of human speculation, is bounded by the seat of the same incarnation of the Divine intelligence. The laws, as laid down there, are to do as you are commanded, to believe as you are told. And the argument is this: The fires of the Inquisition are bright,—and this is the major proposition. The sword of the church is keen,—and this is the minor proposition. But along the whole train of history there is a record, as visible as that which startled the Babylonian monarch, though no prophet will so interpret it, which points to ruin and decay. In nations where the Papacy has been triumphant, the genius of desolation broods over the relics of departed greatness. Were Charles V. or Leo X. to rise from their graves and look around upon the nations of the present day, they would find that the relative positions of the Catholic and Protestant powers of Europe have not merely been altered, but have actually been reversed. A spirit of freedom is in existence there; particularly in the South of Europe, where Catholicism has long held its sway. The power is now with the Protestant element; and a great change is working. The causes which mould the character of nations do not lie at the surface. Deep fires exist in the centre of the earth. Dr. G. placed great reliance upon the virtuous and enlightened intelligence of free nations. It is against this power of freedom that Romanism is arrayed. The Reformation was the bursting forth of that power against the tyranny of the Papacy.

The Rev. Dr. Bethune, of the Reformed Dutch Church followed, and commenced with saying, that:

He had a fault; when he was set going he sometimes found it difficult to stop. He was one of those who in this country are not afraid of the Pope. He was neither afraid of the Pope nor the devil. They have always gone together, and they are to be beaten by the same weapons. The work of this Society he took to be the conversion of Roman Catholics to the true faith, and the spread of Protestantism throughout the whole civilized world. He knew no means which Christians as a body were to use, except the dissemination of the truth. 'Sanctify them through Thy truth; Thy Word is truth.' Our weapons shall be spiritual, and spiritual alone. He was no believer in the employment of physical force. The Pope and the cardinals he considered to be in a ridiculous position; for while they preach salvation to men's souls, they present 12,000 French bayonets at the bodies of men. He considered that this Society's proper field of labor lies in the domain of Rome itself. For where we have the blessing of God, what signifies a miserable Pope and a pack of trumpery cardinals? The power of the Papacy lies in absolutism. It has the vantage-ground. And what have we? In the eye of the world we are weak and few; but he remembered the giant who was met and matched by a young shepherd boy with a few smooth stones and a sling. One stone taken from the "brook that flows fast by the oracles of God," and flung by the hand of Faith, can enter the very brain of the Papacy. Dr. Bethune entered into statistical statements, intended to show that the Roman Catholics in this country are so greatly outnumbered by the Protestant element that there need be no fears of contamination. The entire Roman Catholic population of the United States is, say, 2,300,000. Suppose it to be 3,000,000. The Protestants number 22,000,000. And here is the proportion in which we find ourselves opposed to Rome in the contest for souls. Dr. Bethune concluded that the Methodist denomination alone could furnish *three* ministers to *one* Roman Catholic priest; and he would back three Methodists against three Papists, any day. And if the Methodists can furnish three to one, the Baptists are able to provide four to one; our Presbyterian brethren two and a half to one; while the Congregationalists one, and as everybody knows, they are all Yankees, with Yankee habits, and Yankee tongues. Therefore the speaker entertained no fears of the ultimate triumph of Popery while these elements exist among us.

The Rev. E. N. Kirk, of the Congregational Church, who was to have made the last address, remarked that he could not think of inflicting a speech on the audience after a session of four hours, of such intense interest. He said that to do justice to the theme which he had desired to discuss—the last of the Resolutions which Dr. Kennaday had submitted, relating to the importance of the Society's advancing greatly in its operations the coming year—he needed two

hours! He would therefore postpone his remarks till another occasion.

The audience then united in singing the doxology, after which the Apostolic benediction was pronounced by the Rev. Dr. Lansing, of Brooklyn. The Society was then called together, and proceeded to elect the Board of Directors, whose names will be found on one of the next two pages.

The Society also passed a vote of thanks to the Rev. Dr. Cleaveland for his Sermon, and requested a copy of it for publication. They also passed votes of thanks to the speakers on the occasion.

The various amendments to the Constitution, relating to the arrangements of its several parts, and verbal modifications, which were submitted by the Board, were then adopted. The Constitution as thus amended, will be found subjoined to the list of the Board of Directors.

The Society, after having directed the first meeting of the Board to be held on Monday, (the 15th inst.) adjourned to meet on the 2d Tuesday in May, 1855.

FIFTH ANNUAL REPORT.

In several of our former Reports we have endeavored to demonstrate, by facts and arguments, the necessity for the organization and maintenance of this Society. We have shown that the existence among us of several millions of Romanists, come from Ireland, Germany, and other countries in Western Europe, and their rapid increase, demand such a Society. We have shown that the existence of nearly two hundred millions of people, holding all the great errors and heresies of the Church of Rome, in Southern Europe and in all the portions of the Western Hemisphere south of these United States, and elsewhere, is good and valid ground for having a Society which should have for its great, its sole object, the promotion, among these many millions, of the knowledge of the true Gospel. We have shown that the followers of Rome constitute the fifth part of the human race, and that it is fitting that this vast field should have the undivided and exclusive energies and efforts of such an organization.

We have shown that the work to be done is peculiar, and requires the use of well adapted means and instrumentalities to secure its accomplishment. And we can truly say that the experience of another year has confirmed—not diminished—in our opinion, the

justness of those views and the strength of the arguments by which we have endeavored to sustain them.

We shall not, on the present occasion, travel again over this ground, for we deem it to be unnecessary. It shall be our aim rather to present this Society and its labors under some new and important aspects—and the more important from the peculiar state of things in our country and the world.

1. And first. Our American and Foreign Christian Union is performing the work of a grand EVANGELICAL ALLIANCE. It is a real *Christian Union*, for it is composed of good men of all the branches of the great family of Evangelical Churches in our land. Although it derives its *chief support* from but a few of these branches, it may be said with truth, that it has warm friends in every one of them, even in the very smallest. It is no *union of Churches*, nor has it ever professed to be. It is simply a voluntary and spontaneous union of individual Christians, belonging to the various Evangelical bodies of our land, who hold the "*faith that saves.*"

We have not expected, nor desired, that the several Protestant Churches or Denominations, would abandon, where they have them, their denominational organizations for missions, whether those missions have reference to our own country or others. We have ever wished them all prosperity in the good work in which they are engaged, whether that work have a direct or incidental bearing on that in which we are engaged. The truth of this declaration is sustained by all our reports and official statements.

But whilst this is the case, we have believed, and every year's experience confirms our opinion, that there are Christians enough in this land, of large and liberal views, who, in addition to their efforts in connection with Denominational Boards and Societies, have the heart to support—and support liberally too—such a Society as our American and Foreign Christian Union, which demonstrates so beautifully and clearly the oneness of all Evangelical Christians in the great and vital doctrines of the Gospel In the Bible Society, and some philanthropic institutions, this union is exemplified. In the Tract and Sunday School Societies it is exhibited in circumstances somewhat different and more defined. But in our American and Foreign Christian Union, the principle is carried further, and the example is presented of Christians belonging to all the branches of the Evangelical Family of Churches, laboring in harmony, not to build up any Sect or

Church in particular, but to bring souls out of Papal darkness intc the "marvellous light" of the true Gospel.

This blessed union is not only seen in the Board and Committees of this Society, but also in the fact that among the many laborers—teachers, missionary-colporteurs, ordained ministers, evangelists, and agents,—are to be found men belonging to no less than nine or ten different Denominations of Evangelical Protestants. In this illustration of the essential unity of the Protestant Church, Rome is made to see a practical refutation of one of her many misrepresentations, namely, "that the Protestant World consists of a great number of *Sects* who are ever at war with each other." There is not a laborer in the service of the Society who is not aware of the "vantage ground" which his relations to such an association—such an effective "Evangelical Alliance"—give him in his approaches to Roman Catholics, and in his efforts to win their confidence, and secure a reception of the truth.

We take delight in contemplating this aspect of our Society, as a real and effective Christian or Evangelical alliance; and therefore we have desired to present it as a distinct subject of consideration on this important occasion. We think that it ought to secure for it the favorable regard and the efficient support of all the truly enlightened and decided friends of Christian Union throughout our country. But we cannot dwell longer on this very important topic.

2. There is another aspect under which we desire that this Society should be regarded by all who would appreciate its position and its importance. It is its relations to great questions which have a most important bearing on the interest of Christ's kingdom, in our country as well as abroad. It was in reference to some of those questions, that "*Promotion of Religious Liberty*" against the machinations and despotism of Rome was introduced into the Constitution of the American and Foreign Christian Union, and made one of the great objects for which it was organized. Acting on this principle, the Board have been ever ready to take up such questions and call the attention of the Christian Public to them, and do what lay in their power to secure a proper issue.

Within the year immediately preceding the last, they convened a great meeting in the Metropolitan Hall in this city, in behalf of the persecuted and imprisoned Madiai, and invoked such aid in behalf of these Tuscan sufferers for Christ, as the President of the United States could give. Nor was that meeting held in vain. The great

principles of Religious Liberty, which were there set forth and discussed, were proclaimed by the press in every part of our country, and found a heartfelt response in the bosom of every true Protestant and Philanthropist. Nor was the influence of the meeting unfelt in the way of compelling the representatives and advocates of Rome among us to avow their sentiments more clearly and more fully, on the great subject of Religious Liberty, and thus to define their true position, and make our fellow-citizens better understand that Rome is the same Antichristian and persecuting Church that she was in the days of Hildebrand.

The Board also felt it to be their duty the same year to exert themselves in relation to the *Public School Question*, to prevent some of the Legislatures of our States from granting aid to Roman Catholic schools from the public treasury, and thus at once promote sectarian action of the most dangerous nature, and break up the admirable Public School system, which is now so happily established in so many parts of our country. It is entirely certain that this society will be called to do something of this nature almost every year.

A few months ago the Board convoked a great meeting in the Broadway Tabernacle, for the purpose of securing the proper action of our National Government, in relation to the rights of Conscience and of Worship on the part of our citizens when traveling or residing in foreign lands. Nor can we doubt that the influence of that meeting was eminently happy. In this way a question of the greatest importance has been brought before the Government and the Public, and we have abundant reason to believe that it will receive due consideration, and lead to effective results.

The great subject of Church property will, it is probable, engage at no very distant day the consideration of the Board, and lead to the calling of the attention of the Public and of the State Legislatures to this momentous question. Few persons are aware of the extent to which the Roman Catholic Bishops of this country are getting into their hands the title-deeds of the property of their Church, consisting of church-edifices, the ground on which they stand, the "priests' houses" or parsonages, cemeteries, etc. etc. It is only necessary for the Legislatures of our States to make it possible by law for these bishops, *as such*, to hold this property, and transmit it to their successors, to create amidst us the most dangerous Power which has ever existed in any country. As matters now stand, Rome can desire no field more favorable than that which these United States

opens to her for the prosecution of her ambitious schemes—schemes which, if accomplished, must lead to the subversion of all political and religious liberty in our glorious country. Shall history be written in vain, so far as we are concerned? Shall we allow Rome to do *here* what she is not permitted to do in many of the countries which constitute her own Domain? We trust not. At all events, this shall not be done without the voice of this Society being lifted up to sound the note of alarm to the nation.

To help her bishops in the work of degrading and enslaving their own people, by getting them to surrender the titles of the churches which they have built, was one of the objects of the extraordinary mission of Monsignor Bedini (Bishop of Thebes) to our country within the last year. The history of that mission will constitute an important chapter in the annals of the Romish Church in this land. That mission was quite as successful, in one respect, as might have been expected, however disastrous to the expectations of Rome in others. Although it has been made to appear that he had no official or diplomatic relations with our National Government, we are far from believing that it was not intended to open the way for the sending, on the part of the Pope, a *Nuncio* to represent among us the Papal Government.

The Board have desired to call the attention of the Society at the outset, on the present occasion, to these subjects of great interest; having done this, they now proceed to take a general survey of their labors during the last, or *fifth*, year of the Society's existence.

THE HOME FIELD.

In entering upon a narrative of their work and its visible results in the Home Field during the year that has just closed, the Board are happy to be able to state, that there are many and highly satisfactory evidences that the cause entrusted to their care, has continued to enjoy the Divine approbation.

In the course of the year two of the Vice-Presidents of the Society, the Rev. Dr. Sharp, of Boston, Massachusetts, and Anson G. Phelps, Esq., of the city of New York, have been called from their earthly labors to their eternal rewards. One of the Missionaries, also, who labored in the city of New Orleans, Mr. Robert Somers,

has been taken from us. He fell a victim to the yellow fever, which raged in that city, last summer, with such fearful malignity. His death was peaceful, and full of consolation to his surviving friends. But while the Board mourn over the loss of these fellow-laborers, in the cause of Truth, they are consoled by the thought, that their withdrawment was by the direction of the 'Master,' and that to them, death has been gain.

It is with much pleasure the Board state to the Society, that with but few exceptions, all who have been connected with the service, in any of its departments, have by their fidelity, and consistent Christian lives, and effective labors, given great satisfaction. A few, who had been employed a short season, have been discontinued. And it is believed that the laborers connected with the Society will compare well with any equal number associated with any of the benevolent Institutions of our country. The entire number connected with the Society, in all of its branches for the whole or parts of the year, at home and abroad, is one hundred and twenty-three. Of these ninety-two have been in the home and thirty-one in the foreign field.

THE TREASURY.

The balance on hand, reported at the last Annual Meeting for April 1, 1853, was $3,860,83. The receipts from all sources and for all objects since that date to April 1, 1854, amounts to $75,701,08, making the resources for the year to be $79,561,91. The payments during the year were $76,875,62, leaving a balance in the treasury on the 1st of April, of $2,686,29. The outstanding debts of the Society on that day, portions of which are daily becoming due, amounted to $9,078,32. For means to liquidate this sum, and also to carry forward the appropriate work of the Society beyond the measure which it has ever yet attained, the Board must look to its members and friends, and to those to whom God has entrusted much of the wealth of this world.

PUBLICATIONS.

In presenting their last Annual Report, the Board expressed their conviction of the very great importance, of a generous publication of works adapted to the mental condition, training and wants, both of Protestants and Papists. The experience and observation of the

year now closed have given augmented strength to that conviction. They cannot hope for success in their labors to any great extent, nor for permanent and efficient coöperation, on the part of Protestants—nor for renunciation of Romanism, and a reception of the religion of the Gospel in its stead, on the part of the Romanists,—till they are properly enlightened.

PERIODICALS.

Throughout the year the Board, as previously, have issued three monthly publications, viz. The American and Foreign Christian Union; Missionary Intelligencer; and Missions-Blatt des Amerikanischen und Auswærtigen Christlichen Verèins.

The first of these is published in English, at one dollar a year, in advance, a price barely sufficient to cover costs. It is an octavo of 48 pages, devoted to the general interests of the Society, and conveying to its readers much rare and valuable information. It has gained an encouraging circulation. It has made its way into most of the States of the Union, and into many circles within these states,—disclosing to their members much of the nature of Romanism, the designs and the doings of the Papal Hierarchy—the unhappy condition of masses of the people under their power; and the duties of American Protestant Christians in regard to them. Many copies of this work have been distributed gratuitously every month, in order to diffuse authentic and reliable information touching the movements of Rome, and the operations of the Society. The subscription list of this Magazine ought to be greatly increased, and it is hoped that the friends of the Society will exert themselves during the current year to effect it.

The Missionary Intelligencer is a small sheet published in English, simultaneously with the Magazine, and contains an abridgment of its contents. It is designed for distribution in churches, among those who do not receive the Magazine. Pastors would materially promote the intelligence of their flocks, and at a very trifling cost, on subjects of great interest to the cause of evangelical religion, by causing many copies of it to be distributed among them. An effort to this effect is respectfully and earnestly commended to their attention. A notice of the prices at which it is furnished may be found on the cover of this Magazine.

The Missions-Blatt is a small sheet, published in German, at twenty-five cents a year, in advance. It is Evangelical, and is designed for the

benefit of the German population, which is becoming numerous and influential in various sections of our country, large numbers of whom are connected with the Papacy. Its circulation should be greatly increased; and the Board earnestly request all German Pastors, and members of German Churches, and other persons in German Societies, who desire the progress of evangelical truth among their countrymen, into whose hands this Magazine may come, to do what they can to introduce this sheet, and to extend its circulation in their churches and among their friends.

Within the year the Board have published and distributed gratuitously 8,000 copies of the Fourth Annual Report of the Society —an octavo pamphlet of 76 pages. They have also published, and distributed gratuitously, to Executive Officers of the National Government, at Washington City, to members of both Houses of Congress, and of the Legislatures of several States, and to other people of the country, and to persons in Europe, 5,000 copies of an octavo pamphlet of 64 pages—a Supplement to the February number of the American and Foreign Christian Union, containing an account of the meeting held on Thursday night, the 26th of January last, in the Broadway Tabernacle, in New York,—with copies of addresses delivered, and of letters received from distinguished gentlemen who had been invited to attend, etc. etc.—in order to secure the influence of our National Government in the promotion of the principles of Religious Freedom, and especially in the protection of American citizens in the enjoyment of their rights of conscience, and of religious worship, and to bury their dead in such way and with such rights as to them may seem most appropriate, when sojourning or traveling in foreign lands.

They have also distributed, gratuitously 10,000 copies of an octavo pamphlet of 12 pages, containing the speech of the Hon. Mr. Babcock of Erie, in the Senate of New York, the 24th of June last, on the "Roman Catholic Church Property Bill." The speech was a clear exposition and an able defence of American and Protestant principles on the subject involved, against the subtle designs and craftily attempted encroachments of Papal prelatical influence, upon American Legislation. Its circulation cannot fail to secure most useful results to the country. They have also put into circulation, gratuitously, 2,000 copies of the Address of the Rev. S. Robinson, of Baltimore, delivered at the Anniversary Meeting of the Society in the Metropolitan Hall, in May last—and it cannot be doubted

that it has been the means of much good to the cause in which the Society is engaged.

BOOKS.

Of books not heretofore published in America, the Board have issued the following, viz. The Story of the Madiai; The Doctrines of Romanism compared with the Scriptures; The Life of Norton; Gavazzi's Lectures; Popery, The Son of Perdition; and a French Hymn Book, comprising a choice collection of upwards of three hundred and fifty evangelical hymns, adapted to church, social, and family use.

These works exhibit the persecuting spirit, the hostility to the Bible, the anti-Scriptural character, the wicked and oppressive tendency, of the system of Romanism, and its ultimate doom to destruction, in a clear and forcible manner and also the elementary principles of the Gospel in a happy form, and they constitute a highly valuable addition to that branch of religious literature, which needs now to be cultivated, if evangelical religion is to maintain, in this land, its proper supremacy.

They have also revised and issued new editions of several works which they had previously published, and for which they are gratified to state, there is on the part of the public an increasing demand. The works thus republished are Middleton's Letter from Rome, with the Author's Defence; the Rise and Fall of the Papacy; the Wonderful Adventures of a Lady of French Nobility, and the Intrigues of a Popish Priest, her confessor, to seduce and murder her; Ciocci, a Narrative of Iniquities and Barbarities practised at Rome in the Nineteenth Century; Foreign Conspiracy against the liberties of the United States; Persecution in Madeira in 1843 and 1846; and the Flight of a Thousand Converts to the West India Islands; Book of Tracts; Premium Treatise, No. 1; the Council of Trent, and a Narrative of the Conversion and Sufferings of Sarah Dougherty.

TRACTS.

The want of suitable tracts for their work has long been felt by the Board. The evils of such want are not confined exclusively to the Romanists. They also affect Protestants, who in many cases need to be enlightened in respect to Romanism, and to their duty to Romanists, as really as the Romanists need instruction upon the subject of evangelical religion. For the want of such tracts, the usefulness of

the Missionaries of the Society is often greatly abridged, and the good offices of many private Christians, who if they had them would distribute them judiciously, are effectually prevented. The earnest and anxious attention of the Board has therefore been given to the subject, and they are happy to state, that within the past year they have commenced revising and publishing, in a new series, those tracts which had been issued by the American Protestant Society. They have re-written and published four of them, which are now ready for use, viz: No. 1, The Bible; No. 2, Do you pray for Roman Catholics? No. 3, An Answer to Prayer; No. 4, The Romish Bishop's Oath. The two former are tracts of eight pages each, and the two latter of four pages each.

They have also published, for gratuitous distribution, an edition of *thirty thousand* copies of a tract of eight pages, entitled A Short Plea, in behalf of the American and Foreign Christian Union, which has been of great service to the Cause, in defining its principles, its position, and its claims to the confidence and liberal support of patriots and evangelical christians.

They have now in press, and it will be published in a few days, a Tract, (No. 5 of the New Series,) entitled Protestantism the Old Religion, Popery the New, which will doubtless be found to be of great utility in correcting a very popular error among the Romanists in relation to the date of those evangelical doctrines which distinguish the Protestant churches from the Romish organization.

The amount of *gratuitous* distributions of the various publications of the Society, within the year, to mission stations, and to the people in their vicinity, through the Missionaries, to Pastors, churches, Missionary Societies, Moral and Religious Associations of young men, in various parts of the country, Reading-rooms in Colleges, and Theological Seminaries, at home and abroad, is upwards of $6,800, a sum considerably in advance of similar appropriations in any preceding year, yet far from being adequate to the wants of the times, —the best interests of the nation, and the advancement of a pure Christianity. The state of the public mind is now fitted for reading and reflections upon the subject of Romanism, and the things associated with it, as it has never been before in the history of this nation. The annoyance and assumptions of the Hierarchy,—of "the Man of Sin,"—have never been so bold and offensive in this land as within the last year. At no time previous have they so openly inculcated from their pulpits, through their presses and by lectures,

harangues and conversations, doctrines and usages, so utterly subversive of American doctrines and institutions, and so at variance with the religion of the Gospel, as within the past year. To meet these evils and to neutralize their power much reliance must be placed on the press. Information must be diffused everywhere.

MISSIONS.

The amount of Missionary service performed the last year, as has already been intimated, by the statement of the number of laborers employed the whole or part of the time, is somewhat in advance of the year which immediately preceded it. It was performed chiefly among the foreign Papal population who have sought a home in our land and freedom from the despotisms of the countries of their birth, and who without these efforts might have remained with none to warn them of the unscriptural and ruinous nature of Romanism as a system of religion, and with none to attempt to deliver them from its power, or to bring them to Christ, who is alone "the way, the truth, and the life."

Owing to their previous training or their employments in the land of their nativity, or some other effective consideration, this population, to a great extent, congregates in our cities and manufacturing districts, and along the lines of the rail roads and canals, or in the neighborhood of public works. A small portion of it only is diffused through the rural districts, and devoted to agricultural pursuits. But by its Missionaries the Board has gone in pursuit of this foreign, and greatly deluded people, and followed them into *fourteen* States, distributed among the Northern, Southern, Eastern and Western sections of the Union. And at many important points, where it could be done to the best advantage, and with the prospect of the greatest amount of usefulness, by distributing among them Bibles, and Testaments, and Tracts,—by holding little meetings for reading the Scriptures, for conference, and prayer,—by instructing their children and youth in Sabbath Schools,—and through kind invitations inducing the adults to attend churches of an evangelical character, and by various other means, it has sought their welfare, not only for the "life that now is, but also for that which is to come." To do this work it has been necessary to address these people in different languages. The Missionaries have therefore spoken, and preached the Gospel, even in this country, in the German, French, Italian, Spanish, and Irish tongues, as well as in the English.

The Missionaries who have been employed are of the following denominations, viz: Episcopal-Methodist, Wesleyan-Methodist, Baptist, Congregationalist, Reformed Dutch, German Reformed, Presbyterian, Associate-Presbyterian, Episcopal, and Lutheran. Most of them are of foreign birth, and converts to Christ from Romanism. They all entertain the same views of the *essential* doctrines and duties revealed in the Scriptures, of the ruined condition of mankind by sin—of the necessity of regeneration by the Spirit of God—of repentance and faith in the Lord Jesus Christ—of a holy life—of the authority of the Scriptures as the rule of faith and practice—of a future state of reward and punishments—and of salvation by grace, only through the merits and atonement of the Son of God—a real unity, the fruits of the Holy Spirit, which constitutes the chief glory of the true Church of Christ, and without which, all affectation of uniformity in externals, or of lineal succession to such as were once invested with apostolic authority is of little value.

A few of the Missionaries, as in former years, have had charge of organized congregations. These have been chiefly among the German and French population, whose circumstances manifestly required their organization—their ignorance of the English language effectually depriving them of profitable attendance on the English churches, which were established in their respective neighborhoods. By a similar process quite a number of Irish, French and German congregations, through the agency of the Society, have in past times been collected, and eventually attached to various Evangelical denominations, which in all probability, without its labors, would not have been collected.

But to prevent misapprehension in respect to their views about organizing churches, and thus maintaining among us the use of foreign tongues, the Board take occasion in this connection to say that, except in cases where the people cannot be gathered advantageously to themselves into existing churches, in their judgment it is not desirable to form new organizations, nor to pursue any course which will tend unnecessarily to perpetuate usages which may retard the process of their becoming Americanized. They desire to see all adopted citizens abandon their native languages, and all of their national characteristics, and become fully American, at the earliest moment practicable. A large proportion, therefore, of the Missionary service that has been rendered in the Home Field, has been without seeking to effect an organization, as an object, but rather to en-

lighten and withdraw Romanists from their delusions and dangerous condition, to the Saviour, and to conduct them to membership, or attendance on the worship of the churches already in existence.

The French congregation in the city of New-York, collected through the labors of the Rev. Mr. Astié, having advanced to such condition as to make it desirable to enter into ecclesiastical relations, and having united with an evangelical denomination, according to the expectation announced at the last anniversary, ceased in the early part of the year to derive further aid from the treasury of the Society.

The French congregation at Perryville, near Champlain, in the State of New-York, continues to enjoy encouraging tokens of Divine favor. Several of its members, and of those who have occasionally attended its ministrations, have been hopefully converted to Christ within the year, and have made a public profession of their faith in Him. A few others are now waiting an opportunity to follow their example in this matter. This is a most interesting missionary station, in the midst of a quite numerous population of Canadian-French Romanists. Besides officiating at this station, the Missionary visits various French settlements in the regions beyond, in each of which he preaches to small congregations. And he has occasionally extended his labors into Canada-East, with good results.

The French congregations in Detroit and in Greenfield township, in the vicinity, Michigan, have during the year made considerable progress, in the knowledge of evangelical truth. Several of their members have been converted, and something has been done in gathering funds with a view to the erection of a church edifice for their use, in time to come. The congregation in Detroit has purchased a site for the church edifice for $700, and some time since had paid $500 upon it, and expected to pay $100 additional on the first day of the present month. The people who compose these congregations are chiefly emigrants from Canada, France, and Switzerland. The labors of the Missionary among them are highly important and useful.

The German congregation at Buffalo, New-York, is now permanently established in its own house of worship, which was mainly furnished by the liberality of the American Protestant friends in that city. It was dedicated on the 10th day of February last. The congregation is generally poor, made up of the working classes of people, who have not been accustomed to do much towards the

support of a pastor. The Sabbath School numbers about two hundred children, and its prospects are quite flattering.

The German congregation in Newark, New Jersey, continues in a flourishing condition. The contemplated enlargement of the house of worship noticed in the last report has been effected, at a cost of about $1,232, upwards of $600 of which were paid by its members themselves, the balance having been obtained of American friends. The house will now accommodate between three and four hundred persons, and it is usually well filled on Sabbath mornings. The Sabbath School numbers upwards of one hundred children. The Bible Class and week day Prayer Meetings are well attended.

In the cities of Springfield, Mass. Oswego, N. Y. Newark, N. J. Pittsburg, Pa. Louisville, Ky. and Savannah, Ga. besides various other places of less note, in behalf the Irish, and in the City of New-York, in behalf of the Cubans, Spaniards, and French, *new Missions* have been commenced within the year, and in most cases they have been attended with encouraging results.

At some stations previously occupied, important changes have been made or additional laborers have been added, by which their efficiency and usefulness have been augmented.

At Savannah, Georgia, owing to events which neither the Board, nor the Auxiliary Society in that city could control, but little has been accomplished. The Rev. J. Murray, who was sent by the Board last autumn to occupy that station, at least during the winter, or till the approach of the warm season following, was taken sick shortly after his arrival, and constrained to return to New-York.

The Board deeply regret the failure of their efforts to procure a suitable person to occupy that important station. They were much relieved however in their disappointment by the assurance that the Foreign population there were not without a Missionary to labor among them, and who, to a certain extent could do such service as the friends of the cause and the Board desired to have done.

The following statements and extracts from the reports of a few of the Missionaries, and from the correspondence received at the office, will exhibit the kind of labor that is rendered, and enable the patrons and friends of the Society, and the Public in general to form some estimate of its importance and worth.

EXTRACTS FROM REPORTS.

1. Mr. John Bœhrer, who labors among the Germans in the city of New-York, in his annual report says:

"I have visited and conversed on subjects connected with my mission, within the year, with 2005 German Families—of these 1174 were Roman Catholics. On some of them I have made repeated calls. I have maintained a Sabbath School. That school, which was started in December, 1852, with *three* children, now numbers 85 scholars. Its first anniversary, which was held in the Hall on the corner of Avenue C and Third-street, was numerously attended, and of very deep interest. The prospects of the school are encouraging, having 4 male and 2 female teachers. The number of my Bible class scholars is 14. I have held 20 prayer meetings, distributed 1350 tracts, and have secured the attendance of a few children on the public schools. I have labored a great deal in distributing the publications of the Society where they had not been received before, have sold and given away several copies of the Bible, and New Testament, and obtained 179 subscribers to the 'Missions-Blatt,' and a few to the other periodicals of the Society."

Mr. Bœhrer's monthly reports contain numerous interesting incidents connected with his evangelical labors, showing the opposition of the unrenewed heart to the claims of the Gospel, the decided opposition of the Romish Priests to the reading of the Scriptures by the people, and the *tyranny* and *intolerance* of the Papal system; but, that notwithstanding all this, the faithful labors of the missionary are often made, of God, effectual in winning souls to the Truth.

2. Mr. P. F. Brachet, who at the last anniversary was laboring for the Society among the French population in the cities of Albany and Troy, N. York, has continued in its service during the year. In a recent report he says:

"I continue to go visiting from house to house, thus fulfilling the duty imposed on me, and making proselytes to Christ, with a view to glorify God. I am happy to inform you that, during the month, I have spent some most delightful hours with my Canadian friends. [Mr. B. here narrates a remarkable case of conversion to Christ.] Our meetings in Troy are prospering. Gladness is stamped on every face. Several French immigrants regularly attend the worship. I have distributed several *thousand* tracts during the month, which had been given me for that purpose."

Speaking of his labors during the year, he adds:

"I have employed my time, as well as it was in my power, and coöperated in harmony with the views of the Society. In general I have had successful conversations with Roman Catholics, a number of whom have

openly embraced Protestantism,—a greater number of whom have become indifferent as to *their* religion—and in consequence of tracts, Bibles, and Testaments distributed among them, very many of them incline to Protestantism, though they cannot be reckoned as belonging to us. Of the results of my labors, there may be noted the following, viz. Hopeful conversions to Christ, 15; conversions from Roman Catholicism to Protestantism, 6; Children induced to attend Sabbath-schools, 27; Prayer meetings held, 120; Families visited for conversation, reading the Scriptures, and prayer, 1443."

Mr. B. has extended his labors to villages beyond these cities, and rendered a good service to many of the French people who reside in them.

3. Mr. George Bulmar, who labors in Norfolk County, Massachusetts, among the Irish Romanists, in his Annual Report says:

"My labor for the past year has been chiefly of a domiciliary, 'highway-and-hedge' character: my great object being to sow the seed of the Word, in hope that the Lord of the harvest may in due season cause it to spring forth and bear fruit to the glory of His great name.

"I have not been able to do much in the way of establishing prayer meetings, or in persuading parents to send their children to Sabbath-schools. These are very hard things to do.

"The fields in which I have labored are Hopkinton, in which I spent about two months, witnessing to my countrymen that Jesus is the Christ, the only Daysman between God and guilty man. From Hopkinton I was removed to Braintree, to labor with Mr. Hart among our Roman Catholic countrymen. Here we were more like sowers than reapers. For the last four months I have been laboring by myself in Milton, Neponset, Quincy, Dedham, and N. and E. Braintree. During the last month the families visited have, in general, received me kindly, and listened with attention to the truth of the Gospel."

Mr. Bulmar has extended his visits to six or eight towns and villages, where there are many Romanists, has had several prayer-meetings, continued for short seasons, and besides distributing many tracts, Bibles, and Testaments, he made about 1800 personal visits to families for conversation on the subject of religion, reading the Scriptures, and prayer.

4. Mr. George Clay, a Missionary to the Irish Romanists in the city of New-York, thus writes:

"The district in which I have labored is bounded north by Rivington street, east by the East River, south by Division-street, and west by the

Bowery. My labors have been exclusively among the Irish Roman Catholics. In visiting them, I have uniformly avoided controversy, as not only unprofitable, but injurious. I have endeavored to direct their attention to the Lord Jesus Christ, and to faith in him, and to the fact that there is no other way of salvation than through his atoning blood. During the year I have visited 2045 Roman Catholic families, and held devotional exercises in 1381 of them. I have distributed 2025 tracts, comprising 9258 pages of reading matter—have held 41 prayer meetings, given away 12 Bibles and 10 Testaments; have induced 30 persons to attend Protestant places of worship; gathered 39 children into day-schools, and 111 into Sabbath-schools; and induced 5 individuals to sign the Pledge of Temperance.

"The prayer meetings, which have been held in different places and in various families, are generally well attended. Some of the Roman Catholics, 11 in number, have been hopefully converted to Christ; and 19 persons are still in attendance at Protestant churches, though they have not renounced the errors of Popery. The 'boy's meeting' during the winter has declined. It was at one time attended by about 150 boys and young men, but no doubt they will come again when warm weather shall have come. My Bible class still continues, and those in attendance are much interested in reading and studying the Word of God. Two persons have discontinued the *Freeman's Journal*, and taken in its stead a Protestant evangelical weekly newspaper."

In addition to the above, it should be stated that Mr. Clay labored occasionally in the Publication Office of the Society, and, in the autumn of the year rendered a service of great value in collecting statistical information in regard to the Roman Catholic institutions, and the public schools in the city of New-York.

5. Mr. James H. Cooley, Missionary to the Irish Romanists in Waterbury, Connecticut, in a recent report wrote as follows, viz.

"Your missionary has been in this field six months. He has made on an average *one hundred* visits a month, among the lowly, held *forty-three* prayer meetings, preached *thirty-five* times, and lectured *five* times on Romanism. We have had during that time *six* conversions. We have made repeated attempts to start a Sunday school, but without success till lately. A nucleus is formed now, which promises well. Rome however is doing all that she can against Protestant efforts, and she persecutes the converts day and night. A few days ago a father turned his daughter out of doors because she attended our meetings and joined a Protestant church. He then besought the priest to interfere. The priest sent for the girl, and after talking with and threatening her, nearly two hours, which he found

insufficient to induce her to return to Romanism, he told her she was 'lost for ever.' He has since 'cursed her from the altar.' "

The following additional extract from Mr. C's. report in reference to his labors among Roman Catholics, will be read with interest.

"As the result, I have been able to gather the following facts, viz. 1. In 600 families I found but 53 Bibles of any kind, about 1 for every 12 families. 2. About one half of the children attend school, none of them attend Sunday school except to be catechised by the priest. 3. Not more than *one third* of the people go to 'Confession,' and those who go are mostly women. 4. The great mass of the people are sick of Popery, and long for a different state of things. 5. Some of them have been hopefully converted to God, and are bright lights in the spheres in which they move. 6. But little of the fruit of Missionary labor here, perhaps will soon appear. Rome resorts to all kinds of measures to keep her people in darkness and subjection to her power; and were it not for the violent men and measures which she employs to hunt down the missionary and bind the people, the Word of God would 'have free course and be glorified;' but her time is fixed, and ultimately the truth will prevail and the fruit of evangelical effort appear."

Mr. Cooley labored in this field, from the date of his appointment, in July, till sometime in the month of February last, when, in obedience to providential indications, he removed to Providence, Rhode Island, to prosecute his labors in that city.

6. Mr. M. F. Fennell, Missionary to the Irish, in Rochester, New-York, pursued his work in that city, with good results, from the beginning of the year to the early part of January last, when he removed to Chicago, Illinois, to labor among the Irish Romanists there. In Chicago he had been preceded by the Rev. Mr. McDevitt, who had but a little time before been withdrawn from that field, to labor in Louisville, in the State of Kentucky, whose climate was supposed to be better fitted to his delicate state of health, than was that of Chicago.

In a late report Mr. Fennell says:

"I have labored here during the last month with much of encouragement and hope. I have visited about 100 families, and have upwards of 80 children attending my Sabbath schools. The parents of these children receive me kindly, and I have had many interesting conversations with them on the subject of religion. A few have expressed a desire to go to church, but they

wanted garments. Some ladies, who take a deep interest in my work here, provided me with garments for them, as well as with clothes for the children who attend my Sabbath schools. They have also formed a committee, to aid in this work, and appointed persons to go around and raise subscriptions for the support of *two more Missionary Schools* for the Roman Catholic population. The one that was started about a month or six weeks ago has succeeded beyond our most sanguine expectations. From 60 to 70 children, who were growing up in ignorance and vice, and from whom in a few years most fearful things might proceed, are now receiving *daily* instruction, calculated to make them useful members of Society, and to promote their spiritual and eternal welfare. Two *more* such schools in this city could not fail to produce most happy results. The priests however will oppose them to the utmost of their power. One of them paid a visit to the school yesterday, but did not speak a word. He looked around, and walked off. We shall hear from him soon. * * *

"In visiting from house to house, what scenes do I behold! Drinking, dancing, cursing, card playing, raffling, etc. etc. all practised by Papists, 'in good and regular standing' in the Church, with here and there a very rare exception.

Mr. Fennell has written us since the above was received, and states that the schools, though violently assailed by the Priests, will probably be sustained. The children attend, and are doing well. The Missionary is encouraged in his labors in many respects. His Sabbath school now has 85 scholars, and his Bible class 15 pupils.

7. Mr. Samuel Horton, who was appointed last Autumn to commence a Mission among the Irish Romanists in Newark, New-Jersey, and has labored to great advantage among the people, thus writes:

"It is with pleasure I am able to say that, after the lapse of about six months the work of the Lord here is progressing. My visits to families are more appreciated, and are now in many cases much desired. The heads of houses where I have held meetings for conference, reading the Scriptures and prayer, on meeting me in the street, often invite me to come again, and to come soon. Among the Infidel class, the truth is making progress, and numbers have been induced of late to attend Divine worship in Protestant houses on Sabbath days.

Since my appointment to labor, in the city of Newark, I have made 2,419 visits to Irish Roman Catholics, and 203 to Germans. I have read the Scriptures on 698 occasions to Romanists, and been allowed to pray with them in 457 cases. My meetings for prayer have been 63. I have distributed 483 tracts, and given away 24 copies of the Holy Scriptures. 40 children

have been induced to attend School, and 18 individuals to attend evangelical Churches."

8. The Rev. Thomas Jordan, who labored, among the Irish Romanists in the city of Brooklyn, New-York, in the beginning of the year—and was transferred to Hampden county, Massachusetts, in the month of July last, to begin a Mission among the Irish Romanists there, has furnished the following particulars concerning his efforts:

"My labors consist of preaching publicly in Churches on the Sabbaths, and in the open air,—holding meetings for conference, and reading the Scriptures, and prayer,—visiting from house to house—visiting Sabbath-schools, and teaching in them—and in all practicable ways of sowing the precious seed, the word of God—and I trust the Lord is conquering Romanism, that he may save some of its enslaved captives.

"In Hampden county, Massachusetts, since July last, I have visited and labored in the towns of Springfield, Thorndike, Wilbraham, Holyoke, Willamanset, Cabottville and Chickopee Falls. I have visited in these places 805 Roman Catholic families, and endeavored to instruct, and interest them, in the subject of religion, the Gospel plan of salvation: and in connection with my work, I have visited 96 Protestant families, and conversed with them. I have visited and taken part in 23 Sabbath-schools; and preached and delivered public addresses on 91 different occasions."

Mr. Jordan adds: "The earliest lesson taught a Romish child is a superstitious veneration for the Priests, and the Romish Church, and a deadly hatred to Protestantism. These are carefully inculcated in all the subsequent stages of his being, and they place great impediments in the way of bringing the truth to bear on the Romish mind. The Missionary therefore, and those who sustain him in his work have need of *patience, of labor, and ardor of zeal.* But our hope is in God, and in his promises—and we are sure therefore, that eventually our labor will not be in vain. Popery must fall, to rise no more forever."

9. Mr. A. Jemellier a Missionary to the French Romanists, in the city of New-York, performed an important service during the Summer and Autumn of last year. He labored about six months with great fidelity, and in that time visited several hundred families, distributed, many tracts, and copies of the Scriptures, held many meetings for prayer and conference in private houses; and did much to call the attention of his countrymen to the subject of evangelical religion.

10. Rev. J. Murray, who has labored among the Irish Romanists during the year, in New-York, except the short period of his absence

in Savannah, Georgia, and of his sickness on his return, thus writes:

"I am gratified that, now the novelty of the matter has long since passed away, though we have many hindrances, the cause keeps steady among us, and I trust is gradually gaining ground. My visits for the year are 4050; preachings 176; the number of children induced to attend Sunday schools 588; devotional exercises with families 1764; baptisms 12; marriages 10; funerals 12. Thus you will perceive that the efforts of your agent have been to the utmost extremity of his strength for the spiritual well-being of his deluded and superstitious countrymen. It is hardly possible for him to stretch beyond his present measure of service, or add anything to his labors with just regard to his health and the interests of his soul, though the great amount of work needed, would press the expediency of his making, if possible, greater exertion for those who are perishing for lack of knowledge."

11. Rev. J. McDevitt, who was transferred from Chicago, in Illinois, to Louisville, Kentucky, to labor among the Irish Romanists there, in his annual report says:

"Oh, how my heart overflows with gratitude to God, who put it into the hearts of Christian men to form, and carry on, the American and Foreign Christian Union, which *has done* and *is doing*, such a noble and glorious work in the salvation of immortal souls, and which year after year, I trust, will enlarge the circle of its influence, till Popery will be numbered with the things that were!

"The following is a brief view of my labors during the year: Families visited, over 2200: Of these 659 are in Louisville; prayer meetings 172. Conversions to Christ 7; renounced popery and are inquiring in respect to their salvation 12; children sent to Protestant Sabbath-schools 47; Bibles, in different languages, distributed gratuitously 72; Testaments 107; pages of tracts given away 8000; works on Romanism 14; Romanists in Bible-class 27, of whom 9 are upwards of twenty years of age.

In spite of the greatest opposition from Bishops and Priests, and Sisters of Charity, by the divine blessing, I have been enabled to keep my school in Louisville in a flourishing condition. You ask, what are our prospects? I answer, most encouraging and hopeful. The Sabbath school shows this. But from night to night anxious inquirers come to my own house, to learn the way to the Saviour. They are all *in earnest;* for the man who can, and does brave the threats, thrown out in this city against such as come, must indeed be IN EARNEST. These are indications full of hope, for the triumph of the Truth."

12. Mr. James McElroy, who was appointed in November last to labor in Oswego, in the State of New-York, among the Irish Roman-

ists, has been much encouraged in his efforts. In his report he writes:

"I have visited 1317 families, of whom 900 were Romanists, 97 were Germans. To all of these I have given tracts. Families prayed with 66; prayer-meetings held 32; meetings for reading Scriptures 20; families induced to attend evangelical churches 50; other families, who have abandoned Romanism, and attended Protestant places of worship 15; families that have commenced reading the Scriptures in their houses 10; numbers who attend week-day prayer meetings, from 10 to 20; number in Sabbath school 40 to 45; Bible class 6, one of whom is a Protestant; female Bible-class 8, of whom two are Romanists. I have also induced 60 other children to attend other Sabbath schools; one German Roman Catholic lady of influence has joined an evangelical church, and her whole family desire to search the Scriptures; *two* young men and *three* young women (French) give evidence of piety, and have resolved to join an Evangelical Church. In November I gave a Testament to a young man. It has been blessed to him. He is now in Kingston, and has written to me to say he has joined the Methodist Church in that place."

13. The Rev. R. Monsalvatgé, who had labored for the Society among the Spaniards in Texas, and came to New-York in July last, with the expectation of repairing to New-Grenada at an early day, to labor there as a Missionary, as the way might be opened, has been detained in this city till the present time. So soon as it was clear, that Mr. Monsalvatgé would be detained here a few months, he was appointed to labor among the Spaniards of New-York and Brooklyn, and their vicinities. He entered immediately upon his work, and by public preaching, and visiting from house to house, for the purpose of conversation upon religious subjects, distributing Bibles, Testaments, Tracts, and religious books among such as would receive them, called the attention of his countrymen, and of the Cubans who were here, to the subject of their personal salvation.

From his report it appears that his public preachings or discourses in churches, boarding and private houses, on the Sabbath, at funerals, and on other occasions, are 58. He has visited and held religious conversation with 700 Spaniards and Cubans resident here; with 200 others who were travelers or visitors, stopping at our hotels; and with 220 whom he found on board of the eleven Spanish vessels which he visited on their arrival in our port.

In New-York and Brooklyn he distributed 58 Bibles, 29 Testaments, 72 religious books, and 900 tracts. He secured, and caused

to be sent to Cuba and distributed there among the people, 80 Bibles, 80 Testaments, and 500 tracts.

Having a knowledge of the French language, he has lately engaged in labors among the French people in the city. He has visited 60 French families, and distributed 100 French tracts, and given away one French Testament. He has succeeded in collecting and maintaining a small Sabbath school of French children, varying in number from 12 to 20. These are some of the results of his labors among the Spaniards, Cubans, and French. He thinks that not less than 50 Cubans now read the Bible daily, and love Protestantism and are effectually turned away from Romanism. Some of these attend Divine worship in English churches.

Since Mr. Monsalvatgé has been in New-York, he has been taken under the care of the Presbytery of Brooklyn, and having sustained the trials usually assigned to candidates for the ministry, has been licensed as a probationer, to preach the Gospel.

14. Rev. D. M. Rowan, who retired from New Orleans, Louisiana, in the early part of the year, returned there, to resume his labors among the Irish Romanists, in the early part of December last. In his last monthly report, he says:

"I have visited 163 families this month, 71 of whom I visited in the previous month. In some of these families I had a good opportunity of presenting the truth, in contradistinction to Popish falsehood. There is at present a spirit of inquiry manifested here by several intelligent Roman Catholics. The Redemptorists are still preaching up the indispensable duty of attending to the worship of the Virgin Mary, to the repetition of the Rosary, and to the God like power of indulgences, which they are at present vending, with all the effrontery and base covetousness of the notorious Tetzel. But the success attending them, so far, is anything but favorable.

"I held 8 meetings for preaching and prayer, and had from 68 to 136 men and women present—mostly, however, young men—I had besides 7 meetings for prayer and reading the Scriptures, which were very well attended. Altogether this month, I have distributed 20 Bibles and 6 Testaments—sold 9 Bibles and 8 Testaments. The Bibles were a present from a gentleman in this city who was formerly a Romanist, but now a member of the Methodist Church."

In February Mr. Rowan retired from the employment of the Society, to enter another service, to which he was called.

15. Rev. J. C. Sinclair, who in November last commenced a

Mission in Pittsburgh and Alleghany City, Pennsylvania, among the Irish Romanists, finds much encouragement in his work. In his report he says:

"The Mission is only in its infancy. The churches had scarcely made any effort to evangelize this poor, ignorant and deluded portion of the community, previous to its commencement. We pity the heathen abroad, and send them the bread of life. We neglect those perishing at our door, and scarcely stretch out the helping hand to save them from going down to the pit of destruction."

The report gives a deeply interesting view of the work to be done in that Mission, and of some of the present results, but there is not room in this report for its insertion. Mr. Sinclair has visited upwards of 700 Romish families, and distributed tracts and Bibles, and held many meetings with the people, for conversation on the subject of religion, and for prayer. He is making a thorough examination of the entire field of his labor, and it is hoped that great good will result from the undertaking.

16. Rev. Mr. Welsh, who has continued in the service of the Society during the year, in his report says:

"In looking over my diary, I find that I have labored in 7 different states, and in 18 different towns and cities; have traveled 4500 miles; have addressed 160 different congregations, and about 80,000 people; have organized 2 Sabbath schools in Kentucky, of near 100 Irish Roman Catholic children, and one in Indiana, of 29 Romish Children; have distributed 5 Bibles, 30 Testaments, and 25,000 pages of tracts; have obtained 1178 subscribers for the Monthly Magazine, and received in collections and donations for the Society $192 97. I have visited 500 families, and held devotional exercises with many of them.

"In all the places in which I have labored I have preached occasionally in the Irish tongue, and by that means have had many to hear the Gospel who would not otherwise have heard it."

But we forbear to give further extracts. Our limits will not warrant further indulgence. We must content ourselves therefore with the statement, that the Reports from the other Missionaries give evidence that although in common with their fellow laborers, they have had some trials, their efforts have not been in vain.

AGENCY.

The Board, in accordance with intimations contained in the last Annual Report, have given much attention, during the year, to this

branch of the Society's service. In all the steps taken in this department, they have had regard to the establishment of a system which shall, when completed, furnish a relative equality of service to the various sections of our widely extended and rapidly extending Confederacy. Modifying, in some respects, the arrangements, in some portions of the country, they have erected, within the year, the State of Michigan, the Eastern and Southern parts of Wisconsin, and the Northern parts of the States of Illinois, Indiana, and Ohio—the territory comprising the great northern thoroughfare of the Nation—into a District: and by the appointment of the Rev. R. R. Kellogg, the Secretary for the same, have provided for the visitation of all of its principal points, and for calling the attention of its inhabitants to the movements of Rome, and to their duty in regard to Romanists.

They have also provided for a similar visitation, and for the same purpose substantially, of the principal places in Pennsylvania, West of the Alleghany Mountains, and in the central parts of the States of Ohio, Indiana and Illinois, by the appointment of two clergymen, one of whom is stationed at Alleghany city, Pennsylvania, and the other in the vicinity of La Fayette, in the State of Indiana.

The great central thoroughfare of the Nation, comprising the valley of the Ohio river, and so much of the Mississippi as lies between Saint Louis, Missouri, and the mouth of the Ohio river, had been previously erected into a District, and by the Secretary, the Rev. W. D. Rosseter, has been extensively visited, within the year, and with the most pleasing and encouraging results.

From some parts of the territories now named, little *pecuniary* returns can be expected at present, because of their recent settlement, and of the things incident to new countries; yet the importance, and the value of the labor which is expended on them, in its tendency to give a right direction to public sentiment, concerning the nature and ruinous influence of Romanism, and in behalf of Protestant and Evangelical principles, can hardly be overrated. In the Western and North-western portions of our country, at many points, by the importation of large numbers of Romanists into them, Romish interests have been planted, and watched, and sought to be increased, with a vigilance and zeal, worthy of a better cause. And on their growth and future influence, in favor of the Papacy, the hopes of the Hierarchy rest, with much reliance, in respect to the accomplishment of

their purposes, in our Republic. The voice of our Missionary agent in those rapidly growing and immensely important sections of our Confederacy, addressed to the Protestant population, proclaiming the truth faithfully, and fearlessly, and in the spirit of the Gospel, where Jesuit teachers are stationed, and itinerating priests, of the same order, are performing the rites of their semi-pagan religion; and also by lectures, and through the pulpit and the press, are falsifying the doctrines of the Scriptures, and the facts of history, concerning Protestantism, and the true Church of Christ, is a fit instrumentality for the defence of the truth, and the most effective one that can now be employed for the exposure, and final eradication of those evils, which so offensively and arrogantly show themselves there.

And in the still more distant States and Territories, the Board hope before a great while, to introduce the same kind of service. On the Pacific shore, in California and Oregon, there is great need of such labor. For the want of it from some source, serious evils have already arisen. Protestants there seemed not apprised of their danger, but as usual, were unsuspecting and confiding; and as one of the fruits of their confidence, in the trustworthiness of the emissaries of "the Man of Sin," the system of Common Schools, or popular education in California, is so embarrassed by Jesuitical policy as to require much time and labor and expense for its removal, if indeed it can, in the circumstances, be removed at all.

In the Atlantic and older States but little alteration has been made in the system of Agency during the year. The Secretaries, as heretofore, besides performing their appropriate service, have labored a great deal in this department, but the increasing duties of their respective offices must necessarily, hereafter, prevent their doing so much in it as formerly.

Those who have devoted themselves to it exclusively, have accomplished a work of great value, though it required on their parts a sacrifice of personal and domestic comfort, and the endurance of "hardness," to which ministers, in other relations, are to a great extent strangers; and to which nothing short of a strong sense of duty could impel them to submit. But they have done it for the Cause's sake, and are worthy, and doubtless they will receive it, of high esteem, on the part of those who desire the progress of the Truth instead of Popish errors and intolerance.

Besides soliciting and obtaining funds for the Treasury, (an indispensable service, if the operations of the Society are to be continued)

their labors have also had another and a higher aim. It has been to enlighten the public sentiment, and to direct it aright touching the insidious movements of that hoary and gigantic system of iniquity which has scourged the European nations for centuries, and which, with ample means, in men and money, has marked our land to be ultimately among its possessions. They have therefore traveled extensively in their respective districts, and visited and conversed with many thousands of families in respect to the object and work of the Society. They have attended and addressed many ecclesiastical bodies and public meetings. They have uniformly preached twice, and sometimes oftener, on the Sabbaths, and as opportunity has offered on other days. They have coöperated with Pastors in promoting the edification of the churches in various forms of service, and have maintained an active correspondence with persons of influence in the different departments of which society is composed.

Something of the nature, and amount of their labors may be seen, and a judgment of the aggregate value of them to the country and to evangelical religion, may be formed from it by the following extract taken from an annual report of one of those laborers, recently received at the office of the Society. In his report the writer says:

"In regard to my efforts for the past year, I will only say, and by way of summary, this: Since April 1st, 1853, I have traveled in *eight* different States, and over *thirteen thousand five hundred miles*,—have preached *one hundred and twenty-seven times*, and delivered *seventy-nine* addresses, written *three hundred and thirty* letters, and visited *two thousand one hundred and sixty-six families*, especially with reference to our work. While on the one hand Roman Catholics are coming upon this fair portion of our American heritage like a flood,—while the Romish Hierarchy are extending their efforts, building among us their churches, schools, convents, &c. &c. and a tide of infidelity, vice, crime, Sabbath breaking, and numerous lesser evils, the prolific brood of such sad parents, is throwing upon us its dark surges, and threatening to overwhelm us,—so on the other hand, there is a wonderful waking up on the part of the Romish *masses*, that is both amazing and interesting..... Calls are made upon me from various points, for laborers; so apparent to the Churches are the opening fields before us.—Oh, if the people of God in the United States would only treasure this cause, and contribute to it their prayers, their sympathies, and their aid, as the aspects of the work demand, they would all be led, with the Psalmist, and *soon too*, to exclaim: 'The Lord has done great things for us, whereof we are glad.'"

The value of such service, as this extract reveals, in imparting well authenticated and reliable information on the subject to which it relates, and in arousing the public mind to appropriate action, in reference to it, cannot be estimated by dollars and cents. At this date in our national history, its happy bearing upon the future is doubtless beyond all price. Its influence, with other and kindred efforts adapted to perpetuate the "free course" of the Word of God, the stability of our free institutions, and to secure the prevalence of a spiritual and evangelical Christianity, holds a high place among the things which give value to property.

Before closing the report on this branch of labor, it is proper to state, that much and very valuable service has been rendered within the year by those who have been employed, and have occupied places of subordinate agency. They have distributed the publications of the Society—made known its principles and operations as they have had opportunity—added many to the list of its friends and supporters—and done much to enlist public sentiment and sympathy in its favor. And it gives them much pleasure to add, that a considerable amount of service of this kind has been rendered gratuitously, by clergymen and others, during the year, who have found their reward in the consideration and consciousness of doing good to their fellow men. For their coöperation and kindness, the Board tender to them their acknowledgments, and shall be happy in the continuance of their favorable regards.

PUBLIC LECTURES.

With the increase of the number of Romanists in our land, the employment of means for the propagation of their sentiments, and effectually to undermine the confidence of unwary Protestants in Protestantism, and its invaluable fruits, has correspondingly increased. At first, the employment of such means was marked by great caution. But having gained assurance by the toleration and kindness extended to themselves and their *professedly religious* system on the part of the American Protestant community, a bold and offensive attitude was taken. Annual, quarterly, monthly and weekly publications, in the German, French and English languages, in great numbers, urging their peculiar views, and in many instances in very offensive forms, were spread over the land. In addition to these, and to their numerous pulpits, which constantly reiterated sentiments adverse to the Gospel, and its hallowed institutions, in order to spread their influence over all classes of our citizens, and to reach those who were without

or beyond the circle of the other instrumentalities, a corps of Lecturers, the most talented of their number, and competent to the service, have been called into operation. These have performed their parts for a considerable time past, in many of the cities and towns of the country, with great earnestness and zeal, and in such a way and with such unscrupulous disregard of principles and facts, as, if uncorrected, was adapted at length to do much harm.

To meet this exigency, to show Romanism in its true nature and ruinous tendency, and to guard especially the younger and more incautious portions of our population against its seductive influences and as far as practicable to promote the spiritual welfare of all, Romanists, as well as Protestants, the Board, within the year, have added to their other modes of labor in behalf of the cause, that of free Popular Lectures.

For this work, the service of Mr. P. J. Leo, a convert from Romanism, and who had long been connected with the Society, was obtained in the early part of the year. His labors were devoted principally to his countrymen, the Irish, who were Roman Catholics. He labored three months in the cities of Newport, Rhode Island, and Lowell and Lawrence, Massachusetts, where many hundreds of Romanists heard him, and with very good results to many individuals, and to the community in general.

In the month of December last the Board took measures to have a Course of Lectures delivered in the city of Newark, New Jersey, to Romanists, and also several lectures to Protestants. Encouraged by their numbers, or the attention which had been shown them in certain quarters, or by some other means, the Romanists in that city had been led to overrate their power and influence, and they attempted by threats and violent proceedings to overawe the lecturer and his friends, and thus to prevent the discussion of subjects connected with the Popish system of religion. Much excitement was created, and a strong *practical* illustration was given of the INTOLERANCE of Romanism, and also of the importance of the discussion of its claims, in a public and thorough manner, before it shall have gotten beyond the control of the people. This demonstration of *the spirit of the system*, previously not believed by many as existing at this period of the nineteenth century, roused the multitudes of the city, as from a midnight slumber, to an effort for self-protection against an element which, if unchecked in its progress, would soon overwhelm them in ruin. The decided measures to which the civil authorities were constrained to resort, effectually rebuked the spirit of misrule and of intolerance, and maintained, triumphantly, the undisturbed and unrestricted freedom of speech, that invaluable right to which all Americans, at least, will fearlessly and perseveringly lay claim. The lectures were then delivered to large and interested audiences, and with much profit to all classes of citizens. At the close of the course a number of resolutions were adoptod by the people, expressive of their

approbation of it—of their conviction of its usefulness—and of their increased appreciation of the importance and value of the Society to the welfare of the country, through whose benevolent and timely action they had enjoyed the benefit of the lectures.

Shortly after the effort in Newark, New Jersey, the Board obtained, for the term of three months, the services of the Rev. David Magill, as a lecturer. Mr. Magill had been an assistant of the Rev. Dr. Cumming, of London, England; had studied the subject of Romanism with care, and had had considerable experience in labors of this kind, and possessed some rare qualifications for this work. The Board desired his labors to be employed among Protestants, and he accordingly so devoted them. Besides the lectures delivered in New-York city, his labors were extended to the cities of Albany, Troy, Schenectady, Utica, Syracuse and Buffalo. In each of these places he was heard with interest.

The attention of the Board will continue to be given to this form of service, and as the way may be opened for it, they will hope to be enabled to improve it to the advantage of the country, and of a pure Christianity.

HOUSE.

In the last Annual Report a brief notice was taken of the growing inconvenience which was experienced from the want of rooms suited to the transaction of the business of the Society—and the desirableness of procuring, in some suitable locality, a house in which its various interests could be accommodated. The subject has received a great deal of attention within the year, and the Board are happy in being able to announce to the members of the Society that they purchased, in January last, and obtained possession on the 1st of February following, a substantial, well built, three story brick house and lot, No. 156 Chambers-street, South side, between Broadway and Greenwich-street, New-York, for Twenty-three thousand dollars: ten thousand and four hundred dollars of which they paid on taking possession, leaving a balance of twelve thousand and six hundred dollars due, or yet to be paid.

The amount paid was not taken from the ordinary receipts; but from other sources it had been placed in the treasury, and no safer investment perhaps could have been found for it, while at the same time, in giving a *permanent* place, and the necessary accommodations, to the Society, it ministers very essentially to the welfare of the cause. At present, but a part of the building will be required for the Society's use. The portions not needed will be rented, and the proceeds of them will be appropriated to the payment of the interest accruing on the unpaid purchase price.

As none of the ordinary receipts of the Society will be applied to the liquidation of this debt, the Board must depend, for the means to pay it, upon the offerings of the charitable, in all parts of our country, who ap-

preciate the importance to the public, of the work to which the Society is devoted. Doubtless there are many among us to whom God has entrusted much of the wealth of this world, who love the Society for its work's sake, and would cheerfully, if they knew it were needed and desired, contribute to this specific object. *Twelve* persons, by a donation of $1050 each, or *twenty-five* by half of the amount, would place the Society in possession of a valuable house and a *permanent* place for the transaction of its business, and thus do much towards the erection of a very effective barrier against the encroachments of the Papacy in our country.

The Board respectfully commend the subject of the liquidation of this debt to the friends of the Society, and they will be happy to receive any donations which they may be disposed to make for this purpose. Whatever shall be thus given will be appropriated according to the directions of the donors.

LIBRARY.

With the progress of time, and the increase of the Romish population, the importance of a full and well selected Library of standard Papal and Protestant works becomes more and more apparent. At no time has the want of such a Library, for reference upon important questions, and some of them touching the civil interests of the entire community, been so much felt as within the past year. But the Board have had but a small amount of means at their control for this important object. They have added a few volumes to it, however, within the year, and they hope soon to receive some valuable works from Europe, which they could not obtain in this country, and which they engaged a friend some time ago to procure for them. Donations of books, or funds for the purchase of them, will be thankfully received, and may be addressed to the Secretaries, or to Mr. E. Vernon, the General Agent, at the office of the Society, No. 156 Chambers-Street, New-York.

PORTUGUESE EXILES.

With Exiles from Madeira, who on account of their renunciation of Popery and embrace of the religion of the Gospel, fled to this country, the Society has had a great deal to do. It has succored hundreds of them, in the days of distress, and conducted them to comfortable homes in the West. In the month of July last another opportunity was furnished—by the arrival of an additional company from that Island, at the port of New-York—for similar measures of sympathy and benevolence. At that time *seventy persons*, men, women, and children, through a few of their number appointed to the service, applied at the Office for aid, to enable them to go to the State of Illinois to join the colony of their countrymen which the Society had formerly settled near to the town of Jacksonville. The case

appeared an extraordinary one, and of such nature as to justify the action of the Board in behalf of the applicants. Without any delay therefore an appeal was addressed, through various newspapers of the city of New-York, to the Christian community, respecting them; and at a cost of about seven hundred dollars they were sent forward and conducted in safety to the place.

To that colony the Board look with much interest, and they cannot but hope that much good will be found eventually to flow to the cause of Evangelical religion through their instrumentality, and that the sympathy, care, kindness, and aid that have been bestowed upon them, will not be a useless and vain bestowment. They are happy to be able to state that thus far the testimony which the Board have heard concerning their character and deportment in general, is encouraging.

It is however a difficult work, and one of extreme delicacy, to discriminate between those who ought, and those who ought not, to receive aid to come to this country, even from the lands whose governments are intolerant in religious matters. And while the Board will spare no pains to reach a proper decision, in every case that may come before them, from any nation or people, requiring their action; they regard it as proper to state in this connection, that it is no part of the object or purposes of the Society to encourage persons of other countries to emigrate to the United States: and further, that its aid cannot be given to immigrants, except in those cases where the assistance granted would defend the principles, or extend the domain of religious freedom. Such cases, coming fairly within the range of the constitutional provisions of the Society, may receive attention, according to their merits respectively; but others, which are not of that character, of course can have no claim on the treasury or executive of the Society.

Having thus briefly exhibited the proceedings of the year, in this country with some of their more marked and visible results, we will now notice within the same, because of its intimate connection with our work, and of its constituting a principal ground of its necessity, the personal and material.

FORCE OF ROMAN CATHOLICISM.

Although the exact number of Roman Catholics in the United States and their Territories cannot be given—and considerable diversity obtains among their own authorities concerning it—they have by immigration and other means increased with very great rapidity, especially within the last thirty years; and notwithstanding the confusion found in their statistics from time to time, apparently designed to mislead the public judgment on the subject, and to gain to themselves some advantages; there are notwithstanding reliable data, from which an estimate of their numbers, with sufficient accuracy for all practical purposes, can be made. From these it is evident,

e aggregate, they now compose a large body of people. Multi-
ıem are of foreign birth, and speak foreign languages. And as if
ıs concert, or the direction of some governing mind, and for some
ırpose, they are distributed throughout almost every section of
nd in such numbers as to render their influence, if it should be
on any matter, quite effective. But it will be of more interest
›late the Papacy among us, in its organized forms, than in its indi-
nbership.

0 there were but about 40 priests in the entire country, and the
Romanism had but few open adherants and advocates among us.
existing public sentiment in regard to those European organiza-
political, and religious, from whose oppressive power the people
ently escaped, offered but little encouragement to the hopes of
pagandists. The Jesuit however was here, and covertly engaged
work.

3 the organized force of Romanism in the United States comprised
2 bishops, 68 priests, 80 churches, 2 ecclesiastical institutions,
nd 2 female academies.

t it comprised 11 dioceses, 11 bishops, 316 priests, 299 churches,
ical institutions, 6 colleges, and 20 female academies.

t it comprised 21 dioceses, 1 apostolic vicariate, 17 bishops, 617
churches, 461 stations, 19 ecclesiastical institutions, 11 colleges,
ale academies.

4 it comprises 7 Arch bishops, 32 bishops, 1574 priests, 1712
1 dioceses, 2 apostolic vicariates, 20 incorporated colleges with
nts, 29 theological seminaries, with upwards of 400 students,
academies. Connected with it, and for the advancement of its
nd issued at different places, in English, French and German, are
periodicals, 1 monthly, 1 quarterly, and 2 annuals.

tal accession of priests for the year ending with the beginning of
upwards of 256.

menting on their growth in the United States, the publishers of
›politan Catholic Almanac and Laity's Directory, say, and these
stify it:—"From 1834 to 1844 the personal and material force of
in the United States increased at the rate of about 100 per cent.
er of dioceses, bishops, priests, churches, seminaries, colleges, and
demies having about doubled during that period. During the
ars—from 1844 to 1854—nearly the same ratio is observable,
the number of churches and priests—in these departments the
rease has been about 170 per cent."

ire Papal population of the country is estimated by Archbishop
New-York, to be *three and a half millions*. Bishop O'Connor,

of Erie, Pennsylvania, computes it to be *four* millions. It is probably about *three millions*, or *one-eighth part* of the whole number of the nation.

From this view it appears that the number of Romanists now in the land is quite equal to the whole population of our Government at the close of the Revolutionary struggle, and when the immortal Washington was its President. They are numerous enough therefore to compose a very effective nation of themselves, if brought into circumstances to concentrate and to use their strength. And that feature in their system everywhere declared and boasted of, viz; A practical unity, and an acknowledgment of subjection and obedience to a given Head, who is a foreign Prince, is deservedly worthy of the attention of every American patriot and philanthropist.

The impressiveness of this view becomes heightened by surveying the POSITION and RELATIONS which many of the Leaders, and more of the friends of the Papal system have gained, and now hold in the country.—the persecuting, oppressive, and death-dealing course to all the interests of humanity which the Hierarchy have always, in all lands pursued, when they have had the power to enforce their own policy and plans—and the facilities which a Government like ours furnish ambitious and unscrupulous men to effect its embarrassment, if not the defeat of its glorious ends.

Many of the members and friends of this odious and utterly Anti-American Organization, are now in places of trust and influence in our domestic, social, civil and political circles. Many are common laborers, some are teachers of our children and youth, and some are officers in our National and State Governments. They are found in the army, the navy, the legislature, and in the various courts of justice. And whatever may have been the popular opinion in times past, as to the innoxiousness of the Popish-element among us—its extensive diffusion, and personal and material force, and the recent developments, on its part, in virulent assaults upon the organic principles of our Government, and the happy working of our Institutions, so *falsely*, *shamelessly* and *perseveringly* made, by Editors, Lecturers, and Ecclesiastical functionaries of high standing, while none among them rebuke these acts and things, must we think, now at least, painfully excite the apprehension of all who have not read history in vain, and have not lost that care for the welfare of the Republic, and for the prosperity of evangelical religion, which all good citizens and Christians ought always to maintain.

There is now in the land a large and heterogenous multitude who are "not of us," nor "with us," in national sympathies or political sentiments; but in views, feelings, and especially in *religious* prejudices and aspirations, are decidedly "against us." This multitude is rapidly growing. Its annual increase from natural sources alone, would soon render its magnitude imposing, and highly worthy of regard; but irrespective of this source of en-

largement, its augmentation by foreign immigration, if continued through a few years at the rate of the last twenty years, as exhibited in a preceding paragraph, will render it a *formidable*, if *not wholly* an unmanageable body. The number of foreigners who came into the United States last year exceeded 400,000. Of these, the majority was from the Papal countries of Europe, and they naturally attach themselves to those of like political and religious faith who were already here. This multitude was therefore enlarged very many thousands by these arrivals. And from the disturbed state of Europe, it is probable it will receive an equal augmentation during the current year.

But this is not all. It is worthy of observation, that divided and discordant as the multitude is in many respects, it is *strangely and strongly united in its Popish sympathies.* By the peculiarity of its organization, and especially by its *abject subjection and obedience*, in general, to the authority of the Hierarchy, its resources and power, to a large extent, are available for any purpose to which the cupidity or ambition of its Spiritual Head may direct. The principles of benevolence therefore, no less than a prudent regard to self-preservation and respect, imperatively demand a becoming and prompt attention to it. And it should be borne in mind that POPERY CLAIMS TO REMAIN UNCHANGED. What it was in the dark ages, it is still. Its evil spirit has *not* forsaken it. It is an anti-Christian, misanthropic, cruel system of carnal policy for enslaving and controlling the masses of mankind, in order to elevate the few. Its *religious* phases are assumed, only to deceive; and there are not enough of the Gospel forms or elements in it to save it from a just classification with the religions of Paganism, of which many of its rites are a close imitation. Every nation in which it has gained a foothold, or any degree of power, has proportionately sunk in distress and darkness. Let it obtain in this fair land of ours, glorious beyond all others, for its admirable government, its civil and religious freedom, the general intelligence of its inhabitants, and the happiness of all orders of its citizens, and its progress will cast a dark shade over all its loveliness; and its last step to supremacy will ring out the death knell of what had remained of its original glory. We ask therefore the coöperation of every friend of God and man in the nation, in the great work in which the Society is engaged. Efficient effort may now be put forth to great advantage to the welfare of the Republic and the cause of religion, while the want of it may peril many and great interests, and possibly place them beyond our power of protection.

The Board however will not cherish the thought of such a suicidal course and disastrous result. They feel assured that the marked aspects of the Papacy in the country, during the past year, will be deliberately pondered, and that the philanthropy, patriotism and piety of their fellow citizens, will

secure their prompt and cheerful patronage to the Society, which, in the spirit of the Gospel, aims effectually to *neutralize* THE SYSTEM, *and to* SAVE *its subjects.*

But they must proceed to the narrative of their labors in the Foreign Field.

Foreign Field.

We now proceed to call the attention of the Society to the Foreign Field.

CANADA.

The Board are happy to say that they have been able to renew the grant of $1000 to the FRENCH CANADIAN MISSIONARY SOCIETY, which they have made for the last few years; and that they have reason to believe that it has been well expended by that excellent Association.

It is a subject which calls for grateful thanksgiving to God, that an extensive and good work has been commenced among the 600,000 people of that important country who are of French origin and continue to speak the French language. Twenty years ago, it is believed that, there was scarcely a Protestant among these people. At this moment it is probable that at least two thousand souls are more or less under evangelical instruction, and several hundreds have, in the judgment of charity, been made partakers of a saving faith.

The GRANDE LIGNE MISSION, which was for many years under the fostering care of THE FOREIGN EVANGELICAL SOCIETY—one of the three Societies out of which THE AMERICAN AND FOREIGN CHRISTIAN UNION was formed—but is now sustained by our Baptist brethren, is in a prosperous state, and is every year extending its mission-stations and its schools. Already a goodly number of youth have been instructed in the Gospel at the latter, and have gone forth to do good, not only in Canada, but also among the French Canadian population in the portions of our country which border on Canada.

The operations of THE FRENCH CANADIAN MISSIONARY SOCIETY are also extending. It has now a corps of twenty-five or thirty missionaries, of all classes, who are successfully engaged in its work—*all among French speaking people.* Six of these missionaries have been sustained by funds furnished by our Society. Probably no portion of the labours of the French Canadian Missionary Society is more interesting than that which relates to the education of the young. At its noble Institution for boys and young men at Pointe-aux-Trembles, nine miles below Montreal, there are 100 youth receiving a thorough education, founded on evangelical prin-

ciples; some of them to become farmers and mechanics, some teachers and colporteurs, some evangelists and pastors. A considerable number give evidence of having become converted persons. There is an excellent Female Boarding School, in the same place, for the education, in the same principles, of the daughters of French Canadians. There are 50 young women and girls, daughters of these people, in this Seminary at the present time. Nearly all these 150 young men and young women are the children of Romanists, or of those who lately were such. We know of nothing more important in the entire circle of effort to spread the Truth in Papal lands than these two Missionary Seminaries, conducted as they are, by teachers of cultivated talent, intelligent piety, and well directed zeal. It is our prayer that the saving influences of the Spirit of God may be abundantly shed down upon these important schools, and that many persons may be there trained up for great usefulness in the Lord's work in Canada and out of it.

The Rev. Philippe Wolff, for several years a missionary in the service of the American and Foreign Christian Union, is laboring at Montreal in connection with the French Canadian Missionary Society, and has under his instruction a class of young Canadian Frenchmen who are preparing to preach the Gospel.

HAYTI.

The Rev. Arthur Waring continues to prosecute his labors as a Missionary of the Society at Dondon, in the interior of the Island of Hayti. During much of the past year he has encountered more opposition than ever before from the civil authorities, at the instigation it is believed of the Romish priesthood. For some weeks he was in what he calls "a state of Siege." Yet he continued to preach in his chapel, and the people came to hear him, notwithstanding the threats and menacing action of the Police. Nor has he preached the Gospel in vain. Several persons have been brought out of the errors and superstitions of Rome into the light of the glorious Gospel. In his last letter he states that he is only waiting until he can have liberty, to baptize a number of people who seem to have embraced the truth with the whole heart. Mr. W. has written for large supplies of Bibles and religious tracts for his extensive field.

The Board thought it proper last year to discontinue the Mission at St. Marc, inasmuch as the ground seems to be occupied by a Missionary from another Society. The health of the wife of our Missionary appeared to render in not possible for her to endure much longer the climate of Hayti. They have therefore returned to this country, and expect to devote themselves to the work in New Orleans, in connection with the Board of Missions of the O. S. General Assembly of the Presbyterian Church.

The Board are persuaded that it is very important that far greater efforts should be made to introduce the Gospel into Hayti, where are nearly one million of people plunged in the darkness and errors of Romanism. The door is wonderfully open for the spread of the Gospel in that large Island. Too long have the Churches in our country and other Protestant lands slumbered over the Spiritual necessities and interests of the people, chiefly of African origin, in that interesting and populous portion of the Antilles.

SOUTH AMERICA.

The Rev. David Trumbull continues to labor at Valparaiso—preaching to a congregation consisting of American and British residents, and otherwise promoting the truth in that commercial emporium of the Republic of Chili. As he has no longer any need of the aid of the Society, his connection with it has ceased.

The Rev. Mr. Williams, who was sent out by the Board last year to that city, has been much encouraged in his efforts to establish a School for the instruction of native youth. His Seminary has nearly forty pupils, all of whom we believe are acquiring the English language. Mr. W. is a ripe scholar, and well fitted for the enterprise in which he has embarked.

The Rev. James C. Fletcher, after prosecuting his labors among the American and other foreign seamen at Rio de Janeiro, and, so far as occasion presented itself, also among the people of that city and its vicinity, during the year, has been compelled by the state of Mrs. F's health to return to this country. He represents that city as being a most important and inviting field for judicious efforts to disseminate the sacred Scriptures, and otherwise make known the Gospel.

Circumstances beyond their control last year prevented the Board from sending a missionary into New Granada—an object which they have much at heart, and which they hope soon to accomplish.

When the Board consider the many indications which convince them that the time has come when the attempt may be successfully made to cause the truth to penetrate into South America, they feel the deepest solicitude that our American Churches should enter upon this work with much vigor and earnest prayer. Surely they have not felt that solicitude for the salvation of that great continental portion of the American Hemisphere which ought to influence us in our efforts to spread the gospel throughout the world. May the Saviour, in His mercy, lead His people in this and other Protestant lands to look upon this great subject as they should! It cannot be that they will continue much longer to manifest that indifference to it which has hitherto characterized their conduct.

IRELAND.

Rev. Alexander King still continues to be the eloquent and effective
ary of the Society in Ireland. The Board have reason to believe
able and popular lectures in Dublin, and other important cities in
and, are producing impressions of the most salutary nature in the
of many of the votaries of Rome, as well as stimulating Protestants
e greater and better-adapted efforts for their salvation. The Board
sirous of having Mr. King to labor a portion of the last year among
h Romanists in the United States; but he could not see his way clear
his work in Ireland, even for a few months.

Board have resolved to employ several more Bible-readers and ex-
like the excellent one whom they sustained last year under Mr.
direction, and he has been requested to find the men, and set them at

and holds too close a connection with our own country, and is exert-
influence too great and too steady upon the spiritual and even politi-
rests of these United States, to allow our American Churches to be
nt to its moral and religious state. There is a remarkable state of
n that country, and a wonderful preparation for the spread of the
mong its millions of people. A great and good work is going on in
nd, which should receive the aid of our prayers and our contributions.
otestants there, as well as in England and Scotland, seem to be wak-
to the vast importance of well-directed and persevering efforts for
overy of that "Emerald Isle" where one sees so great a contrast
n the bounteousness and beauty of Nature, and the poverty and
dness of man. Let us hope that a brighter and better future is
Ireland, when she shall have been redeemed and disenthraled from the
nd ruinous bondage of Rome and her perverted Christianity.

SWEDEN.

excellent Rosenius and Ahnfelt continue to prosecute their labors
len; but, we are sorry to say it, amid great trials and much opposi-
To those who know little or nothing of the religious state of that
, it may seem almost incredible that so much should be done by
ice, at the instigation of the clergy of the National Church, to hinder
mpts to revive a spiritual Christianity in the country of Gustavus Vasa
ustavus Adolphus—those brave friends and champions of true Pro-
ism.—But to men who comprehend all the corrupting influence of such
of Church and State as renders every degree of religious liberty
ible, there can appear nothing strange in all this. A cold, heartless,
, selfish Formalism reigns in too great a degree, in the National

Church of Sweden to allow us to expect better things at present. And yet the "Word of God is not bound," even in Sweden. There are unequivocal evidences that Spiritual life is increasing in many parts of that country, through the labors of just such men as our Rosenius and Ahnfelt, and the Bible "Readers," against whom so much abuse is uttered, not only in the journals of that country, but also in the Diet, and, we are grieved to add, by the clergy in some parts.

But these things do not move us; nor can they discourage the heart of any one who knows anything of the history of the great moral and religious movements which effected the regeneration of Churches and countries that have felt the blighting influences of a formal and worldly religion, which had usurped the place and borne the name of Christianity. A worldly and unconverted hierarchy, when possessed of power, has ever been the most deadly enemy of the Gospel—from the days of that which caused the Saviour to be put to death, down till our times, when we see the Madiai and other Italian Christians persecuted for reading the Bible and obeying its commands. But all is not dark in Sweden. The Truth is becoming resuscitated, and is advancing. Opposition like that which was witnessed in England in the days of Wesley and Whitfield, will give place to the triumph of the glorious Gospel—of which it is indeed the certain harbinger. Let us therefore be consoled, for all will come right.

BELGIUM.

The Board increased their grant to the work in Belgium to $400 the last year, and would have gone further if they could. This sum was given mainly to support two Missionaries at Charleroi and Brussels, the latter of whom preaches the Word to more than a thousand people, all of whom were once Flemish Romanists, and three hundred and fifty of whom are members of his church.

There is indeed a wide door opened in Belgium for the spread of the Truth. A great and good beginning has been made, at many points, to spread the doctrines of the Reformation in that populous little kingdom where so many were called to die for the "Testimony of Jesus," in the dreadful persecutions under the reign of Philip II. of Spain, to which kingdom, Belgium, (or Flanders, as it was long called,) then belonged. We desire to have the privilege and the honor of aiding, even in a small measure, the good work which is there commencing and gradually extending.

FRANCE.

In addition to the grant of $3000, to the Evangelical Society of France, to support ten or fifteen laborers in that important field at their expense, the Board have voted the sum of $1000 to the Central Protestant Society of that country, and the same sum to the Evangelical Society of Geneva. They

would have made even larger appropriations to that great field if they could have done so with propriety.

The state of things in France is painfully interesting, and this in the highest degree. The reaction which followed the Revolution of 1848 has been eminently unfavorable to the cause of Evangelical effort in that country; just as that Revolution had been eminently favorable to it. Every year the Government, first Republican and then Imperial, has been opposed to the efforts of the Protestant Missionary Societies. This has not been, it is supposed, from hostility to the Protestant Church on the part of the Chief Ruler, so much as from a desire on the part of the men around him to conciliate the Romish Hierarchy, which still has so great an influence over the masses, especially in the towns and rural districts.

Things have gone on from bad to worse, until it has now become difficult in many parts of that country,—in some impossible,—to prosecute, the work of preaching the Gospel, excepting in the Established Protestant Churches. Colportage in one department—that of the Haute Vienne—has ceased, and the Protestant schools, and chapels, sustained by the Evangelical Society of France, have been closed. We are not aware that things have proceeded quite to such an extremity in any other of the eighty-six departments of the empire. Unless the Emperor can be induced to use his vast influence to arrest this state of things, it is greatly to be feared that the circle of Evangelical effort must continue to diminish, until the friends of the Truth, whether within or without the National Churches of France, will be compelled to renounce all aggressive efforts upon the domain of error and irreligion. But they will not adopt this alternative without making such resistance as the Gospel authorizes and demands. It is much to be feared that times of great trial, and even of suffering, are before some of them, unless the Lord, in answer to the prayers of His children, send relief. Our hope, as well as theirs, must be in Him, who is as mighty in action as He is wonderful in council. "The Church," said Beza, to one of the Kings of France, "is an anvil which has worn out many a hammer." That monarch found this to be true to his own cost; we cannot doubt that if any of the rulers of the present day should think proper to make a similar experiment, they will meet a similar result.

On the other hand, never has the Truth been more joyfully received by the people in many parts of France than at the present time. Entire villages seem disposed to abandon the errors of Romanism. In some places the people themselves, who until lately were wholly ignorant of the true Gospel, have contributed most liberally out of their poverty, to build chapels —some of which, alas, they are not now permitted to open. Three or four millions of copies of the Sacred Scriptures, and many more millions of religious tracts and works, have not been distributed in vain in France.

Nor should it appear strange that the enemy should be so much in earnest in his efforts to retain his hold upon that great country. France is justly called the "*right arm of the Papacy.*" She gave the Popes their temporal power, and has done more than all the rest of the papal world combined, to uphold and propagate the Roman Catholic religion. It is not for a moment to be believed that the possession of that powerful country can be acquired by the truth, without a long continued and tremendous struggle. The opposition which is there encountered at this moment demonstrates what importance Rome attaches to her influence in that country, and her serious apprehension of the danger of losing it.

Why should we then be discouraged by the present aspect of things in France? Certainly nothing has happened which should appear either strange or even discouraging. The time passes swiftly away, and carries with it dynasties and their chiefs. The oppressor of *to-day* may not be found to-morrow. But *we* labour for a "kingdom that hath foundations," and which will survive and triumph over all opposition, whether it come from earth or hell.

It is cheering to see that the spirit of Missions is manifesting itself in France, in the increase of good young men who are preparing to make known the gospel at home and abroad; and also that the three great Societies which are laboring in that land, namely, the Evangelical Societies of France and Geneva, and the Centeral Protestant, Society are prosecuting their work with much courage and growing success, amid all their trials. The same thing is true of the Bible and Tract Societies.

We will only add that our brethren at Paris have commenced the publication of a valuable Monthly Review in the French language, the editor of which was for several years the French Missionary of this Society in the city of New-York. We sincerely invoke for this enterprise a large measure of succes.

ITALY.

Of all the Papal world, Italy must ever be considered a country of peculiar interest and of singular importance. There the Great Apostacy took its rise, and there it has its seat. Rome is the abode of the Pope and his Cardinals; it is the abode too of the General of the Jesuits and his coadjutors. The Vatican is at Rome, and from it issue the "Bulls and Allocutions" whose influence is so greatly felt by nearly the one-fifth part of the human race. The spread of the Truth in that country must ever be an object dear to the heart of every true Protestant. The Reformation of the 16th century was there suppressed in blood; and until lately, nothing could be done openly in any part of the country to impart the true Gospel to the Italian population. Blessed be God, the case is widely different at this day. The noble Kingdom of Sardinia, with its five millions of inhabitants, is now accessible in almost all places. And God has preserved the Waldenses in the Vallies of Pied-

mont, and is now preparing them for that great work for which He watched over them during so many centuries of persecution and oppression. At this moment no less than twenty Missionaries, raised up from among these people, are laboring to disseminate the Truth in Piedmont, and every where they find an open door. A large and beautiful Church has been built and dedicated at Turin, the Capital of the Kingdom; a convenient old Roman Catholic Church has been bought in Genoa, and is now fitting up as a Protestant place of worship. A Chapel has been built or hired in Nice; the same thing is true of Casale, and several other places. And a Church is about to be built at Pignerol, a considerable city 20 miles south west of Turin, and but a few miles distant from the Vallies inhabited by the Waldenses.

A spirit of inquiry has beeen excited in many places in Piedmont, which is eminently favorable to the propagation of the Truth. The many attacks of the Romish Hierarchy, whether made by Bishops or Priests, and the discussions which they provoke, are tending to the furtherance of the Gospel. There is probably no part of the entire papal world where the prospect is at this moment more cheering for the interests of Protestantism than in the Kingdom of Sardinia. Let us pray that this prospect may not be soon obscured by the clouds of opposition which Rome knows so well how to raise.

A year ago we had the privilege of welcoming to our shores the Rev. Jean Pierre Revel, the excellent Moderator of the Waldensian Synod, who came at the invitation of the Board, to make known to our Churches the interesting state of things in the Kingdom of Sardinia, and the wants of that Martyr-Church, whose worthy representative he was. His visit to this country of less than three months was attended with a great blessing. To say nothing of the impulse which it gave to the efforts of the Bible and Tract Societies in favor of Italy and the Italians, it was the occasion of engaging one of the branches of the Church of Christ among us to undertake to furnish the funds necessary to endow the Theological Seminary at La Tour, which the Waldensian Synod aim at founding,—to educate pastors for the Churches among their 22,000 people in the Vallies, and Missionaries for the Italian race, whether within or without the limits of Italy. Nor can we doubt that this promise will be fulfilled.

The Board have the pleasure to announce that the sum of $6,675.50 has passed through the hands of the Treasurer, for the good work in Italy; of which $6,275 50 were for the building of a Church at Pignerol, under the direction of the Table of the Waldensian Synod, and $400 (contributed by the Reformed Dutch Church in this country) for the support of a Professor in the College at La Tour. These donations have been most gratefully received and acknowledged. The Board have also appropriated the sum of $1,000 to the Waldensian Table, to be employed in supporting Missionaries in Piedmont.

In no other part of Italy are the Board doing any thing, excepting at Rome, where they are happy to say that the American Chapel, in connection with the American Embassy, is well attended. Two or three rooms in the Ambassador's house have been converted into a Chapel, and fitted up in a beautiful and convenient manner. The Chaplain reports that the service has been well attended during the season. The importance of an American Chapel at Rome at this time,—of a truly Evangelical character—is too obvious to need remark. Many of our countrymen go thither in quest of health, and not a few to die. No effort is likely to be left untried by Rome to enveigle some of them by her delusions. And in that employment she has the aid of one who once was an American Protestant Bishop.

CONCLUSION.

Such is the brief survey of the field and of the work of the Society which the occasion demands.

Whether we regard the present state of the field, the success which has attended the labors of this Society, or the increasing favor with which it is meeting at the hands of the Churches, the Board feel that they certainly have abundant reason to "*thank God and take courage.*' In all directions there are open doors for diffusing the pure Gospel in lands where superstition and Formalism have long usurped the name of Christianity. And if *all* Papal countries are not as accessible as we could desire, there are far more of them that are so than we have means to reach. The work at Home, as well as Abroad, is beginning to assume a magnitude and importance in the estimation of the Churches which it never had before.

The times are exciting, but not unpropitious. If Rome is greatly increasing her efforts, and rapidly developing her true character in this country, she is calling forth influences and agencies which she probably little expected to encounter. When she attempts to boast of her sympathy with liberty, and even Republican institutions, God causes faithful and able witnesses against her, to come from her peculiar domain, the kingdom of the Pope, and tell our people to beware of her lying representations. When she would encourage—not to say employ—violence in this land—where she cannot yet wield the *sword*—she finds resolute men who will not permit priestly arrogance to triumph either through her foreign or her native janizaries. Whatever we may think of many things which Rome does among us, we cannot but admire the resources and the ways of that Great Saviour who knows how to turn aside and break to pieces "every weapon formed against Zion," when He chooses to do so.

A few months ago Rome desired to gain important information respecting this country, settle certain difficulties which had sprung up here, and learn how a Nuncio would be received by this Government and people. For this pur-

pose she sent, through an infatuation which seems unaccountable, over to us, a man who was probably as unsuitable, as regards his character and antecedents, as she could find in all her dominions; a fact which Father Gavazzi and others have demonstrated. And as if this was not enough, it now turns out that this extraordinary envoy was a trafficer in stupid indulgences whilst among us, and is now engaged in sending over fac-similes of the winking picture of the Madonna of Rimini! The hoary system of the Papacy is certainly strong in the devices of many centuries; but Christ is stronger than Rome, and we have His promise that the gates of hell shall not prevail against His own true Church. Let us then be encouraged. "There be more that are with us than with them."

Astounding events are transpiring in Europe and Western Asia, which will wonderfully contribute to the spread of the Gospel in Mohammedan countries. By reason of the menaces of Russia on the one hand, and the persuasive influence of England on the other, it is believed that sixteen millions of people who bear the Christian name, are about to be delivered from the degradation of centuries, and be placed on a level with their conquerors and former oppressors. It is even hoped that the Mohammedans themselves will be made to enjoy the blessings of religious liberty. What a door all this must open for the resuscitation of a true Christianity in the Churches of the East, and for the conversion and salvation of the followers of the Arabian Impostor! How astonishing are the ways of God! And how cheerfully and confidently we ought to pursue the work of spreading His Gospel where ever the door is open, for we "*Know that our labor*" *in this great cause* "*cannot be in vain in the Lord.*"

ANNIVERSARY OF THE SOCIETY AT PHILADELPHIA.

On Thursday night, May the 25th, the Annual Meeting of the Society, at Philadelphia, was held in the Musical Fund Hall. John A. Brown, Esq. one of the Vice-Presidents, presided. The meeting was opened with prayer by the Rev. Dr. Judd.

Although the weather was exceedingly unfavorable, there was a large and respectable audience, including many of the members of the General Assembly (N. S.) of the Presbyterian Church, as well as of the Synod of the Reformed Presbyterian Church, both of which bodies were holding their Sessions in that city at that time. More than seventeen hundred tickets had been called for at the bookstores during the day—a fact which shows the interest felt in that city in behalf of the cause; and nothing but the inclement weather prevented the capacious Hall from being crowded.

The Rev. Dr. Fairchild read an abstract of the Fifth Annual Report, and made a few remarks respecting the operations of the Society. And able and interesting addresses were made by the Rev. Dr. Guthrie, of the Reformed Presbyterian Church, (Bakerstown, Penn.) and the Rev. Mr. Jenkins, of the Presbyterian Church, Philadelphia. The Rev. Mr. Mann, of Rhode Island, pronounced the Benediction.

The meeting was well calculated to do good. A happy impression was made. The Rev. Mr. Jenkins spoke of the Society as occupying, in his judgment, a position no way inferior to that of any of the great Societies of our country, and that importance was becoming greater every year.

ANNIVERSARY OF THE SOCIETY AT BOSTON.

The Annual Meeting of the Society was held at Boston, Tuesday, May 30th, in the Tremont Temple. The chair was taken by Julius A. Palmer, Esq. one of the Directors of the Society.

The Rev. Rolin H. Neale, D. D., of the Baptist Church, (Boston,) read a portion of Scripture and addressed the Throne of Grace.

The Rev. Dr. Baird gave a general survey of the labors of the Society at home and abroad, and dwelt at some length on certain aspects of the work which the Society is called to perform, especially its efforts to secure the religious rights of our fellow-citizens, when residing or traveling in foreign lands; in behalf of the persecuted and suffering followers of Christ in Papal lands; in behalf of the Public School system of our country; and said that the subject of the proper tenure of Ecclesiastical Property in this country, would soon receive the attention of the Board. He spoke of the great encouragement which the Society has found in its labors in this country, as well as the great success with which its labors and those of the Societies with which it co-operates in foreign lands—France, Belgium, Italy, Ireland, Canada, &c.—have been crowned, notwithstanding all the opposition which Rome has been able to make.

The Rev. E. E. Adams, of Nashua, New Hampshire, next addressed the meeting, and spoke in the strongest terms in favor of the objects and work of the Society. He could bear testimony in regard to France, and the religious movement in that great country, for he had resided there for ten years. Mr. Adams was of the opinion that the Society ought to sustain an American Chapel at Havre and another at Paris, and have a French as well as an American service connected with each.

The Rev. D. L. Furber, of Newton, Mass. followed Mr. Adams with a

very able and eloquent address in behalf of the Society and the great Cause which it labors to promote. We are not without hope of giving Mr. F's speech entire in our next number. It was listened to with deep interest.

The audience then united in singing a hymn commencing with the lines:

"Hail to the Prince of life and peace,
"Who holds the keys of death and hell."

At its close the Rev. E. N. Kirk, of Boston, arose and addressed the meeting in a most effective manner for nearly three quarters of an hour, and was heard with breathless attention. His main object was to show that the Society ought to receive a far larger amount of aid than it has hitherto, and that it ought and must greatly enlarge its operations at home and abroad.

The soul-stirring statements of the speaker in regard to the insidious, dangerous, and blighting influence of Romanism, produced a deep impression upon all present. We doubt whether many of them ever saw or heard such a faithful and appalling portraiture of Popery as that which Mr. Kirk set before them on this occasion. His appeals to them—to know whether they would surrender this fair land, with all its glorious institutions, to Romanism, and have it become what Spain is, what Ireland, what Mexico, what South America and every other Country where Romes influence is supreme—will not soon be forgotten. The audience filled the large and admirable hall where the meeting was held.

THE ACTION OF THE GENERAL ASSEMBLY.

The following Resolutions were unanimously adopted by the General Assembly of the Presbyterian Church, that met at Philadelphia, after an address by the Rev. Dr. Fairchild, May 26th, one of the Corresponding Secretaries of the American and Foreign Christian Union.

1. *Resolved.* That the remarkable state of things in the Papal world—especially in France, the kingdom of Sardinia, Belgium, Ireland, Canada, Brazil, New Grenada, Uraguay, Venezuela and Hayti—invites and imperatively demands prompt, wisely devised, and effectively prosecuted measures on the part of all Evangelical Christians in our country and Protestant lands, to introduce and diffuse in them all the blessings of the glorious Gospel.

2. *Resolved.* That in the success which has attended the labors of the American and Foreign Christian Union, to enlighten and save the millions of Romanists who have already found a home in our happy country, as well as to evangelize the Papal nations abroad, the Assembly find a strong argument for confidence and co-operation on the part of all Evangelical Churches, and patriots and friends of our country generally, and they cordially commend it again to the sympathies and liberal patronage, especially of the congregations under their care.

ACTION OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

On the 18th of May, the first day of its sessions, the Synod of the Reformed Presbyterian Church, which met this year at Philadelphia, unanimously voted to give the Rev. Dr. Baird, one of the Corresponding Secretaries of the Society, an opportunity to present the objects and claims of the American and Foreign Christian Union. At the close of his address, which embraced a general survey of the operations of the Society, and of the state of the Papal world, interesting speeches were made by the Rev. Dr. McLeod, Mr. George H. Stuart, and others, all expressive of great confidence in the principles and plans of the Society.

The following Resolution, submitted by the Rev. Dr. McLeod—who is one of the Vice-Presidents of the Society—and seconded by the Rev. Dr. Heron, was unanimously adopted.

Resolved. "That the Synod have heard, with great satisfaction, the statements of Rev. Dr. Baird, on behalf of the American and Foreign Christian Union, and that they cordially commend that institution to the favorable notice and effective support of the ministers and members of the Reformed Presbyterian Church."

ACTION OF THE GENERAL CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

The Rev. Geo. L. Hovey, one of the Agents of the American and Foreign Christian Union, received a cordial invitation to address the General Conference of the Methodist Episcopal Church, South, during its late Session at Columbus, Georgia. For an entire hour he was heard with the deepest attention; at the close of his address a committee was appointed (of which the Rev. Dr. Doggett, of Norfolk, Virginia, was Chairman) to draw up a series of resolutions expressive of the views of the Conference in relation to the objects, claims, and operations of the Society. We hope to give those resolutions in our next number.

ACTION OF THE GENERAL ASSEMBLY OF THE CUMBERLAND PRESBYTERIAN CHURCH.

The General Assembly of the Cumberland Presbyterian Church,

at its recent session in Memphis, received, with much good will, the Rev. William D. Rosseter, the District Secretary of the Society for the West, and heard him attentively whilst he set forth the nature and work of the Society. They passed unanimously a series of seven Resolutions in its behalf. The last of these Resolutions recommends to the churches of their body to take up collections for the Society on the 1st Sabbath of July, or as near to that day as possible. This is going to work in the right way. Mr. Rosseter writes: "I have never witnessed any where more union of feeling, or a deeper sense of the great importance of the work of the American and Foreign Christian Union, than this body evinced. As your representative I was treated most kindly and fraternally, and I know that the impression was most happy, and cannot but work well for the Society, in the Cumberland Presbyterian Church." To God be the praise. That large and growing body of Christians have it in their power to do much for this and every other good cause. We hope to give the resolutions in our next number.

PROSPECTS OF THE AMERICAN AND FOREIGN CHRISTIAN UNION.

Those who have taken the trouble to read carefully the preceding Report—which is, with the exception of a few omissions, made for the sake of bringing this number within the limits which the Post-office law imposes on us, the same that was submitted to the Society at the Annual Meeting—will agree with us in the opinion that the prospects of the Society were never so cheering as at the present time. Its utility and importance are becoming more and more apparent every year. Its work at home and abroad is becoming every year greater. In all directions,—in our own country and in foreign lands,—the Saviour is setting "open doors" of usefulness before it. In our next number we shall call the attention of our readers to some of the important appeals which are addressed to the Board for immediate aid. In the meantime we would call upon our friends and patrons, to consider well, in advance, whether they will not come up to the help of the Society with increased promptitude, liberality, and zeal, so that the Board may, from the outset this year, enter upon the needed enlargement of their plans.

GENERAL CASS' SPEECH IN THE SENATE.

On Monday, the 15th of May, General Cass delivered his long-expected speech on "THE PROTECTION DUE TO AMERICAN CITIZENS WHEN ABROAD, IN THEIR RIGHTS OF CONSCIENCE AND PUBLIC WORSHIP." The death of Major Canfield, his son-in-law, had caused a postponement of this speech for several weeks.

The country owes much to the veteran General for this great speech. We trust that it will be extensively circulated and read. Some of the papers have given it entire; others in an abridged form. In the first part of his speech, the Senator has bestowed much attention on the famous letter of Archbishop Hughes, addressed to the Editor of the *Freeman's Journal* (his own organ) in February or March, 1853, on the subject of the "Madiai Meeting" in Metropolitan Hall, on the 7th of January preceding. That meeting had heaped too much obloquy on the Church of Rome and its head, Pius IX., to permit the "Hildebrand of America" to rest in silence. In that letter he attacks General Cass for the remarks which he had made in presenting to the Senate, a few weeks before, a petition in behalf of the religious rights of Americans abroad. General Cass has in his recent speech, reviewed and exposed the truisms and sophisms, equally intended to deceive and mislead, of that letter. Great good will be effected by this noble speech. It puts the question on its proper foundation. It will do good also in Europe—especially in England —where the protection due to British Protestants in foreign lands, and indeed the whole subject of religious liberty, is exciting great attention.

ARCHBISHOP HUGHES' APPEAL TO THE PUBLIC.

As might have been expected, Archbishop Hughes is not a little disturbed by General Cass' speech. It places him and the intolerance of countries where the Romish Church predominates, in a very unfavorable position before this nation. The Archbishop has lost no time in announcing to the public, that "in ten, or at most fifteen days," he will make a reply to the speech of the General, and vindicate his opinions against the aspersions—whether in the shape of "statements, insinuations, inuendoes, or inferences,"—"which he fears may be found in it, or deduced from it, calculated to lower" him "in the good opinion of his countrymen, whether Senators or private

citizens." If it were not that we have so little room in this number for scarcely any thing more than the Report and proceedings of the Annual Meeting, we should be greatly tempted to give the Archbishop's speech entire. It is a great curiosity, in a literary point of view. He writes in "the third personal singular," and constantly employs the word "undersigned," until he comes to the end, where we have "†John Hughes, Archbishop of New-York," in full. It is amusing—almost disgusting—to see the affected humility which is betrayed in every line. The Archbishop speaks of himself as an obscure and humble individual, who cannot, unless under the most unequal chances, enter into a controversy with so renowned and great a Statesman as General Cass undoubtedly is, in the estimation of "almost a majority of the American people." We doubt whether a single Romish prelate has written such a remarkable epistle, *in its way*, since the days of "Saint Thomas a-Becket." It is probable that we shall give it in the July number, when we hope to pay our respects to the Reply of the Archbishop to the old General.

REV. DR. DUFF.

Our readers will have learned, long before these pages meet their eyes, that the Rev. Dr. Duff, after making a brief visit to this country of some three months, left us in the Baltic, on Saturday the 13th of May, to return to his native Scotland, where he purposes to spend a few months before he goes again to his field of labor in India. Our readers will have perceived that he spoke at the Annual Meeting of our Society, and spoke well. He also addressed the American Tract Society, the American Bible Society, and the American Board. Those who have heard these last four addresses of this great and good man, will not soon forget the high and noble views which they presented, or the fervor and power with which they were delivered.

Dr. Duff's visit to this country was Heaven-directed. The divine blessing evidently rested upon his labors amongst us. What zeal, what humility, what love of souls, what desire for the extension of Messiah's Kingdom, what exalted views of the duties and resources of the Church, what just appreciation of the "signs of the times," what an enlarged and enlightened liberality in regard to all true Christians, and their position, (united with no latitudinarian opinions,

however, on vital doctrines,) what superiority to national partialities and prejudices! How well calculated to put to shame narrow-minded and illiberal "Old-School," "New-School," and "No-School" men among us of all denominations!

Dr. Duff visited, besides New-York, Philadelphia, Baltimore, Washington, Pittsburg, Cincinnati, Louisville, St. Louis, Chicago, Detroit, Toronto and Montreal in Canada, and a few places in New Jersey,—but he was unable to make more than a few hours' stay in several of them. Philadelphia, New-York, Washington, Pittsburg, Chicago, Toronto and Montreal we believe, shared nearly all his Sabbaths. His labors were immense; and many of his friends feared that his health, which is far from being robust at best, would utterly give way beneath them.

In the morning of the day of his departure many Christian friends assembled at an early hour at the Rev. Mr. Thompson's church, corner of Grand and Crosby-streets, to commend him and his work to the Divine care and blessing. It was a touching meeting—too much so to allow Dr. Duff to say more than a few broken sentences. Then they accompanied him to the ship, where a great crowd waited to see him leave. As the majestic Steamship moved out of the dock, the waving of the hat and of the handkerchief, became the last signal of recognition and adieu! This done, the great assembly followed with their eyes the huge vessel as she marched on her way down the noble bay, until she was nearly out of sight; then they dispersed,—many a prayer ascending from many a heart, that God would grant a prosperous voyage to all on board, and long life, and great usefulness and happiness to him who had come to plead not only India's wants, but the world's.

The Rev. M. Burdett has been appointed by the Board, District Secretary for Pennsylvania, Delaware, West Jersey, etc. in place of the Rev. Mr. Ballard, resigned; and has entered upon the duties of his office. His home will be at Philadelphia, where the Society has an office at No. 144 Chesnut-street. We have great pleasure in commending Mr. Burdett to the Ministers and Churches in that district, and bespeaking for him their kindness and coöperation.

Our readers will perceive that from the nature of the case the present number of our Magazine could not be issued at the usual

time, inasmuch as it contains the Annual Report, which was submitted to the Society on the 9th ultimo. We have made all possible haste with the matter. The Magazine for July will appear in a few days.

Movements of Rome.

The Roman Catholic Journals of our country exultingly record that Mrs. Ives, the wife of the *ci-devant* Bishop Ives, and daughter of the late Bishop Hobart, has followed her husband into the Church of Rome. She was lately confirmed by Cardinal Fanzoni, in his private Chapel at the Propaganda. Two other converts (Americans, we infer,) Mr. and Mrs. Schenck, were received at the same time.

The new and spacious church of St. Stephen, in 28th-street, New-York, was dedicated on the 21st ultimo, Archbishop Hughes preached a sermon on the occasion. It contained many good things, and some things not at all good. If it had been preached by any other man than Archbishop Hughes it would be considered, on the whole, a very ordinary production.

At the latest date from Rome the Pope was thought to be gradually becoming more and more feeble. His disease is the dropsy.

View of Public Affairs.

The excitement respecting Cuba, and our relations with Spain, has not diminished.

The Nebraska-Kansas Bill has finally passed both Houses of Congress, but not till the Senate had abandoned the "Clayton Amendment." As it stands, aliens as well as American citizens, who may be in those territories, will have the right to vote at the organization of the Territorial government. This modification of the bill was made in the House, and without it, probably it could not have passed that body.

There has been a Revolution in New Granada. A General Melo has been declared Dictator, and President Obando and his ministers have been made prisoners. It is hardly probable that the movement will be sustained by the country.

The war in Europe is now beginning in earnest. Decisive events may soon be expected. The Allied Fleet made an attack, on the 22d of April, on the fortifications which protect the harbor of Odessa, and destroyed them, and also some Russian ships of war. A portion of the city adjoining was also destroyed; comparatively few lives were lost on either side.

Large reinforcements of English and French troops having reached Turkey, it is probable that a powerful attempt will be made to drive the Russians out of the Trans-Danubian Provinces of Turkey. Possibly a landing may be made in the Crimea. The French fleet having joined the English in the Baltic, important news may be daily expected from that quarter.

In the meanwhile large forces in France are assembling near the north-western and south-eastern frontiers, at St. Omer and Marseilles. All this is ominous. All eyes are now turned to Austria and Prussia. Sweden and Denmark will probably go with the Western Powers. If Russia does not listen to the voice of Prussia and Austria soon, the state of things will be serious enough before the autumn comes. But GOD REIGNS; in this there is hope for His Church and the world.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 8th OF MARCH TO THE 8th OF APRIL, 1854.

VERMONT.

Burlington, G. W. Benedict,	1 00

MASSACHUSETTS.

North Attleboro, Individuals of Bapt. Ch.	3 25
Winchenden, 1st Cong. Ch. and Soc'y. per Levi Raymond, Esqr.	10 18
Attleboro, Wid. Starkey,	50
An unknown friend,	3 00
Two or three friends,	2 50
Milford, Cong. Ch. in part, to make Rev. J. T. Woodbury, L. M.	22 60
North Adams, Cong. Ch.	14 00
Haydenville, Cong. Ch. to make Rev. Edward Sweet, L. M.	25 00
South Hadley Falls, Cong. Ch. to make J. Carew, Esq. L. M.	30 00
Milton, G. F. Raymond, $1; Mrs. S. Holmes, 50 cents,	1 50
Winchester, Cong. Ch. Oliver R. Clark, in full, L. M. $10: Stephen H. Cutter in full L. M. $10: others to make Dr. Alonzo Chapin, and Miss Eliza Chapman, L. Ms. $94 13.	114 13
Dorchester, 2d Cong. Ch.	130 80
Boston, Central Ch.	102 07
Essex St. Ch. John Tappan, $20; Mrs. Hannah Sweetser, in full L. M. $10,	30 00
Old South Ch. a balance,	23 00
Mt. Vernon Ch. a friend,	2 00
Park-st. Ch. P. Harvey,	20 00

RHODE ISLAND.

Providence, Richmond-st Ch.	114 69
Free Evan. Cong. Ch.	6 00
Baptist Ch. J. C. Brown, $50; R. H. Ives, $10.	60 00
Beneficent Church of which $10 from John N. Mason, in part to make Ida Mason L. M. $10 from Mrs. John N. Mason, to make in part Eugene Waterman Mason, L. M. $30 from T. J. Stead, to make Mrs. Frances E. Stead, L. M.	269 25
Mrs A. G. B. Packard, L. M. by her father, John Johnson,	30 00

CONNECTICUT.

Lebanon, a friend by D. Huntington.	30 00
Woodstock, Isaac Smith, by Rev Jonathan Curtis,	5 00

NEW-YORK.

New-York city, Young Men's S. & B. Socy. in Dr. Alexander's Ch.	15 60
John Corson M. D.	5 00

Friend,	50 00
R. D. Ch. in part for L. M. of Rev.	
le,	15 00
ady, Jno. Calvin Toll in full for L.M.	5 00
t ci y, Mr. McKee,	5 00
, R. D. Ch. by N. F. Graves, Esq	28 15
t city a friend,	1 00
n, Julius Hulburd, for L. M.	10 00
s Mary Jane Hulbard, for L. M.	5 00
st Presb. Church by Rev. B. B.	
n,	9 23
Rev. W. C Foote, to make a Mis-	
of the Syrian Mission a L. M.	30 00
on, Presb. Ch. Rev. P. Lockwood,	
full, $10; C. Thorp, $10; A. Dou-	
$5; C. McK. $5; Mrs. Mary Whit-	
; others, $41 40,	76 40
t. Ch. in part to constitute Rev. L.	
son, L. M.	11 63
M. E. Ch. in part,	2 94
ag. Ch. in part to make Rev. M. C.	
l. L. M.	11 58
, Meth. and Cong. Ch's.	18 36
Valley, Cong. Ch. in part,	8 81
las. Boughton in full of L. M.	20 00
t city, Robert Carter, $1; James	
Esq. $5; Dr. Potts, $5; S. Brown,	
Darling, $1,	17 00
d, in part,	37 93
Hill, balance,	4 00
Bapt. Ch.	3 47
ng. Ch.	22 75
Bridge, in full of J. Pruyn, L. M.	2 00
own, Presb. Ch.	25 00
, in part to make, Rev. F. Merrill,	
	11 00
ights, James Wylie to make him	
M.	30 00
er, Balance,	50
sso. Refd. Ch.	33 70
t city, Ladies Asso. of 4th Avenue	
Ch. by Mrs. Dr. Bliss,	9 00

NEW JERSEY.

Isaac Nichols,	4 00
, Additional,	2 00
t, Additional,	75
Presb. Cong'n. balance by Rev.	
Mr.	2 00
h, 1st Presb. Ch.	18 00
, 1st Presb. Ch.	51 00
Presb. Ch. Rev. W. Baker, L. M.	30 00
M. E. Ch. Rev. N. Van Zandt, L.M.	30 00
es. Ch.	30 00
E. Ch. Rev. W. E. Perry, pt. L. M.	14 75
Mrs. Sarah T. Roy,	10 00

PENNSYLVANIA.

utheran Ch. Dr. Chaffee,	25 00
Refd. Ch. Dr. Bomberger,	13 50
nia, O. S. Presb. Ch. Rev. G. Omen,	20 00
riend,	10 00
ac Hurlbut,	5 00
d. Presb. Ch Rev. Dr. Wylie's,	42 50
Sylvester Smith,	1 00
nia, W. R. Richards,	5 00
le, Presb. Ch.	23 65
E. Ch.	11 37
, Liberty-st. M. E. Ch.	6 00

VIRGINIA.

gh, Abel Head, Esq.	3 00

NORTH CAROLINA.

Miss B. Brown, part L. M.	10 00
eb. Ch. to make Rev. Archibald	
L. M.	41 60

SOUTH CAROLINA.

Charleston, the late Rev. Mr. Hewes.	3 00
Circular Ch. Dr. Posts, to make T. M.	
Bristol, Thomas Lehre, H. W. Sullivan,	
and Miss Susan Jones, L. Ms.	122 50
Circular Ch. Union Meeting,	129 50
Others,	17 00
Central Ch. Rev. Mr. Dana, to make	
Donald Macintosh and W. S. Caldwell,	
L. Ms.	70 00
J. B. Betts, in full L. M.	10 00
Edisto Island. Mrs. Thomas Baynard,	3 00
Chester, Rev. T. E. Bishop,	5 00
Yorkville, Presb. Ch.	8 80
Edisto Island, John Townsend Esq.	50 00
Charleston, Mrs. Lockwood,	4 00
C. W. Stiles,	10 00

GEORGIA.

Liberty Co. Midway Ch. in part,	47 26
Milledgeville, Presb. Ch. balance,	8 00
Athens, Mrs. Mary Ann Brantley, 2nd instal-	
ment for L. M.	10 00
Rev. Dr. Church, ann'y.	5 00
Dr. Jones Long,	5 00
Miss E. E. Witherspoon's School,	80
Presb. Ch. to make E. L. Newton L. M.	46 25
Augusta, Mrs. Tubman,	5 00
Presb. Ch. Dr. Henry Campbell ann'y.	5 00
Dr. Robert Campbell, ann'y.	5 00
Robert Campbell,	20 00
Others,	127 62
A balance,	12 00
Savannah, Savannah Ladies Christian Un-	
ion Soc'y. per Mrs. Mary W. Tustin,	85 30
Independent Ch. A. Hutchinson, $25;	
H. J. Gilbert, L. M. $30; Geo. W. Ander-	
son, L. M. $30; John Stoddard, $30; J.	
Williams, $5; others, $159,	279 00
1st Presb. Church, to make Rev. John	
Jones, L. M.	50 00
2d Bapt. Ch.	20 00
Lutheran Ch.	8 00
1st Bapt. Ch.	10 60
Meth. Ch.	11 10

KENTUCKY.

Louisville, St. Pauls M. E. Ch. add. B. O.	
Davis, $2; J. Morehead, $2;	4 00
S. S. of Walnut-st. Christian Ch.	2 50
Chesnut-st. Presb. Ch. E. Holbrook,	
$10; L. L. Warren, $25; A. Harbison, $3;	
T. L. Carter, $1; R. Montgomery, $10;	
Allen Ricardson, $5: Mr. Howe, $1; Mr.	
Todd, $10; Mrs. Hughes, $5; Mrs. Wor-	
thington, $2; G. Harbison, $1; W. N.	
Haldeman, $10; C. Taylor, $1; J. M. Car-	
ter, $5; J. P. Robinson, $5; A. B. Semple,	
$10; W. Semple, $3; Mr. Pitkin, $1; M.	
Alexander, $5; Mrs. Hutchens, $2; Mrs.	
Cord, $1; Mrs. C. Lintner, $2; J. Dan-	
forth, $2; W. H. Huber, $5; Mr. Overton,	
$1; Mr. Parsons, $1; J. A. Miller, $2; Col-	
lection, $49 74; all which make Rev. Le-	
roy, J. Halsey, D. D., L. D. and W. H.	
Bulkley and Lunsford P. Tondell, M. D.,	
L. Ms.	178 74

ILLINOIS.

Pittsfield, Cong. Ch to make Rev. William	
Carter, L. M.	30 00
Bellevilla, Presb. Ch. by J. A. Ranney,	11 00

INDIANA.

Terre Haute, 1st Cong. Ch	30 17

Baldwin Presb. Ch. in part for L. D. of Rev. W. M. Cheever,	55 78
Aurora, Presb. Ch. in part,	19 90
Bethel, N. S. Presb. Ch.	10 60
Muncie, Union Meeting,	19 47
Winchester, N. S. Presb. Ch.	9 26
Terre Haute, Ashbury Chapel, M. E. Ch. to make Sunday School, L. M.	30 02
North Chapel, M. E.	6 48
Union Meeting in Bapt. Ch.	9 50
Lafayette, Western Charge, M. E. Ch.	2 00
Indianapolis, Roberts Chapel, M. E. Ch.	5 00
Wesley Chapel, M. E. Ch.	5 00
Lebanon, M. E. Ch. add.	2 00

OHIO.

Cincinnati, Tabernacle Presb. Ch. Rev. R. M. Bentley, L. M.	35 07
Clinton-st. Christian Ch. add.	16 60
Granville, Female Academy, which makes it a L. M.	30 00
Male Academy, in part L. M.	20 00
Springfield, 1st Bapt. Ch. in part for the L. M. of Rev. J. Brown,	19 12
1st Cong. Church in full of Rev. J. C. White, L. M.	20 97
1st Presb. Ch. to complete L. M. for the Session of that Ch.	13 50
Mrs. Ann A. Warder,	4 00
Marietta, J. B. Ward's S. S. Class in Cong. Ch.	3 00
Cincinnati, Cumb. Presb. Ch. in part,	9 50
1st Christian Ch. Mrs. N. Summerbell, $10; Jos. Summerbell, $3; Mrs. Simonton, $5; others, $12; which makes Rev. Nicholas Summerbell, L. M.	30 00
Worcester, M. E. Ch.	20 70
Munroville, Meth. Ch.	4 56
Bapt. Ch.	2 00
Norwalk, Meth. Ch.	4 57
Husted, $1; Berry, $1,	2 00
Oberlin, Collection,	34 81
Albian, balance,	4 00
Cleveland, 2d Presb. Ch.	62 95
Euclid-st. Presb. Ch.	12 24

MICHIGAN.

Albion, Collection,	10 11
Battle Creek, Collection,	28 60
Kalamazoo, 1st Bapt. Ch.	12 00
1st Cong. Ch.	12 41
Meth. Ch.	4 47
Detroit, Rev. R. R. Kellogg to make himself L. D.	100 00

ROME—ITALY.

Receipts at the American Chapel, Rome, for the support of the same, during the season beginning October, 1853.

J. Mozier, $20. Hugh Maxwell, $20; W. C. Goodhue, $20; Miss Bradshaw, $8, Thos. Van Buren, $10; B. S. Rotch, $10; H. D. Gilpin, $10: Mrs. L. W. Crawford, $15; Wright E. Post, $10: A. L. S. Main, $10; Martin Van Buren, $10; J. Bowdoin, $10; Mrs. Gregory, $5; D. C. Eaton, $10; Franklin Dexter, $10; J. A. C. Gray, $10; T. W. Punnett, $5; A. M. Bruen, $7 33c. Geo. Folsom. $10; Japhet Bishop, $10; N. Silsbee, $10; Mrs. J. R. St. John, $3 88c. Mr. Hunt, $5; J. J. Bolles, $5; A. M. Bruen, "add." $19 40c. J. Low, $5; Mrs. Hooper, $5; Mr. Sturgis, $1; R. S. Clark, $7 76c. J. S. Kane, $9; J. L. Schoolcraft, $20; E. B. Bigelow, $5; Mr. Vieil, $3 88c. Charles Tappan, $5; J. A. C. Gray, add. $10; Mrs. Lane, $2; Jas. B. Murray, $3 96c. S. A. Halsey, $5; W. B. Bolles, $3; Richard Mortimer, $10; N. Ludlum, $18 60c. Mrs. Grant, $3 96c. Mrs. Porter, $20; Mr. Lowry, $5; James B. Johnston, $25: Asaph Stone, $10; J. Bowdoin, $10. Sundry Anonymous, Contributions, $6 60c. Total, . . . 474

Also, from the Hon. Lewis Cass, Jr. Chargé d'Affairs the use of the rooms occupied as a chapel, free, of rent.

Receipts for the defraying of expenses of repairs, &c. in the American Chapel, Rome.

C. B. Ives, $5; R. Rogers, $5; A. C. Lanier, $5; W. W. Wotherspoon, $5; Mrs. Page, $5; Mrs. Nichols, $5; Mrs Main, $10; Mrs. Post, $10; Mrs. Clark, $5; Miss U. P. Carter, $5; Mr. Tilton, $5; B. S. Rotch, $5; Thos. Crawford, $5; D. C. Eaton, $5; Cash, $2. Total, . . 82

Collection in behalf of the Waldensian Church at Genoa: Rome, Jan. 8th, 1854.

D. C. Eaton, $3 88c. J. S. Kane, $3 88c. R. S. Clarke, $15 52c. Miss Bradshaw, $23 75c. Miss Suleman, $3 88c. Mrs. Crawford, $3 88c. a Courier, 60c. a servant, 50c. A. M. Bruen, $97; A. A. Burt, $7 76c. Japhet Bishop, $5; E. Duncan, $1 33c. J. A. C. Gray, $10; Miss Chapman. $3; Mrs. Hooper, $5; Anonymous, $3 88c. Mrs. Hunt, $3 88c. A. L. S. Main, $10; Thos. Van Buren, $5; a friend, 3 88c. Total, 208

ERRATA for the June Number, 1854.—Kentucky, Georgetown—Young Ladies of the Female Seminary, to make Miss Sarah *Parks*, not Parker, L. M.—Covington, Main-st. Epis. Church, South not School. $8 40.

Louisville, Cumb. Presb. Ch. Rev. S. B. Howard, not B. B. H. $5.

Ohio, Oxford—2d Presb. Ch. Elias Kumler not Kumlu, $9.

Marietta, Students at College to make Prof. W. Andrews not Prof. J. W. Andrews, L. M. Also from Rev. Loring Brewster, of Cambridge, N. Y. Franklin, N. H. read N. S. Morrison, instead N. S. Merriam.

CONTENTS.

The Annual Sermon,	241
The Annual Meeting,	241
Fifth Annual Report,	249
THE HOME FIELD.	253
FOREIGN FIELD.	284
Anniversary of the Society at Philadelphia,	293
Anniversary of the Society at Boston,	294
The Action of the General Assembly,	295
Action of the Synod of the Reformed Presbyterian Church	296
Action of the General Conference of the Methodist Episcopal Church, South,	296
Action of the General Assembly of the Cumberland Presbyterian Church,	296
Prospects of the American and Foreign Christian Union,	297
Gen. Cass' Speech in the Senate,	298
Archbishop Hughes' appeal to the Public,	299
Rev. Dr. Duff,	301
Movements of Rome,	301
View of Public Affairs,	302
Receipts,	304

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. V. JULY, 1854. No. 7.

OPEN DOORS AND LOUD APPEALS FOR HELP.

To say nothing of our own great country, in which there are literally hundreds of places where the Society ought to have Missionaries among the Roman Catholic population that is increasing so fast by migration from foreign lands, the state of things abroad is wonderful.

What an open door in Canada, among the French and Irish papal population, and what a good work has been commenced among the former! An earnest appeal has just come to us from our friends, who are so nobly bearing the burden there, for more help. They must have it.

Our Missionary in Hayti says that ten times as much—a hundred times as much—ought to be done for that island. He is certainly right. There are people in this country to whom we would address some very earnest words on this subject if we could gain a hearing.

There are five countries south of Mexico which may be all covered by the term CENTRAL AMERICA, namely, Honduras, Guatemala, San Salvador, Nicaragua, and Costa Rica, for which it is high time that something should be done. We have been importuned to send a Missionary to the city of Nicaragua. There will soon be a line of "North American" colonies on the route of Californian travel across that country, which is becoming so much frequented. A door of usefulness is certainly opening there.

In the northern and eastern portions of South America the way has long been preparing for the entrance of God's Word. In New Granada the door is quite open, so far as acts of the Government can open it—unless the recent Revolution should close it, which we trust will not be the case. The door is not so open in Venezuela, yet it is not "shut." Whilst in Brazil we are more and more con-

vinced there is one of the finest fields in the papal world for the spread of the Truth. The observations and inquiries which our Missionary, Rev. J. C. Fletcher, who has been compelled by the health of his wife to quit Rio di Janeiro and return to this country for a season, was enabled to make during more than two years' residence, fully confirm all that we have from time to time published in this Magazine in regard to the practicability and desirableness of employing many laborers in that country.

The Governments in the Valley of the La Plata, it is known, are well disposed. This is decidedly true in relation to Uraguay, whose capital is Montevideo.

The countries of South America which are least open, are Chile, Peru, and Bolivia; but there *is* a work which can be done even there.

It is certainly time that the churches of this country should feel more interest in our Hemisphere, especially those portions of it which lie south of these United States. In Mexico, Cuba, and Porto Rico almost nothing can be done at present. It would seem that Rome, out of her deadly hatred of our "heretical country" and its institutions, is determined to defend her possessions there to the last against the Bible and the efforts of Bible Societies.

We are happy to be able to say that there is an unusual spirit of inquiry among the students in more than one of our Theological Seminaries, respecting the *duty* of going to South America to spread the Gospel—just as Mr. Williams has done. May the Saviour incline the hearts of many to go into that great field, portions of which are "already white unto the harvest."

As to Europe, there is no part of it in a more interesting or promising state than the Kingdom of Sardinia, especially the portion of it called Piedmont. There is a movement there which bids fair to become one of the most important which the world has seen since the XVIth century.

In France, the desire of the people for the Gospel is greater than ever before; and yet the hostility of Rome, as manifested by the priests and the government—especially the local authorities—to the advance of the Truth has never been so great during this century as at this present moment. We cannot believe that these obstacles will be permitted long to stand in the way. There is too much labor and prayer on the part of God's children in that land for the present state of things to continue a great while.

In Ireland and Belgium the door could hardly be more open

than it is. In some of the Papal parts of Germany, too, the way has been preparing for the entrance of the Truth.

It is an interesting fact, that the Board of this Society have been earnestly called on for the means to support a converted Hungarian Catholic Priest as a Missionary among the Hungarians, Wallacks, and others of the Romish and Greek Communions who are now living in such large numbers, either as exiles or as soldiers in Turkey, and many of them in or near Constantinople. The proposition has been kindly entertained by the Board, and will be acted on at their next meeting.

Reader! May we not well say that many doors are open, and that the calls for our help are becoming very urgent? Shall the Society not have the means to accomplish far more during the year on which we have just entered, than it did during the last? We thank God that it has steadily advanced every year from the first; we hope that the progress this year will be great and effective.

A COURAGEOUS MAN.

The Providence Journal states that General Barrundia, the Minister from Honduras, "framed the Constitution of Honduras, and was its first President. He also translated the Livingston Code. For his independence in some measure in which he offended the church, he was excommunicated by the pope. When the bull of excommunication arrived, he read it publicly in the square, and in the presence of a large concourse of people, including the chief dignitaries, civil and military, of the State, he rammed it into a cannon, and fired it in the direction of Rome. This, in a Catholic country, was an act of unusual boldness."

The times have indeed changed, since the days of the Emperor Henry IV. (of Germany) who stood in such a shivering plight at the gate of the insolent Gregory VII, the famous Hildebrand. All this has come from the glorious Reformation, which may be said to have commenced in earnest, what time Luther burned the Pope's bull outside the walls of Wittemburg. Certainly General Barrundia has acted as if he were more a son of Luther than of the Pope.

LETTER FROM THE EARL OF SHAFTESBURY.

Our readers will be pleased to see that the great meeting which

that a very large portion, at least, of the Legislature is composed of men of the world, rather than men of religion. It may be well to place this question now before us upon such ground as will compel them, more or less, to take their place upon the great questions involved, by appealing to them on grounds that may not be purely religious, on the one hand, nor purely political on the other; but grounds that concern the comfort, the safety, the peace, and the purity of our social system. It has been remarked by many of our statesmen and politicians, that the calendar of crime in our Protestant England, and the standard of morality in our Protestant England, are of such a nature that we require new means and new measures to stay the inflooding of crime, and to check the deluge of immorality. An advantage has been taken of this by Romanists, on the one hand, and by those who think with Romanists on the other, to maintain that we ought to introduce into this country nunneries and convents, and monkeries and confessionals, and all the machinery of Romanism, on this ground, that inasmuch as the motives, and the principles and restraints which Protestantism has imposed upon crime and immorality have failed in this country, so we ought to introduce the motives and restraints, and machinery of Romanism, to carry out that which our own principles have failed to accomplish. Now, my lord, in dealing with this argument, I feel that the true method is simply a statement of facts. I believe that the true method is an inquiry into this—as to whether it be a fact that the motives and restraints of Romanism have succeeded in those countries wherein they have been tried—an inquiry into the fact as to whether nunneries, and convents, and monkeries, and confessionals, and the whole machinery of Romanism have succeeded in any country, where Romanism is the universal religion of the land—where they have an adequate staff of priests, or a sufficient ecclesiastical system, to carry it out —where all the laws of the land tend to give it efficiency, and where, therefore, they are tried under circumstances the most favorable for their full and efficient development. Now, my lord, it is simply a question as to whether the motives and restraints which Romanism has thus imposed, upon crime and immorality, have succeeded in Roman Catholic countries as efficiently as the restraints and motives which Protestantism has imposed have succeeded in our Protestant England. It is at once apparent that a question of this kind cannot be worked out on the mere guesses of travelers, or the mere suggestions of philanthropists, neither can it be carried out on the statements of the public press. It is, my lord, our happy lot to enjoy the noble and ennobling privilege of a free press. From my experience of other lands, a free press ever seems to me the strong right arm that protects our civil liberties. A free press is the broad shield that protects our religious freedom; and therefore we may well, considering the greatness of its advantages, bear with the few evils that attend it. But among these evils is this

—that by always exposing every crime, by dragging to light every iniquity that is perpetrated, the press of this country gives the appearance of a greater amount of criminality than really exists. For example, if a murder or any atrocious crime is perpetrated in this country, immediately the free press of the land seizes hold of the principal facts, portrays the crime in all its horrors, and demands public execration and public punishment. There is its first appearance. A few days afterwards a coroner's inquest is held, witnesses are examined, the whole subject is inquired into, and again the public press parades the whole narrative. There we have its second appearance. Some weeks perhaps roll by, and the ministers of justice seize the criminal, he is brought before the magistrates, then again witnesses are examined, the whole subject is entered into, and he is committed to prison to stand his trial. There is his third appearance. And afterwards, as the time of his trial comes round, he stands before God and his country, to be tried for the crime laid to his charge. There again, with all the high solemnities of the tribunals of our country, the whole subject is again debated and again reported; and there we have his fourth appearance. By the working therefore of the public press of England, crime seems multiplied throughout the land; that which was one crime is made to appear four crimes; and thus England is made to appear four times more criminal than it really is; while on the other hand, in continental nations, it is not one-tenth of the crimes committed that ever find admission into any form of the public press, and there seems to be infinitely less of crime than there really is. It is evident, therefore, my lord, that a question of this kind, which I have raised, must not be decided by either the guesses of travelers nor by the statements of the public press, but it must be worked out upon the strongest and most satisfactory evidence—evidence free from party and removed from prejudice. And this evidence is in existence, my lord. Every country in Europe at the present day has official or governmental returns—returns made to the respective Governments, of the amount of crime, and the amount of immorality in certain forms perpetrated throughout the whole country. During some years' traveling in foreign lands of late, I have succeeded in getting the official and governmental returns of every Roman Catholic country in Europe, and I propose, on the present occasion, as concisely as it may be done, to lay before the meeting, on the evidence of those official and governmental returns, the precise aspect of crime and immorality in all the countries of Europe, that we may be enabled to determine whether the restraints and motives that Romanism imposes upon crime and immorality have, or have not, proved more efficient than the restraints and motives of Protestantism in our native land. The returns were too large to bring to a meeting like the present, being some 15 or 20 folio volumes; but I have carefully examined them, and I am prepared to state, with great conciseness, the results.

By a return laid upon the table of the House of Commons last year we have the calendar of England on the subject of crime. By that return it appears, that in England, in the year 1851, there were committed on the charge of murder seventy-four persons. This was rather above the average, for the same parliamentary return gives the calendar of the preceding ten years. The total of persons committed on the charge of murder in those ten years gives a result of seventy-two in every year. Now, my lord, I will not dwell upon this number, beyond calling attention to the proportion it bears to the population. By the last census, we find the result to be, that there are four persons committed for murder in Protestant England for each million of the people. The convictions, however, are not more than a fourth of that number. We pass now to the sister island—to Ireland, a land governed by the same Sovereign, the same laws, the same institutions, and often by the same individuals; and yet in Ireland, owing to circumstances that perhaps we may differ respecting—perhaps blood or race may have something to do with it, or some mistaken sense of former wrongs or present oppressions—but whatever the cause be, it has left a result upon the national character of such a nature that good men may well weep, and angels veil their faces at the characters of blood, demonstrating in that country at least that the restraints and motives which Romanism imposes against crime have not proved quite so efficient as the motives and principles of Protestantism in our own land. By a return laid upon the table of the House of Commons, a few years since, running through a period of almost three years, it appears that nearly 700 persons were committed for murder in Ireland during that period, which number, divided among the three years, will give something above 230 committals in each year; and, taking the amount of population at the last Census, the result will be, that during those three years, in Ireland alone, there were forty-five committals for murder to each million of inhabitants. But, my lord, let us be just to Ireland. A change is passing over the spirit of that country, and from the very commencement of that change crime has begun to diminish. Last session there was laid upon the table of the House of Commons a return of all the committals for murder during the last seven years, amounting to 914, which gives 130 per annum, and compared with the amount of population at the last Census, giving precisely nineteen murders to each million. Let it be remembered, then, that in Protestant England there are only four murders to the million, and that in Roman Catholic Ireland, even in the best period of her existence, there are nineteen to the million, and that thus Roman Catholic Ireland is more than four times more criminal than Protestant England.

And now, my lord, I invite attention to Belgium—a Roman Catholic Country, in the same latitude with ourselves, and therefore under the same climatic influences; and in that country, I am bound to state from experience, that

we find more of the best spirit of Romanism, more of the piety, and religiousness of Romanism, than perhaps in any other part of Europe. Now, the calendar for Belgium has been drawn up by the Minister of the Interior, and presented to the King; and I have the list that was presented last year to his Majesty, containing, like our own parliamentary returns the number of persons committed for murder in ten years. The number of cases adjudged were 537, and of cases not yet adjudged 307, giving a total of 844—in other words, an average of eighty-four per annum, which, compared with the population of Belgium at the last Census—about four millions and a quarter—leads to a result of eighteen murders to each million. And now we pass from Belgium to France, where we are assisted in our inquiries on this subject by an able statistical work; but as this work was written and published thirty years ago, I thought it advisable to bring down my inquiries to the last possible period. I have, therefore, obtained the return presented by the present Minister of Justice in Paris to the Emperor Napoleon in the month of July last, and published by his authority. It appears from this return that the number of murders tried before the civil tribunals in France was 242; of assassinations, 269; of infanticide, 182; of poisoning, 47; of parricide, 32; and of military cases tried before the military tribunals an average of 217; giving a total of 1,089 cases of murder. Now this is a large number, but we are to remember that the population of France is considerable; and taking that population as it was given in the last census, which is in my possession, I find that the result is, that in France there are thirty-one committals for murder to each million of the population. But we pass from France into Austria. Here we have an empire of great extent and great military power; we have all the details respecting crime, drawn up for the Government by an imperial commission, on imperial authority, and with imperial powers; the secretary of that commission has, in two volumes, published all the results, and I purchased his book in Vienna during the last summer. It appears from that book, containing the last five year's returns, that the number are: of murders tried before the civil tribunals, 770; of cases of infanticide so tried, 124; and of similar cases tried before the military tribunals, 431; making a total of 1,325. Comparing this number with the population, we find that there are committed in Austria, for murder, an average each year of thirty-six persons to each million. We pass from Austria to the kingdom of Bavaria, another country essentially Roman Catholic, and governed altogether upon Roman Catholic principles. It appears that in Bavaria, on an average of five years, there were a total of 1,554 cases—murder, 1,083; poisoning, 51; infanticide, 420—giving an average of 311 per annum, or (according to the last census,) 68 persons for every million of the population; but striking out all the homicides, because these are not specifically stated to be murders, the number will be thirty to every million.

I pass, with your permission, into Italy—into that country where there are popes, and cardinals, and prelates, and bishops, and priests, and monks, and nuns, in abundance,—and where, if all the machinery of Rome is capable of restraining crime, it surely may be expected that we should find a perfect paradise as to the criminal calendar; but, my lord, on this subject I have the returns contained in the well-known German work of Mittermeyer, and also the returns given by a person whose name is familiar to your lordship, and many others—I mean Dr. Bowring—whom the Government sent to Rome for the purpose of obtaining Italian statistics. He made the return to the Government in London, and my Lord Palmerston has laid it on the table of the House of Commons, and from these sources I have obtained the results which are now to be detailed. Taking first the kingdom of Sardinia, I find that in seven years there were 712 cases of murder, giving an average of 101 per annum; and, taking the population of Sardinia by the last census, precisely twenty murders to each million. Passing from Sardinia into the Venetian and Milanese provinces, I have the returns for two years, which give precisely 450 cases of murder, or 225 per annum, and the enormous result of something like 45 cases of murder to each million of the population. And passing from Lombardy into Tuscany, of which we have heard so much of late years of its freedom from crime, and its being a perfect paradise restored to our world again, I find from the returns presented to the House of Commons, that in a period of nine years there were 757 cases of murder, averaging 84 per annum; and remembering that the population of Tuscany, according to the last census, is something like two millions of souls, we have something like 42 murders in each million. From Tuscany we proceed to the Papal States, where everything, my lord, is wrapped in that kind of mystery and misty cloudiness which render it absolutely impossible for a precise and accurate statician to come to any very definite results; but we have the report of Dr. Bowring, and to that report I refer as my authority for the statement I now make. He states that in the prisons of Rome, in the year in which he was there, namely, 1832, there were imprisoned for murder in the Papal States no less than 580 persons, and in addition to these, about 60 more in two other principalities, making a total of 640 cases of murder at that period. Now, no doubt a large portion of those are men who are undergoing the penalty of imprisonment for the crime of murder; yet, as near as I am able to make the calculation, the result is, that in the Papal States there are about 300 murders committed per annum; and considering that by the last census the whole population of Rome and all the Papal States is somewhere about three millions (I omit little details, for conciseness) we have the result, that in the Papal States the number of murders yearly perpetrated is at the rate of about 100 in each million of the population. I pass now to the kingdoms of Naples

ily; and I commence with Sicily. The total murders there in one as 176; the average of many years is 178; and considering that the tion of Sicily is under two millions, we have as the result, that there Sicily about 90 murders to each million of the population. And ass from Sicily to the kingdom of Naples, we arrive at results of so ng a nature that I fear to give anything like a calculation, without the criminal calendar itself. I have transcribed the criminal calen- Naples, and it is as follows:—In one year, parricide, 5 cases; murder ands by wives, or wives by husbands, 37; murder of other relations, anticide, 15; poisoning, 5; premeditated murder, 134; intentional de, 663; assassinations, 89; murder combined with robbery, 71; com- with adultery, 1; giving a total, in a population of five million souls, 5 cases; besides 717 persons stabbed, wounded, or shot in one form ther. This gives about 200 cases to each million of the population. low having gone through these details of the Roman Catholic king- n Europe, and especially of Italy, that land of popes, bishops, priests, rdinals, where the machinery of Romanism and of the whole conven- stem is in full development, we find, taking all the kingdoms together, have about seventy-five cases of murder to each million of the popu-

In Italy alone we find that there is literally perpetrated such an t of murder, that the actual number of persons killed every year in lood is greater than the number of men that have fallen in some of st terrific struggles on the modern battle-fields of Europe. But it will in reply to all this, that the contrast arises from the effects of bad, , and defective laws and institutions in Roman Catholic countries. I to this in a measure. I do believe that our own free and noble in- ns, our wise and equitable laws, our civil and religious liberty, our principle of self-government, combined with our Protestant principles, d to the moral well-being and advancement of society; and I do , that the iron despotism, the absolute sovereignty, the military gov- its of the Continent, that, with gauntletted hands, shatter the printing- or hold it in chains,—that the sacerdotal system, which forges churches e Procrustean bed, requiring that every man should lie on it, whatever ure, that his head and feet even should be chopped off in order that ght fit it—I do believe that all these things lead to that amount of in Roman Catholic countries, to which I have alluded. But still I ask I think it an awkward question for some gentlemen to answer—how it to pass that we have those wise equitable laws in Protestant coun- nd those bad and vicious laws in Roman Catholic countries? May be inferred that there is something in the system of Romanism that o such results? The truth is, that in Roman Catholic countries the ic priesthood have too preponderating an influence in the work of legis-

lation. It is thought that the priesthood have the power of keeping the people in submission, and they, on this account, are allowed a predominant influence in the work of legislation. Ecclesiastical legislators are liable to this defect in every country, that they legislate for the clergy of the Church and not for the people. The consequence is, that in Roman Catholic countries the priesthood are occupied with such legislation, instead of devising measures to restrain criminality among the people. But, my lord, the principles of the Church of Rome, when carried out, themselves tend to produce such results. Let me illustrate what I mean, by referring to the crime of murder. Protestants and Catholics agree as to the enormity of the crime, and the final state of the murderer if he dies unrepentant; but we are wide as the poles asunder in our views respecting the murdered man. That which makes murder so dark and hideous to the Protestant, is, that it sends an immortal spirit to its last account, perhaps unprepared and unbidden; for we believe there is no moral amelioration in the grave—this makes it in our eyes the crime of a fiend, who would destroy both body and soul. But with the Catholics of Rome, this is not so. In their opinion, there is a power of change in the grave, and it is in the power of the Saviour of the murdered man to release him from his sufferings. It is held that by masses, which can be purchased, like any other commodity, in the market, you can relieve the soul from purgatory, so that the murderer, instead of regarding his victim as going to his eternal destiny, may think that he has friends enough to pray him out of purgatory, and resolve, perhaps, that if they should neglect that duty, he himself might some day perform it. And, my lord, this can be done in Roman Catholic countries for a sum so small that it will make men marvel to hear it stated. I was myself in the city of Rome, visiting the Church of Santa Croce de Gerusalemme, and I found there an official notice that on a certain day, the third Sunday in Lent, it was the privilege of a mass said on that day in that Church, that it would release any soul, for whom it was offered, from purgatory. I attended to witness the celebration, and found a stream of people entering the sacristy. I saw there a monk before his counter, and as each person entered he mentioned the name of a friend whose soul was in purgatory, and immediately demanded the mass of that day to release him. The priest immediately met the demand, and a sum amounting to about 1s. 8d., British currency, was immediately paid, and the soul supposed to be released from purgatory.

Last autumn twelve months, I was again in the north of Italy, and a circumstance occurred in my own experience which I shall mention. I went to Varallo, where there is a *sacro monte*, in order to witness the prilgrimages made to the shrine of the blessed Virgin on the Feast of the Assumption. On that occasion, I observed in the middle of the chapel an office, over which was posted the notice that the money was received there for the payment of the

s to take the souls out of purgatory on that day. I saw the people
ieir money, and obtain a receipt for the same; and I determined to
e matter to the test myself. I accordingly entered the office, and as-
g the manner of an Italian as well as I could, which was not well, I ex-
d a wish to release the soul of my friend who was in purgatory. The
l courteously produced a large book, in which he requested me to
my name. It was inserted, I then asked how much I was to pay.
plied; and I paid the money—a sum equal to about two francs, or
. He then asked me the name of my friend who was in purgatory,
nmediately handed me another book, the altar book, in which was
d the name of every person to be got out of purgatory on that day.
riest in the middle of the mass repeats those names, and thus releases
uls. He said it was important that I should write the name myself,
here might be no mistake. I felt that I had the matter in my own
and I immediately thought my course would be to mention the name
ne one that I knew was not in purgatory, and accordingly I deliberate-
te my own name as Hobart Seymour, thinking at the time, that as
ledged to take me out of purgatory upon that day, they had done
to have been sure that they had got me in first. The official made
w in the most courteous manner, as if all was ended; but I was not to
dled in that way, so I requested that he would be so kind as to give
ormal receipt for the sum. He took out a form, with a fine picture on
ged me to write my name on it, to be sure it was correct, put the date
month to it, and signed it with his own name; and, my lord, there is
eipt I received. [The speaker here handed the receipt to the Chairman.]
ave occupied much of the time of this meeting; but I have con-
nyself entirely to facts. If time had permitted, I proposed leading
rough the question of immorality, to show you that in that respect
Roman Catholic country in Europe is infinitely worse than in the crime
der; but as I am not anxious to trespass upon your time, I shall say
w words upon that subject. It is so far delicate that it requires to be
ely handled; but one word shall not fall from me that will offend the
elicate mind present, and I would therefore entreat the earnest atten-
f the female portion of this auditory, and they may learn to what a
of immorality and vice this country would be plunged in if we restor-
nunneries, and convents, and monkeries among us. By the returns
efore Parliament, it appears that the amount of illegitimate births in
y of London is four per cent; on looking at the returns for Paris, we
at the result is thirty-three per cent. On passing over to Brussels,
urn is thirty-six per cent. On passing to Munich, the return is twenty-
r cent; and in Vienna, it is fifty-one per cent. I might carry on the
rocess of inquiry to every city of Europe, and the result would show

that the amount of immorality, as manifested by illegitimate births, is a hundred-fold greater in some Roman Catholic parts of Europe, than in any part of our Protestant England. I would place the matter simply upon the result. In London, where there is more temptation than anywhere else, and where they are only four per cent. in Paris they are thirty-three per cent. and in Vienna, fifty-one per cent. And if we pass down to the states of Italy, to Rome itself, the city of popes, cardinals, archbishops, bishops, priests, monks, and nuns—in that city there are no returns. But, my lord, they could hardly be expected to give returns of the number of illegitimate births in so ecclesiastical a city as Rome! It appears, however, by Dr. Bowring's returns, that the number of births in Rome, is four thousand three hundred and odd per annum; and it appears from the returns of Mittermeyer, that the number of foundlings in the different foundling institutions in Rome, during a period of ten years, gives a return of 3,160 per annum. All this, my lord, may speak well for the kindliness and the charity of the monks and nuns of Rome; but certainly it speaks very strongly of the immorality of Rome, or declares that if the mothers be married mothers, they are the most unnatural mothers in the world. My lord, I have trespassed so long upon the time of this meeting, that I shall not longer occupy your attention, but thank you for the attention with which you have heard me.

AUNT NANCY, THE OLD BAPTIST.

There is living in one of the largest of our Western cities, an aged colored woman, who has long been confined to her bed by disease that yields to no art of the physician. This old daughter of Africa, though a slave in her younger years, and has lived all her life in the midst of slavery, is an humble, simple-hearted believer in the Saviour. Though unable to read, she has, through the oral instruction which she has enjoyed, attained to very clear and entirely evangelical views of the plan of salvation, and her memory is well stored with the texts and passages of the Bible in which the great things of the Gospel are set forth. She is a cheerful Christian.

Aunt Nancy, we are happy to say, is well looked after by Christian friends, and every want is carefully supplied. Some of the best Christian ladies of the city often visit her, and read to her the Word of God, and greatly enjoy her pious and instructive conversation. Some time since, two or three Roman Catholic nuns, of whom there is a considerable number in a convent in the place, commenced visiting old Aunt Nancy, with the view of bringing her, if possible, into the fold

me. With great earnestness they set before her the claims of Mother Church, and urged her to receive the doctrines, and it to the ceremonies of that church. The reply of the old wo- was striking. It was this: "I know nothing about your reli- but I know that I am a poor sinner, and cannot save myself, an be saved only on the merits of my Saviour, the Lord Jesus t. I have put my trust in Him, and I believe that He will save The fact is, Aunt Nancy is nothing but an old Baptist, and has nothing else all her life, and if she were to receive your religion, would she *pear* if she were to come up to heaven with *two faces* No, Aunt Nancy is nothing but an old Baptist."

o a lady who sometimes accompanied the nuns, and who was a Protestant, but is now a zealous Roman Catholic, Aunt Nancy "Now, Missus, you want me to join your religion, and give y own. Aunt Nancy is a poor ignorant woman, and cannot But you, Missus, can, and I want you to get a Bible and read the Lord Jesus Christ says: 'Except a man be born again he t see the Kingdom of heaven.' You will find it there! Yes, ill find it there. Now, Missus, remember what the Saviour 'You must be born again.' You talk about your Church, but urch can save you, unless you be born again. Remember that, s." And so earnestly did this poor old colored woman, who een taught by the Spirit, through God's precious Word, the way e, talk to them that they wept, and when they rose up to leave hey begged old Aunt Nancy to pray for them.

eader, Aunt Nancy is right in holding on to the good old Gos- hich she first learned in Kentucky. She would make a poor nge to give up her simple faith in the Saviour's merits for all Rome can give her, in the shape of penances, the intercession of Virgin Mary and the other saints, the absolution of the priests, tc. Yes, Aunt Nancy may be nothing but an "old Baptist," and e is far better in our opinion than if she were to become an Roman Catholic." Reader, do you not think so too?

ROME AT HER OLD WORK.

ny one who has ever seen the town of York, in Pennsylvania, l be disposed to think it about as quiet a borough as can be l in that State. It is the seat of Justice for the rich and pleasant

county of the same name. A large portion of the inhabitants are of Germanic origin. But this same quiet little town has been agitated withinthe last few years with one long and sharp controversy in the newspapers, between a Romish priest and a Presbyterian minister, (occasioned by a sermon of a very worthy agent of this Society,) and two Bible burnings. The former of these Biblical conflagrations took place about two years ago; the latter a few months since. The facts relating to the recent case are set forth in a statement made at a meeting of the Executive Committe of the York County Bible Society, held April 3d, by the Rev. S. Oswold, the Treasurer of the Society. It is as follows:

"BRETHREN:—As your fellow-laborer in scattering broadcast among men the pure and unadulterated word of God, so that it may prove to be 'a lamp to their feet and a light to their path,' and as your humble servant into whose hands you have committed the funds and Bibles belonging to the Society, and upon whom you have likewise conferred the privilege of donating Bibles to whomsoever he may think worthy, I address myself to you, dear brethren, with the view of bringing before you a case of much interest, one which will go very far to show the necessity there exists for those who are desirous of seeing the light of God's Word shine forth unclouded, to labor in this cause more diligently, to pray more earnestly, and to give more liberally, so that the enemy of light and truth, lurking in our midst, may be unmasked, and his true character seen and understood by all men.

"The case to which I refer is as follows: Some few weeks ago I was informed by a good Christian brother, who is deeply interested in the cause of Christ, that the German Roman Catholic priest of this place had burnt the Bible belonging to a poor Catholic family, and requested that if the old lady called on me for another, I should give her one. I requested that he should send her to me as soon as possible and I would attend to her. A few days after she came: I inquired whether it was a fact that the priest burnt their Bible? She said it was, but that she had perhaps better not say much about it—however, as I wished to know all, she would tell me; and she went on to state, that they are very poor, that her husband was sickly and had been confined to the house all winter, that he had a Bible, and that during the tedious hours of his sickness he enjoyed himself very much in the reading of God's Word, for she thought it was the Word of God, whether published by Catholics or Protestants. She further stated that on a certain day the priest called to see her sick husband, and seeing the Bible on the bed, picked it up and inquired what they were doing with that book, and saying that it was not a fit book for them to read, he threw it into the fire. This poor

woman said further that she thought it was a good book, and that she would like to have another, that she could not read herself, but that her husband was a good reader, and that he was fond of reading it. I gave her a Bible after writing in it as follows:—"*Loaned to Gregory Berger, by the Pennsylvania Bible Society, Feb. 24*, 1854;" and I told her that the Bible was loaned to her as long as she and her husband lived, and all I asked of her was, that if the priest burns it, she would let me know it. I think she promised that she would; at all events she said that she would take care that the priest should not get it into his hands. He did however get it into his hands, and in a few weeks after the above promise was made, the Bible loaned to Berger, together with the following letter, [printed just as written] which was sent to me by the priest.

York, March 19th, 1854.

Sir,—I send you back the Bible you loaned to Gregory Berger. The reason I do so is, because that book is against Christianity itself.—I pray, You shall not judge me as opposed to the reading of Bible, sopposed that, what pretends to be the bible, is realy the bible. But that book which I send to You is party adulterated, partly interpolated, partly mutilated in those parts of it, which you and your fellows and mastors can not and could not onderstand, or which are opposed to that what you call faith.

I ask you therefore that you would spare Yourself the trouble of loaning books of that kind to people of my congregation. If I should find more such bibles I would them not send back, but I would burn them for they are worth it.

Respectfully

Francis Joseph Wachter,
Pastor of St. Mary's Rom. Catholic Church.

After the reading of this statement, the following preamble and resolutions were adopted, and ordered to be signed by the President and Secretary, and published in the newspapers of the place.

Whereas the Bible has been twice burned, in this place, within the last two years by the Papists; and *whereas* this recent act of sacrilege was perpetrated by a Roman priest, of Austrian birth and recent immigration, we feel, as Christians and friends of the Word of God, that it is our imperative duty respectfully to express our views of such outrages committed against the religious feelings of this community; therefore,

Resolved, That we do not only consider the act of burning the Word of God, and the Priest's avowal to repeat the act, as blasphemous, but hereby declare that as *Christians and American citizens*, we will no longer passively submit to such outrages against Christian morality, and the fundamental principles of our free American Institutions.

Resolved, That the above statement of facts calls upon the friends of the Bible for increased devotion to, and greater diligence in, the noble work of circulating the Holy Scriptures without note or comment; and therefore we will endeavor to furnish to every man, woman, and child in this town and county, a copy of God's Word, in the language in which it can be read, notwithstanding the opposition and threats of a Bible-burning papal priesthood.

SAMUEL SMALL, *President.*

S. OSWALD, *Sec. pro. tem.*

GAULT'S "POPERY THE MAN OF SIN."

We have already announced that the Board have just published this admirable volume of 450 pages. An advertisement, on the third page of the cover of this number of our magazine sets forth the terms on which it is sold. We desire to see this work receive a wide circulation. It is one of the very best books, for popular use, on the Papal controversy—or rather, on the *Romish Church*—in the English language. Our readers will be able to form some idea of the vigorous style in which it is written from the Preface of the volume, which we here subjoin:

"Various circumstances, to which it is unnecessary more particularly to advert, have hitherto delayed the publication of the following Essay. Since it was composed, events of no ordinary interest and importance have transpired in the religious world. Did not the author wish to produce as concise a work as possible, he might greatly enlarge the bulk of the present volume, by notes and an appendix; but he deems it better to allow the Essay to go forth to the public in the form in which it was adjudicated upon. Should there be a demand for another edition, he may then feel warranted in adding much matter that may render it more worthy of a permanent place in our controversial literature. It would have been an easy task to have made it more profound; but it appears to the author that, in the crisis to which we have now arrived, the call is loudest not for books for the learned, but for the masses—books which will stimulate inquiry, and which, without pandering to a false taste for what is frivolous, shall whet the popular appetite, and induce a relish for the more ponderous works on the Romish controversy, in which our libraries abound. It is most manifest that a great battle cannot be fought by the officers alone. The private soldiers must be thoroughly disciplined in the tactics both of the defence and attack; and so it is with the Protestant army, with which the assaults of Romanism are to be repelled, and the battlements of Romanism levelled to

the ground. Thousands and tens of thousands of enlightened and valiant soldiers of the cross must be trained, so that they may be directed upon any point in which the foe is most vulnerable—upon any breach where an opening presents itself, whereby the strongholds of Popery may be reached, and its citadel destroyed. (2 Sam. x. 12.)

"During these last four years, events have followed each other with a startling rapidity. It was fondly anticipated by many, that the revolutionary outbreaks of 1848, throughout the continent of Europe, would be followed by the complete discomfiture of civil and ecclesiastical despotism. Subsequent years have proved that such anticipations were at least premature. Everywhere we see decided evidences of a fearful reäction. In avoiding the quicksands of anarchy, not only the princes, but the nations, have rushed upon the rocks of a dreary and irresponsible tyranny. The Pope has been restored, and now he is ruled by the Jesuits, whilst his tottering throne is propped up by the bayonets, not of Republican, but of Imperial France. The priests have, in some measure, recovered from the alarm they felt when the storm of revolution was raging, and learning no salutary lesson from the past, are still practising the wiles by which former revolutions were hastened. Covenants are violated, constitutions cast to the winds, the press silenced or bribed, the right of free discussion denied, the Bible prohibited wherever the power of Popery prevails, and hosts of iron-clad warriors marched over the prostrate ranks of the advocates of civil and religious liberty. The same desperate game is being played over again, and the Bishop of Rome stakes the fortunes of his Church upon the success of a policy which has heretofore failed, and whose failure must be more signal in the time to come. Let Protestants be but firm—let them "Search the Sciptures," (John v. 39,) not for the purpose of disputation, but to find in them Christ and eternal life. Let them go forth, holding up to every dark Popish family at home, and every Popish nation abroad, the light of the glorious Gospel; and ere many years have elapsed they will be rewarded for all their patience and for all their pains. The momentum that will carry the truth into the interior of the Vatican will not be expended until it has borne the standard of the Bible into every land. The fall of Babylon will be the elevation of the world; and the termination of the long night of Romish error, superstition, and crime, will be the dawning of the millenial day, when the earth shall enjoy one grand and universal jubilee." (Rev. xx. 1–4.)

MODERN INFIDELITY.

The following is extracted from an article in *Blackwood's Magazine*:—We should like to see in some of the modern periodicals devoted to the

destruction of the Christian religion, a fair, four-square review of the "New Testament of our Lord and Saviour Jesus Christ."

"If the gospel, so called by the Christian, is not the wisdom of God, and the power of God, unto salvation, it would be quite as easy to prove it in a bold, manly, and scholar-like review of the book its believers rely on, as by petty, half-and-half, true and false, philosophical essays in the newspapers and quarterlies. The time was when infidelity had a bold front and a foeman's steel. It marched up to the strongholds of Christianity, and struck at the heart of the system. True, it made a failure of it; but the world is wiser now than it was then; and 'progress' is the watch-word of the infidel party in this country and abroad. Why, then, do we have to track the enemy as you would an Indian through the forest, who fears to leave a footprint, lest you should run him down? Why must you tie him to a definition, and then force him to explain himself, before he will admit that he is the opposer of Revelation? Why does he contend that he believes Paul was inspired, and then confess that he believes Milton and Tom Moore were inspired also? Why does he insist that he believes in God, and then say that everything that is good is God, and he believes in all alike? Why does he profess to believe in the New Testament, and then pretend to tell you what is true and what is false in its pages? Why do they admit the Old Testament to be from God, and then call it a 'Hebrew reservoir of all possible inconsistencies?' Why do they lay the slightest claim to faith in Christianity, and then discuss the question whether Jesus was mistaken, or His evangelists have misrepresented Him in the reports of his lectures?

"All this, and more, we are free to charge upon the modern opponents of Christianity, and in this we have reason to complain that the enemy does not show his colors, and stand up to the fight. The evidences of Christianity have been luminously set forth by various writers in the last and present generations, so that in a fair field the infidel would have small chance of a successful stand. Instead of meeting him there, we see him sneaking into the reviews, magazines and newspapers, under the cover of "progress," "reform" and independant criticism, making a dig under the fifth rib of Religion as he says, 'Art thou well, my brother?'"

A HORSE-WHIPPING CASE—REV. MR. BRADY, A ROMISH PRIEST.

Americans who have known little of the practical workings of the Roman Catholic System, are often slow to believe the testimony even of the most reliable witnesses, touching the *cruelties* it inflicts

upon its subjects; and the TYRANNY and HEARTLESSNESS, which distinguish many of its priesthood. But the multitude of Romanists now in our land, and the great number of priests who have been imported to us from Ireland, and other foreign countries lately, and especially the manner in which they have entered upon their work, will probably open the eyes of our Protestant citizens to the truth, and convince them before long, that Romanism, if dominant, would soon accustom them, among other things, to the horse-whip at the hands of the parish priest. Several cases have come to our knowledge, in which the parish priest has thought it proper to enforce his sentiments and desires on his subjects by *physical* rather than *moral* suasion. And to this end the horse-whip has been used freely, and with—what to Americans, who looked on, seemed strange—little or no resistance. But the application was effectual for the time being, and for the end sought. The priest triumphed, and having gained the victory, none had the daring to call him to an account afterwards—possibly through fear of an additional and more severe drubbing, if it were attempted.

But Mr. Brady, the Roman Catholic priest at Port Jervis, in Orange County, of this State, who a few months ago sought to impress his notions on his people by the use of the horse-whip, was not so fortunate in the matter of escaping from justice, as some of his fellow priests have been. He was indiscriminate in dealing out his blows, and some of them fell on a Mr. Daniel B. Brown, who soon after caused his Reverence to be arrested. Mr. Brady was tried before the appropriate Court of the County, on a charge of assault and battery, and though great efforts were made to secure his acquittal, he was not allowed to escape; he was found guilty, and fined eighty dollars.

Whether this fine was what it should have been, we do not presume to say. We take it however that the Court, having knowledge of the parties, aimed to secure the great ends of justice, and also the prevalence of good order hereafter; and from the rebuke which was administered to the Priest, and the lessons which the trial and decision are adapted to administer, we look for happy results. Romanists may learn their rights and the rights of the Priesthood also. And Mr. Brady will probably be slow to take up his horse-whip again in order to reduce his subjects to obedience, at least if there is any danger of his hitting an American, as he deals out his blows. Will not Protestants see, in these acts of violence, these instances of

tyranny, of horse-whipping of men by Romish Priests, that the spirit of Romanism is not the spirit of the religion of the Gospel? We trust that Protestants in America will soon, and before it is too late, give their attention to it, and study and understand this peculiar system —Romanism.

The Home Field.

OUR OWN OPERATIONS.

The reports of our laborers in the various portions of the Home Field were filled last month, as usual, with the details of visits made, conversations held, discourses delivered, Sunday-schools and Bible-classes conducted, Bibles and tracts delivered, etc. but contained few cases which demand special notice. The work which they pursue is a quiet sowing of the seed of the good Word in many hearts, in the confidant expectation that, through God's blessing, it will produce, in due time, "some thirty, some sixty, and some a hundred fold."

A LETTER FROM A CONVERTED ROMANIST.

The following letter from a converted Romanist will be read with much interest. The writer and his wife are members of a Presbyterian Church in one of our large sea-board cities. His children are members of the Sabbath-school. It is not often that one sees a more happy or a more intelligent family. The father, who drew up the narrative which we submit, though a hard-working man, has read much, and writes remarkably well. We have made a few verbal changes in his communication, the most essential of which soften down somewhat the indignant terms which he employs against Rome and her priesthood. The reader may depend upon the truthfulness of the statement. We suppress the name of the writer, as well as of the place where he resides, only from considerations of prudence.

* * * * * 29th May, 1854.

"Dear Sir;—I beg leave to give a plain, simple, unvarnished statement; not the diction of another with my sanction, but solely my own. I possess a combination of facts which would be too tedious to mention, or even read;

But to be as concise as I can, I will limit my statement to a few cases, both as regards occurrences and my objections to the religion I renounced.

"How can a man believe in a nonentity? How can he believe against his senses? He cannot; and will not. He may assert that he does, but I disbelieve him; his will would like to do so, but his judgment and conscience reject the intrusion. It is just so with all the mysteries of Popery. Votaries would force themselves to believe against their consciences, but cannot. And as a proof that they cannot, I beg to draw the attention of those who may chance to read this communication. See if it is not a fact, that no intelligent Romanists—none that I have ever known—go, (as you will see in Protestant Churches, rich and poor,) and partake of the Lord's Supper. And why not? Because they, as was the case with myself, do not believe in Transubstantiation, nor in Confession, nor in Indulgences, nor in the other fooleries of the Romish Church. It is impossible that they should believe them. Reason and conscience and the Bible reject them, and condemn them too. And consequently it only wants zealous missionaries and sincere ministers to set forth the truth as it is in the Bible, and I verily believe that a total change from vice, and sin, and darkness will be the result. Oh! that I had the ability of Demosthenes, to thunder the plain simple truths of the Gospel in the ears of my poor benighted countrymen, to enable them to shake off the shackles which hold them in bondage; I would do it sincerely, truly, and with a heart full of sympathy and compassion for them.

"As I have been the victim of Romanism, through direct and indirect agencies, I beg to say a few words. I would like to forget all, but I cannot. As in the case of old sores, though healed up, the scars and marks remain, yes, I will until I will drop into the grave—I can never lose all remembrance of Rome and her errors. Yet I love my countrymen and pity them, for I know they are the dupes of designing men. But to continue:—as I was the victim, I would like to expose villainy wherever it exists. More than two years ago I renounced popery altogether, and did so publicly as well as privately. I spoke of it to all my friends and acquaintances, whose wrath was immediately aroused against me, through whose malice, with the aid of a priest of the Mother Church, I suffered sorely. I suffered in property, in mind, by abuse, by violence, which made me delirious. I lost the custom in my little store, near where I now live. I had then to go to work in the Navy-Yard, though never accustomed to manual labor. Yet any thing sooner than see my dear little ones in want. Oh, then, (I shall never forget it,) and not until then, when the fiends of Rome were let loose on me, did vengeance befall me. It is true—you could see my demoralized, cruel, demon-like countrymen in their true color, and particularly when on the change of Commodores, we got a Papist for a Protestant, then you could have seen, as it were, fresh devilishness infused into them.

Well, when they were tired of their united villainy, things took another turn, and I was offered the place of a helper in the Roman Catholic school, through a namesake of mine, the Rev. Mr. * * * *; but I refused it, stating my reasons, and of course was then pronounced a heretic, and doomed to eternal destruction. I am sorry I cannot be more in converse with my countrymen, if I could not convert them I would at least make bad Romanists of them.

"I will state a few facts more. About three years ago my wife was in the habit of going to Mass, in the morning, throughout Lent. One morning when Mass was over, and as the Priest was going out of the door he was accosted by a poor emaciated looking woman, whose eyes were red through disease, want and cold, and who told him that she took no drink, that she even had been a teetotaler for years, as he accused her of taking drink. Yet the priest (who is now no more) told her: 'get away you red-eyed ———,' and instead of bread she received a stone. Oh what an impression that made on me when my wife told me of it. Here is another case of glaring roguery, which I will tell in a short way. About twelve months ago my sister-in-law sent a bank order to a Father * * * * in ———, (England,) to send out her five children; but whose acknowledgment, though she wrote three or four times, she could never receive, until I compelled her to write to the Protestant clergyman there, whose answer she immediately received, and who by some hard work had to get the money of the Priest, and sent over her children. And yet she clings to the Romanists; and when her children came, she, I am sure, (through the advice of one of the Romish Priests in New-York, with whom she stopped a short time before her children's landing—lest that I might convert them,)—left * * * * and went to * * * *. And well may they be in dread, for I never met a Romanist whose confidence in the priests I could not lessen.

"I must not forget, however, to say through whose agency I was converted. Although for some time previously I had protested against Romanism, yet I was only in a transition-state, I would not be a Romanist, yet joining no church, and probably would not have joined up to this time had not the hand of Providence led the Rev. Mr. * * * *, on his missionary tour, to my house; at which time I was in a delicate state of health. He spoke to me of the Gospel; warned me in my sickness of the danger in which my soul was; and after asking permission to call again, (which was granted,) he left. Calling at the time which he had named, he again spoke of the Bible, of its truths and Christ, and His redemption. When he left he promised to call again, which he did, when I promised him that I would, with God's help, become a Christian, which I hope I did with all my family, wife and five children, for whom I am even more concerned than for myself. But thank God, that I am rid of the Church that is drunk with the blood of

the saints, and in whose history I am pretty well read. When first I read the life of Luther and studied it, it made an impression on me which was not easily shaken. So did that of Knox and Huss, whose thunderings and daring against Rome I admired. Besides, the government situation I held for years, gave me an opportunity of having a full view of the priests in Ireland and their work, they are the curse of my fair native land.

"For our Faith, our Freedom, our fair renown,
As our children's dower, we will hand down;
Not a jot will we yield to smile or frown,
Still less to a slavish fear."

FREEDOM OF SPEECH: HOW TO DO GOOD TO ROMAN CATHOLICS.

It is not to be disguised that there is a great and growing excitement among the people of our country, especially among the masses in our large cities and towns. This is true of many of the villages in the eastern, middle, and portions of the western States. The feeling is fast becoming one of irritation and even exasperation. It is arraying our fellow-citizens of American birth and Protestant Faith, and the population of foreign origin, especially those of the Romish Church, against each other to a degree which threatens to be productive of evils, which ought, and if possible, must be avoided.

That there would be such a state of things had long been foreseen by many intelligent and patriotic men. Nor is it difficult either to ascertain or to state the reasons of their anticipations, and the causes of the movement which is now so visible.

1. In the first place, Romanism has rapidly increased among us during the last quarter of a century, through immigration, so that its followers instead of being a few hundred thousands are now some three millions; its priests nearly 1600; its churches more than 1700; its male and female seminaries and colleges more than 100; its Bishops 32; and its Archbishops 7, with two Vicars-general. With this increase of numbers there has been, as might have been expected, a corresponding increase of energy of action, boldness of plan, and arrogance of claim. One of the first developments of the new spirit which breathes through the Church of Rome in this country, was seen in the attempts which were everywhere and simultaneously made some twenty or twenty-five years ago, to make her own people

submit their necks more completely to her yoke. They were required to give up to their Bishops the title-deeds of their churches, and all other ecclesiastical property—priests' houses, school-houses, seminaries, colleges, cemeteries and hospitals. Archbishop Hughes has had the honor of being the author of *this* part of the great movement to centralize, invigorate, and expand the Church of Rome in our great country. And although this movement provoked no little opposition on the part of not a few of the best men in her ranks, yet it must be acknowledged that Rome has, with a few honorable exceptions, everywhere triumphed. The millions of dollars which are invested in the various species of property just mentioned, are in the possession of her Bishops and Archbishops. American Roman Catholics, who might be supposed to have some portion of American independence, have been equally compelled with the most degraded and ignorant Romanists, from the despotisms of the Old World, to place their necks beneath the feet of men, three-fourths of whom are foreigners, and all of whom have taken oaths of allegiance to the Pope, which can never be shown to be consistent with a true loyalty to the Constitution and Laws of these United States, save in the Chancery of the Jesuits!

2. But not content to display her arrogance in the direction just named, Rome, through the discourses and orations of her ecclesiastics as well as in the columns of the journals which our free institutions permit her to establish and wield, has for years advanced claims so un-American, so intolerant, and so repulsive to all Protestant minds, that she has created a feeling of astonishment, of alarm, and of indignation in the breasts of many of the best and most liberal men of this nation. It is now beginning to be believed that Rome has not abated one iota of the arrogant claims which she advanced and maintained in the middle ages. Indeed, some of the "organs" of her Archbishops, such as the *Freeman's Journal*, the *Shephard of the Valley*, the *Boston Pilot*, *Brownson's Review*, not only defend, but glory in the doctrine that heretics ought to be punished by the sword, if they cannot be reclaimed!

That such un-christian and abominable sentiments should be not only *broached*, but unblushingly *proclaimed* abroad, in this land of religious freedom, by Romish Bishops and by newspapers edited by their protegés, and bearing their *imprimaturs*, has created a profound and wide-spread disgust in the minds not only of evangelical and religious Protestants, but also of all true hearted Americans; and has

ibuted greatly to the decided aversion towards foreigners, and
ially towards Roman Catholics, which is beginning to be felt in
parts of the country.

In the third place, it has greatly contributed to increase this
ppy state of feeling, that the politicians of the country have, for
ast fifteen or twenty years, shown such a reckless and un-Ame-
spirit in their attempts to gain the support of the Roman Catho-
their respective parties. There has been a great deal of this
censurable conduct on the part, we fear, of all parties. Things
arrived at such a pitch, that Roman Catholics it is said—most
em foreigners—are filling offices in the General, State and Mu-
al Governments to an undue extent, and often such offices as
foreign birth, their recent arrival among us, or their relations
politico-religious Church, whose head is an Italian crowned
as well as mitred pontiff, ought not to allow them to hold.

It has certainly not contributed—we must say, in the fourth
—to help matters, that all over the United States, in the large
s and cities, civic associations have been formed on the basis of
nality, for beneficent or other objects; thus keeping up distinc-
among us, founded on feelings and traditions of a foreign ori-
which ought to give place as soon as possible to those which are
rican and patriotic. And when such associations are in the ha-
having processions in the streets, with banners and military
, on certain festival or memorable days in the history of the
ry from which they have come, or on the Sabbath, and block
e way, and perhaps have collisions with the drivers of public
les, and even foot-passengers, they certainly are liable to be-
the means of generating and perpetuating unkind feelings in
osoms of the native population.

till worse is the effect of having organized military companies
osed of foreigners—often of Roman Catholics only, Irish, Ger-
French or Italian—in our large cities. Such companies are
eeded. Our own American population is quite sufficient for
e purpose of such organizations, if nothing more than the main-
ce of the public tranquility is contemplated. For *such* an ob-
it certainly is most proper that American companies alone
ld be formed; for from the nature of the case, they ought to be
ted to sustain a government in which birth and inheritance
given them peculiar interests and responsibilities. If these
gn companies are formed with a view to the defence of the coun-

try against *foreign* enemies, we are quite of opinion that they are unnecessary, and of doubtful expediency, to say the least. The same ends can be as well, and better, accomplished by having the *native* and *foreign* elements combined in the same military companies. As to the difficulty in relation to *language*, it is of little account. All foreigners coming among us soon learn enough of the English to be able to serve in such companies; those who do not know the language of the country, may be excused from such service till they acquire it. But if such companies are formed, as is suspected in some quarters, with the view of employing military force in religious matters, or for the purpose of invading neighboring countries (as Canada, for instance,) in certain contingencies, not involving war, the impolicy, the danger of the practice becomes at once apparent and even appalling. This subject certainly ought to be looked after by those whose duty it is.

It is, therefore, scarcely to be wondered at, that a deep American and Protestant feeling should be waked up in the hearts of those whose fathers fought and bled to secure for our happy country the civil and political institutions which have made it what it is, and which give to every poor and oppressed exile, come from whatsoever part of the Old World he may, the right to worship and serve God according to the dictates of his conscience. It is this which has led to the determination, on the part of many, to oppose by all constitutional and proper means, Papal and foreign insolence, and its abettors and caterers, whoever they may be. It is this which has led to the formation, in so many places, of those secret associations of the "Know-Nothings," as they are called, whose influences are beginning to be so powerful at the polls, and elsewhere upon our affairs.

We are not surprised at this movement. It is, indeed, just what we have been expecting for a long time. Rome abuses the liberty which she finds in this country. She has entered upon a grand scheme for the conquest of this land. She expects to succeed. And what a change her success would give us! The ignorance, degradation, vice, priestly domination, and oppressive civil governments of the Papal world—of Mexico, Central America, Cuba, South America, Spain, Portugal, Italy, France, and Austria—will then be ours in place of the happy state of things which now exists among us—our sacred Sabbaths, our open Bibles, our freedom of the press, our freedom of speech, our public schools, our Sunday schools, our en-

terprize, our great prosperity. What a wretched exchange we shall make, what time we give up Protestantism for Romanism.

We are not sorry that thousands and tens of thousands are beginning to see this, and to act with vigor in order to prevent so direful a calamity. It is a favorable omen for our country. And if it shall lead to an efficient determination on the part of good and true men to rebuke unprincipled politicians among us of all parties, to restrain priestly arrogance within proper bounds, to enforce the laws in relation to naturalization, and to keep the government (where it ought to be) in the hands of those who have a heart-felt patriotism, whoever they may be, the result cannot fail to be happy.

But there is need of caution. It will not do to let this movement, or any other of the sort, go too far. Whatever may be the conduct of the Romish hierarchy among us — whatever the degree to which they may complacently look on, and even encourage acts of violence on the part of the poor ignorant men over whom they have so much influence, (and whom they could restrain if they would,) it ought never to be allowed to provoke Protestants to do anything contrary to the spirit of our noble institutions, the laws of the land, or the injunctions of the glorious Gospel of Christ. The weapons of our warfare with Rome should be "spiritual"—powerful; not "carnal"—and weak. It is only through the TRUTH that we can triumph in this conflict. We must be willing to do justice to even the most ignorant, violent, and priest-ruled Romanist that comes to our shores. We should see to it that Roman Catholics have all the rights and privileges which the Constitution and laws accord to them; whilst at the same time we should prevent them — whether at the bidding of the priest, or through the influence of the supple and unprincipled demagogue,—from subverting our happy institutions. There is a safe middle course. Let us pursue it, turning aside neither to the right nor to the left.

It has ever been the doctrine of the American and Foreign Christian Union, that Roman Catholics should be treated with kindness and respect. Whatever the Romish hierarchy may be — to whatsoever extent they may believe or disbelieve the dogmas and practices which they may teach, we know that the PEOPLE who are deluded by them deserve our sympathy, not our contempt. We have ever held this opinion, and cannot therefore approve of the course of those who abuse Roman Catholics and rail at their errors and superstitions. Those errors and superstitions we abhor, and we

have little respect for those who teach them; but we have a deep solicitude for those who have been misled by them. Whatever we may have said or written against Romanism, or against the hierarchy of Rome, we have never, so far as we can remember, said or written a word intentionally that can properly be considered abusive of the PEOPLE who profess the Romish faith. This has ever been the spirit and object of this Society. We have required all our Missionaries and Agents to treat Romanists with respect, to entertain for them no other feelings than those of pity for them in their delusions, and a desire to bring them to the knowledge of the "truth as it is in Jesus." We are persuaded that this is the only spirit that is consistent with the Gospel, or will lead to such efforts as will do them good.

We will add a word on "*Street-preaching*," about which so much excitement has been gotten up in several places. We cannot doubt that if prudent, capable and devoted Ministers of the Gospel of any or all Denominations were to hold meetings on the Sabbath, for proclaiming the "way of Salvation" in market-houses, and in open places,—where such meetings would not obstruct the way, much good might be done. The *right to do this* must be maintained, for it is guaranteed by the constitution and laws of the land, and is a part of that "Freedom of Speech" which is essential to the maintenance of all other freedom. We wish that many of our distinguished ministers would often preach the Gospel in such places, especially during the favorable months. Whitefield and many others did much good in this way, in their day. Many idle, roving people, who seldom or never set their feet in a church, might, and would, thus be made to hear something of the Gospel. We cannot for a moment doubt that such preaching ought ever to be a plain, simple, kind, setting-forth of the glorious way of Salvation, of man's need of it, and the importance of a prompt and heart-felt acceptance of its terms. It will do no good, but much evil, to rail at and abuse the peculiarities of faith and practice — even though they be grave errors and debasing superstitions — of any sect or denomination. We have no respect for the judgment, and but little for the zeal, of those who pursue such a course. As to those who resort to such practices for the sake of notoriety,or to create excitement, or to further the ends of any party, we think that their conduct deserves the reprobation of all good men. They hinder, and defeat even the good which better and wiser men might do. All attempts

on the part of such creatures intentionally to provoke Roman Catholics, or others, by using insulting and opprobrious language, and that too in the very streets where they reside, ought to be deemed an outrage by all good men.

The Foreign Field.

FRANCE.

We have received and read with great interest the Report of the Evangelical Society of France, which celebrated in April its twenty-first Anniversary. It is a document of far more than ordinary importance. The first part of it is devoted to a simple and very clear statement of the position, before the civil government, of the Society and its work. A word or two on this subject may not be without interest to our readers. They will see in what a critical (but not hopeless) state the question of religious liberty is in in that country.

The three constitutions which France has had of late years—those of 1830, 1848, and 1852—all guaranteed religious liberty. By a Decree of March 25, 1852, of Napoleon III. all "meetings" (réunions,) were required to have authorization of the civil authorities. It was a question whether *religious meetings* came within the scope of this Decree. To settle this, a case was carried by appeal to the highest tribunal in the empire, the *Cour de Cassation*. That court decided that religious meetings were included in the Decree in question. This decision exposed all religious meetings in the country not held in the national Protestant churches to the greatest peril. The Society brought the case before the *Minister of the Interior*, who is also the *Minister of Police*. He advised them to ask for authorization for all their chapels, with the assurance that if the local authorities should refuse, their decision would be over-ruled at head-quarters—in other words, at his own office. The ministers of the chapels in the Department of the *Haute Vienne*, that were on the point of being closed by the police, made application for the legal authorization of the Prefect; but that functionary, after much delay, decided that authorization could not be granted! The Society has advised the ministers of the chapels to carry their appeal to the *Minister of the Interior*. This has been done, but his decision has not yet been rendered. Should it be favorable, it will remove all difficulties. In the meanwhile, the ministers whose chapels are closed, are preach-

ing from house to house, and some of them hold meetings in the forest, like the "*Meetings of the Desert*," so famous in the history of Protestantism in France. The Report gives an interesting account of these efforts of the "Church under the Cross," as well as of the labors of twelve school-masters and school-mistresses, in the same department, who, since their schools have been closed, go from house to house, and give instruction not only to their former pupils, but also to grown-up young people, and even to the parents who are not unwilling to be taught at home. In this way, these pious and faithful teachers are most effectually laboring for the extension of the Kingdom of Christ.

It is cheering to see with what faith and hope the Board of this excellent Society is prosecuting their great and good work. Its laborers last year were 15 ministers of the Gospel, 7 evangelists, 48 school-teachers—in all 70—besides the 3 teachers and 31 pupils in the Normal school for teachers. The whole number of persons, therefore, aided or sustained by the Society last year, was 104—all actively engaged directly and constantly in the work of the Lord, or preparing for it. In the Report much importance is attached, in the present state of France, to the labors of evangelists, and evangelist-colporteurs, of whom one of the Bible Societies (the British and Foreign) employed no less than 97 last year; seven-eighths of whom were brought to the knowledge of the Gospel by the labors of that class, and nearly all were once Roman Catholics.

PIEDMONT.

We have much interesting intelligence from Piedmont. The Italian church worshipping in the new Waldensian church-edifice at Turin, of whose construction and dedication we have repeatedly spoken, has three hundred communicants, and many hundred of other hearers—most of whom are exiles from all parts of Italy. A large and flourishing Sabbath school is connected with this church. The French-speaking audience who worship in the same church at a different hour, is also large. The Rev. Mr. Bert is the pastor of this church, whilst Dr. De Sanctis is pastor of the former. Three Italian priests have recently embraced the true gospel.

There are more than twenty missionaries at work in Piedmont. Congregations are gathered at Turin, Pisnerol, Genoa, Casale, Nice, Favale, and Aosta. At Genoa the Protestants had bought of the City

government, an old Roman Catholic church, (which had been dedicated to the Virgin Mary, but for many years devoted to secular uses by the government,) and were fitting it up for public service. But such has been the clamor made by the priests, and so great has been the excitement amongst the people, that it has been thought best to relinquish the old church, and (as it has not been possible as yet to obtain a suitable piece of ground on which to build a new church) to hire a house, in which a large chapel has been fitted up that will hold four hundred people. Several bishops have petitioned the government, 1st to repress the "Protestant Propagandism," in the Kingdom of Sardinia, 2d to abolish the public school system, [Rome everywhere hates *public schools* with peculiar hatred,] 3d to recall the Archbishop of Turin, who was exiled several years ago for his treasonable conduct. The truth is spreading also in the Duchy of Savoy, a part of the kingdom of Sardinia which we used to consider one of the most benighted and bigoted of all the parts of Papal Christendom. For all this let us give God thanks.

IRELAND.

It is cheering to see how the good work goes on in Ireland. In the North, the Presbyterians are waking up more and more. There is a fine missionary spirit among the students in their Theological Seminary in Belfast; and Professor Edgar and the Rev. Mr. Allen are pushing forward their excellent plans for establishing industrial schools; and in connection with them, the opening of chapels served by pious and zealous young ministers, who have been for the most part educated at Belfast.

In the Southern, Eastern and Western Provinces of the island the evangelical portion of the Established [Episcopal] Church, aided by their brethren in England, are doing wonders. Their "Irish Missions" employed last year 59 Missionaries (chiefly in Connaught,) 326 lay-agents, 164 schoolmasters and mistresses, 36 agents under local committees; in all 582 laborers. Besides all these, they employ 446 Irish teachers, who teach the Irish-speaking population to read the Irish Scriptures. To awaken inquiry, as well as to indoctrinate Protestants, lectures are everywhere delivered, placards are posted, and bills and tracts circulated. In districts which Rome had long considered a part of her peculiar domain, churches and chapels have been erected, congregations gathered, many converted, and schools for the Scriptural education of the children opened and well fre-

quented. Dr. McHale, the Bishop of Tuam, is doing all he can, by employing both native and foreign Jesuits, to counteract this Protestant movement, but in vain.

SWEDEN.

Stockholm, the 11th March, 1854

To the Rev. Dr. Baird, New-York.

My Dear Sir:—Again I must make apologies for my long delay in writing. My thoughts have been turned to the subject many and many a time, but my constant occupation has prevented my putting them on paper. At the time that subscriptions flow in from all the different parts of the country where they wish to have my periodicals, my correspondence grows to such an extent that I had some weeks nearly ninety letters in a drawer lying with unbroken seals. I hope from Christian love you will pardon me.

This time I have only a few words to say regarding brother Ahnfelt and myself, our work has now a given form, and seldom presents anything new to narrate. To the glory of the Lord be it said, however, that we are constantly occupied in His service, and that His mercy is not in vain, though with an eye to the great field of labor, and our own weakness, we feel anxiety. The Lord be praised, however, we are living in such times that we never could expect to see in our country. The holy fire that our Lord came to kindle begins to burn in many more places than hitherto. Just as the work of the Lord increases, that of his servants seems to decrease in their own eyes. His agency is so powerful, it seems as if we were only spectators of the great effects, far surpassing what could be expected by the agents He has employed. This is my feeling at present. In the same degree as the work proceeds opposition also rises. *Awakenings* and *persecutions:* in those words you have a short history of what we could tell you.

I have been expecting to hear the issue of the action against Mr. Ahnfelt, to be able to communicate it to you, but it is not yet decided. He has already appeared at three courts of law. In two of these the judges were stern and unfriendly, but the third was on the contrary, very mild and benevolent. A Christian brother who was present, writes: "It might clearly be seen, that he found it painful to administer justice in such a case as this. He gave Ahnfelt liberty to say all that he could wish in the defence of our common cause, and to Ahnfelt was also given grace to speak as a Christian ought to do. You will see it all in the periodical, *Evangelish Shyrkovan*, (the Evangelical friend of the Church.") I hope at a future time to be able to give you the account of how it has ended.

I hasten to communicate to you various other signs of religious movements. It is a very gratifying sign, that the interest for the Home Mission, or as it is here called, the Inner Mission, has, during these last few weeks

made great progress. In the "Evangelical Christendom," you probably see articles from Sweden now and then containing accounts not only of the progress made on the subjects of religious liberty, awakenings, persecutions, &c. &c. but also on those more intimately connected with Christian work. In addition to what you may have read there, it is however a pleasure to me to mention that during this last winter a branch of the Religious Tract Society has been formed here, which is in connection with that in London. It has commenced its operations by publishing a translation of Newman Hall's "Come to Jesus," which is selling rapidly.

There is a question of removing the missionary school from Lund to Stockholm. Mr. Fjellstedt should continue to be at the head of it, but pupils for the Home Mission as well as for the Heathen Missions, should be educated there. Two city missionaries for visiting the poor have just been engaged, one a clergyman, the other a layman, both much interested in the work, who are commencing with Ragged Schools, Bible readings with the poor people in their homes, and such like. Sunday-schools are rising in various parts of the town. Several young men have been all the winter attending one kept by a lady who is particularly clever in the art of instructing the poor children. These young men are now going to have schools of their own in various parts of the town. None but those who know how young men of these lower classes have been occupied formerly, can appreciate what a remarkable work of the Lord it is when they come to the desire of thus devoting their Sabbaths to His service and that of the poor.

Others who do not feel themselves able or called to work with the children, have devoted part of their Sabbaths to the distribution of Tracts, Bibles, &c. &c. talking with those who do not come to church, and consequently never hear the word of God.

Then in a wider circle, some have undertaken to be "colportors," (a word which we have adapted from the French "colporteur,") travelling far and wide with Bibles and good Tracts. Two such have been travelling during the winter months. One more has just now started. One of the former has been my assistant, and is particularly well adapted for the work of an evangelist, his speech being pleasing, but seasoned with salt. From him we have lately had interesting news. Having wandered about for some weeks in the country, he came at last to the little town of Novotilje, in the dark Province of Rostagen. No one had there proclaimed the Gospel in the remembrance of any one living. Touching his first visit and what he then experienced, our brother writes thus: "During the first week I went about among the rich people of the town, and some of the poor, offering my books for sale, and conversed with them, when I had an opportunity, on the subject of the 'one thing needful.' Great spiritual darkness and opposition showed itself in most places, and I sold few books. I met, however, some

souls who sighed for the consolation of Israel. Some also came to me and told me of the state of their souls. At last I was visited by the Prosecuting Attorney of the town, and the singer of the church, both on the last mentioned errand. They spoke to me on the subject of my work, and when two more joined the party we united in prayer.

These two men returned one day and begged me to read with them once more from God's Word; 'because,' said they, 'our wives and some others wish to hear it.' Sunday evening was fixed for this little meeting, and when the time came, three rooms were full of hearers instead of our only expected few. I sighed to the Lord that He would Himself be speaker, took my Bible and began to pray. We were disturbed by a voice of opposition, but that only gave me more warmth in prayer. I read the third chapter of John, and spoke according to the grace vouchsafed me of the necessity of the new birth, &c. &c. The crowd and the heat were very great, but tolerably quiet, and devotion seemed to prevail among the people. We finished with prayer. From that day, however, there has been much disturbance in the town. Some say that I make the people mad, some threaten me with stripes and imprisonment. Some men have said that they will beat their wives if they go to hear me. Last Monday this was made the subject of discussion at the Court of Justice of the town. The enmity that was shown was great, and it was decided that I should be accused of holding unlawful meetings, but there was one man in the council who opposed this—the Prosecuting Attorney himself, who had asked me to do it. ('Thus the Lord always has sone Gamaliel in the council.') I was called yesterday to the Burgomaster, who threatened me severely for my meetings, though he saw that my passport authorized my selling books. I then remarked that I must offer my goods for sale, and point out their advantages, and that I had a higher commission. He then inquired if I had a passport from God, I answered 'yes,' taking up my pocket Bible and showing him.

Since last Sunday's meeting the sale of my books has been going on briskly. I have not even been obliged to go out this week. The people have come to my home to get my books. Many have inquired if I would not again hold a meeting with them. It seems as if some leaven remained in the vessel. God be praised! News has just been received of an awakening in another quarter. Not far from here, in Westergothland, they write to us, "In a region which was very dark, it has pleased the Lord to kindle a light in a very remarkable manner. A young man had a dream one night, that he should build a house, wanted materials, clay, stone and wood, but he could not get enough, and not of the right sort. Just as he stood embarrassed, wondering what to do, a man approached him, saying that he was an architect, and would build the house for him. The young man answered that he had not any timber to build with. The kind architect said

that he would furnish even this. The youth then made the remark that he had nothing to pay him with. Whereupon the good architect said that he would do it all for nothing, if he only would permit him to do so, and depend upon him. The young man awoke, thought of his dream, began to feel uneasy for his sins, and to consider the state of his soul. He understood who the Good Architect was, who would give and do it all for nothing, and the dream pursued him constantly. Now it happened so that at some distance religious meetings were held, where poor hungering souls were fed by a zealous layman, to whom God had given the grace to expound His Word. The youth went to one of these, and heard the Gospel message of pardon for the sake of a Saviour. The Lord soon opened his heart so that he could receive the word, and went home happy and consoled. He had found the friend above all other friends, and his soul was saved. On his return he could not help telling of his happy discovery. He went to a peasant who was in the habit of lending his house to those who pursue worldly pleasures, and requested him to open it for the service of the Lord and the welfare of dear-bought souls. The owner of the house stood embarrassed at such an unusual question, but could not deny it. The work of the Lord should proceed. The above-mentioned layman was called to proclaim the Word of God. The people assembled from curiosity. The Word had its effect, the holy fire was kindled. The clergyman of the parish came to listen, and was so struck that he who had opposed such meetings before, now begins to promote their being held." It is added "We see thus how quietly it goes when we let God be the architect."

Dr. Bergmann of Winslof, writes, "Send us as many of your writings as you possibly can. The want of spiritual food is daily growing amongst us. We can say with truth that a blessed time has arrived, I have never before seen such hunger and thirst for the Gospel among my people as now. The Districts of Goinge, of Willand and Gerds, are now in such a state, that if they were marked on a map of Missions, many white points would be seen, and these enlarge more and more, so that in many places they flow together, and thus form large regions of white and light. The Lord be praised, who not only causes hunger, but also satisfies. What gives me particular pleasure is, that while all this is going on, people are quiet, collected, sensible, so that no circumstances take place that can possibly create enmity, or call forth any reasonable complaints. May it so continue."

Another clergyman, Mr. Welinder, also writes from the south of Sweden: "The Lord be praised that even here in my new sphere of action a longing for the Word of God seems to exist. But I have now a Rector who does all in his power to restrain me in my work. He calls any meeting illegal that I hold outside the church with the intention of explaining the Word of God. Tell me what I ought to do? Shall I go on, notwithstanding,

and create disturbance, or shall I deny these poor sheep, withholding the food which they want? No, I know that I must obey God more than man. I am glad, however, that a small union of brother clergymen has been formed just in these days who encourage each other, partly by meeting now and then, partly by correspondence. You know K. and B. They have also joined us, as well as several others."

Time does not permit me to describe to you what a work of the Lord has begun during the last two years in the province of Yemtland, especially in a parish of Hammerdahl, where several hundred souls are awakened. Two years ago six copies of the "*Pietist*" were required in that place, now they have desired me to send 200 this year, all in one parish. I consider this as a good sign, which is corroborated by the contents of various letters.

You have received accounts of the awakenings in Dalecarlia and on the island of Gothland. I therefore pass by these. I only wish to give you a survey of our position. We have every reason to praise the Lord, while at the same time we cannot but regret that the world does everything to hinder the progress of God's work. At the Diet this is deplorably the case, and with a feverish anxiety, lest the church should be torn to pieces, they hasten such a catastrophe by the application of forcible means. You have perhaps seen this through the papers.

I must finish. Pray to the Lord for us and the whole of Europe, which seems to be shaking to its very foundations. May the grace and blessing of the Lord rest on you powerfully! So shall we meet once in heaven and rejoice together.

Your affectionate, humble brother in the Lord Christ Jesus.

C. O. ROSENIUS.

Miscellaneous.

HAYTIEN POLITENESS.

The *Evening Post* is publishing a series of descriptive letters from Hayti, from the pen of one of the editors of that journal. In the last number mention is made of an excellent trait in the character of the Haytians which might be copied with advantage to some, if not many, in this country. We have often been pained at the very abrupt manner of speaking to domestics, especially at table. How much more pleasant it would be for such employés, were they addressed with a regard to their feelings instead of dictatorial abruptness. The editor of the *Post* writes:

"It is due to the Haytians of all colours and classes to say, that so far as their external intercourse with each other is concerned, they are probably the politest people in the world. It is almost the first thing that strikes

an American when he lands among them. It pervades all classes and conditions. The humblest peasants in their intercourse with each other, as well as with those in a higher sphere, present an example which might be studied with profit by my own countrymen of every rank. It is a very rare thing for a Haytian to pass a person in the street, whether an acquaintance or not, without saluting him; a woman is always saluted. No Haytian ever enters a shop, however humble, or asks a market-woman, whose whole stock may not be worth a single Spanish dollar, the price of her bananas, without the preliminary courtesy of a bow or some courteous word.

"Nothing is more common than for a driving man of business in New York to thrust his head into his neighbor's counting-room, an old acquaintance too, perhaps, and ask abruptly, 'What is flour to-day?' or 'How are bills on London?' The person addressed, nothing surprised, answers as abruptly, and parties separate with apparently as little interest in each other as two chips that casually meet each other for a moment in an eddy. Such manners would at once be tabooed in Hayti. No class would tolerate them. I remember some marked rebukes administered to acquaintances of mine who had thoughtlessly overlooked these minor morals which illustrate this feature of the Haytian civilization. One of the delinquents, who was a prominent merchant, went one morning quite early, and in great haste, and abruptly asked the porter, who was sweeping out, if the proprietor, calling him by name, was in. The porter stopped sweeping, and looking up with an air of mingled astonishment and anger, after a brief pause broke forth in Creole, '*Pourquoi demandez pour M. Auguste sans dire bon-jour?*' ('Why do you ask for Mr. without saying, good morning?') My friend, whose mind had been very much pre-occupied, at once discovered the error he had made, and hastened to make the usual complimentary inquiries about the porter's health and the weather, which soon set matters right and restored his habitual good nature; after which he gave the information very cheerfully.

"Mr. Bird, the faithful Methodist minister at Port-au-Prince, mentioned to me another case where he received a still more stern rebuke for his indifference to this small change of social intercourse. He called at the residence of one of his parishioners and knocked. As he received no answer from within, he turned to some women who were ironing before the door of a little shanty in the vicinity,—they were presumed to be washerwomen,—and asked them if the family he wished to visit, naming them, were out. They gave him no answer. He asked them again; they were still silent, though he had his eyes fixed upon theirs and was sure that they heard him. He repeated his inquiry once more, when one of them asked him in a reproachful but still in a courteous manner, '*Monsieur, ne sommes nous pas dignes d'etre saluées?*' ('Are we not worthy, sir, of being saluted?')

"We are quite too indifferent in the United States about this matter, which, to be sure, may be only skin deep, but yet serves almost as important a purpose in our social economy as the skin does in our animal economy.

"It spares our feelings a great many bruises. I confess I never felt the characteristic rudeness and bluntness of the American people so effectually rebuked as by the example of the Haytian peasantry."

Movements of Rome.

In our June number we stated that General Cass had made an able speech in the Senate of the United States, on the subject of the *Protection due to American Citizens in their rights of Conscience and of Public Worship, when travelling or residing in foreign lands.* We also stated that Archbishop Hughes had given notice in the papers that it was his intention to reply to the veteran Senator, in the course of a few weeks. Want of room forbade the insertion of the Archbishop's reply in that number, but we give it here.

To the Editors of the Courier and Enquirer.

"When the unexpected distinction was conferred on the undersigned of having his humble name and supposed principles introduced by Gen. Cass into the deliberations of the Senate of the United States, and there discussed, and to some extent denounced in a manner prejudicial to the sentiments and character of that humble individual, he begs leave to claim it as the privilege of a citizen to appeal from any denunciation, however eloquent, or from any hasty judgment, even of that distinguished assembly—which ranks in his mind, and as he thinks ought to rank in the mind of the world, as the most honorable and dignified deliberative assembly on the earth—to the common sense and common justice of its individual members and of his fellow citizens, without the slightest intention on his part to bias impartial judgments one way or the other.

"The undersigned begs leave to say that it is his intention to reply, through the medium of the public press, to the great speech, so called, of the distinguished Senator from Michigan—The Hon. Mr. Cass.

"Mr. Cass enumerates several cases which appeal directly to the most sacred feelings of the human heart. He is, as might naturally be expected in these particulars, on the side of human rights and human feelings. But the whole tone of his speech is calculated to leave the impression in the minds of his hearers when he spoke, and of his readers when he published, that the humble individual who has so unworthily been the occasion of a waste of precious public time, is opposed to the humane views of General Cass.

"This would be an inference unwarranted by truth, and against which the undersigned begs leave to enter beforehand an humble but firm protest.

There is only one question connected with this great speech of the hon-
e Senator from Michigan which has given the undersigned the slightest
This is, that in reading the Senator's speech it has occured to the
of this writer that General Cass, so deservedly honored by his coun
ınd so highly esteemed, as well for his patriotic virtues as for reasons of
te courtesy extended to the undersigned, when the General was our dis-
ished representative at Paris, may have imagined that certain expres-
in the letter on which he animadverts may have been intended for per-
application to himself.

I would beg leave to say now, that in the sacred presence of that con-
ɔe for which he has so eloquently pleaded, I must assure him that when
ıtter was written, or before or since, it would be, and has been, and I trust
will be, impossible for the undersigned to speak or write one syllable
raging to the high character, honor, public or private integrity of
ral Cass.

At the same time, as a mark of the confidence of the undersigned in
ɔor Cass's impartial justice, and indeed, in imitation of the General's
free course in the great speech to which reference has already been
, the undersigned begs leave to say that as far as God, and nature, and
·y, and philosophy, and the rights of nations, and the experience of
ın life may have enabled him to judge, and furnished him with means
ıalyzing the speech of the distinguished Senator, he shall claim the lib-
of applying the tests rigidly, but most respectfully.

The undersigned, in addition, begs leave to say that he hopes, notwith-
ing his numerous official engagements and duties, to be able to publish
emarks on Gen. Cass's speeech within ten, or at most fifteen days from
ate.

The undersigned feels most deeply the disadvantages under which he
necessarily appear in venturing to review the dicta of so eminent a
sman as General Cass. General Cass is regarded, and I have no doubt
vedly, by almost a majority of the American people, as one of our most
and most worthy Statesmen. The undersigned, on the contrary, if he
own at all to any considerable portion of his countrymen, is known—
· as certain newspapers distribute knowledge—only as a narrow-mind-
liberal, bigoted adversary of the progress of our age and the develop-
of our institutions.

Under these circumstances, no one can feel more deeply than the sub-
ɔr, the disadvantageous position, the necessity of occupying which, the
meditated and deliberately arranged speech of Gen. Cass has imposed
him, if he would not be forgetful of a reasonable measure of respect
mself and for his Catholic fellow-countrymen. For nearly a year and
f General Cass has been shedding the illuminations of his experienced

intellect and the concentrated powers of his brooding mind on the letter which forms the staple of his great speech, and the undersigned hopes that he may be allowed the reasonable period already referred to for an opportunity to reply in answer to General Cass, to statements, insinuations, innendoes, and inferences, which he fears may be found in the Senator's speech, or deduced from it, calculated to lower the undersigned in the good opinion of his fellow countrymen, whether Senators or private citizens.

"† JOHN HUGHES,

New-York, May 17, 1854. "Archbishop of New-York."

Well, after two or three weeks' study and reflection, the Archbishop issued his Reply, which is likely to become as famous as some of his other literary productions. As we intend to make *our* "reply" to what he has said in reference to ourselves, and some other things in this document, we shall say nothing more at present than that all the points in it of any importance may be reduced to three, namely:

1. *That conscience, from the nature of the case, can neither be violated nor restricted in its freedom, because it is beyond the power of external circumstances, even of the most cruel torture.*

Whatever may be said of this proposition as a philosophical one, it is utterly absurd to employ it for the purpose of apologizing for the illiberal and oppressive conduct of Papal nations in regard to Protestants.

2. *That no civil power on earth has a right to require any man to make any declaration which his conscience tells him* NOT *to make, or to do any act which his conscience tells him* NOT *to do.*

The Archbishop's remarks on this subject constitute the best part of his Reply—if indeed they have been honestly made. He talks *valiantly*, and even somewhat *martially*, about the matter. Nevertheless we have our doubts.

3. *The Government is not bound to permit all outward acts which any man's conscience tells him he ought to perform.*

Here, just *here*, is the gist of the whole matter, and it is precisely *here*, that the Archbishop fails. *To what extent* may the civil government restrain men from doing what their conscientious views of duty would lead them to do? That is emphatically THE question in this whole discussion; and on this point Archbishop Hughes gives us no light. To our minds it is clear that any man has the right to endeavor to impart his convictions, on the subject of Religion, to others, so long as he propagates nothing that is immoral or that

subverts morality, and so long as in his manner of doing so, he does nothing to interfere with the possession and exercise of the same right by others.

View of Public Affairs.

Since the passage of the Nebraska-Kansas bill but little business has been done in Congress up to the date of this writing (June 15th). The subject of constructing a rail-road to the Pacific has been much discussed; but there is no prospect that anything will be done this Session in behalf of this great measure. In the meanwhile, it is cheering to see that through private enterprise rail-roads are penetrating far westward. There has been a grand celebration of the opening of the road from Chicago to Rock Island. Several hundred gentlemen were invited to meet at the former place, and passing over the road (more than 180 miles in length) to the latter, to ascend the Mississippi River to the Falls of St. Anthony. The excursion is represented as having been a singularly interesting one. Many of our distinguished scholars, editors, and other gentlemen, accepted the generous invitation of the Companies who gave it. There is now a continuous line of rail-road from Boston, and even Portland, as well as New-York city, through the States of New-York, Ohio, Indiana, and Illinois to the Mississippi. Next year it will probably be extended to Council Bluffs. It is thought that this line, which is constructing by a very powerful Company in the North, will advance at the rate of 100 miles per annum, and in the course of some fifteen years reach the shores of the Pacific. It is a great undertaking, and many difficulties lie in the way—not the least of which is the fact that for so great a distance it must pass through an uncultivated country, occupied by various tribes of Indians, some of whom may be easily provoked by the conduct of worthless whites, and give great trouble, to say the least.

Several important municipal elections have recently shown the great and growing strength of the American Party called the "Know-Nothings." This has been signally the case in Boston, Washington, and Philadelphia.

Recent news from New Granada indicates that the revolutionary government of General Melo and his party of usurpers is not destined to endure long. It is probable that President Obando, and the wise and liberal party associated with him, will soon be at the head

of affairs again. We are glad of it, for they seem to be enlightened men, and they had the courage to proclaim Religious Liberty for their country—as we have often informed our readers—and severed the union of Church and State. In this respect New Granada is greatly in advance of all the other South American States.

The French and English governments are strengthening their combined fleets in the Black Sea and the Baltic, as well as augmenting their troops in Turkey. Gallipoli, Constantinople, Scutari (opposite, on the Asiatic side of the Bosphorus, to Constantinople) are the points where the troops of the allied nations are assembled. It is probable that they will be marched to Adrianople before long. The favorable season for military campaigns has now come, and we may soon expect to hear of important movements and perhaps of decisive battles.

We are compelled to say, in terminating these notices of public affairs, that we are very apprehensive of serious difficulties between our country and Spain, in relation to the Island of Cuba. There is every reason to believe that a Revolution will break out in that Island in a very short time, and that "fillebustering" expeditions will be made from our shores to aid the attempt, notwithstanding the Proclamation of the President, forbidding the attempt. May God preserve us from rushing into a war with Spain or any other country, without justifiable cause! Let the hearts of Christians be lifted up to Him who is "King in Sion," that he would graciously lead us, as a nation, in the way we should go.

Notices of Books.

THE PRIEST AND THE HUGUENOT. Translated from the French of Rev. P. Bungener, a minister of the Reformed Church of Geneva. In 2 vols. Published by Gould & Lincoln, Boston. This second work of M. Bungener is likely to be as interesting as his first, "The Preacher and the King." Both, together with his "Voltaire and his Times," and "Julian, or the End of a Century," (the two latter not yet published in this country,) are well calculated to give the "principal religious aspects of France, from the age of Louis XIV to the close of the last century." The work under present notice is an extremely interesting one. What a picture it gives of Paul Rabaut, the old and faithful Huguenot minister, his wanderings and his labors! What a picture, too, of Father Bridaine, the best of the priests! We advise our readers to buy and read this work, fictitious only in its connecting story and plots, not in its facts and arguments. It is the diamonds that are valuable, not the string that connects them.

GUIDO AND JULIUS. The same publishers have just issued an edition of one of Professor Tholuck's earliest productions, in which under the form of letters between two

friends the great truths of Christianity are discussed, and vindicated against the Rationalism and other specious and subtil errors of Germany. An admirable introduction by the late Dr. John Pye Smith, of England, gives much additional value to this interesting volume, whose appearance in this country is eminently seasonable.

THE CRUISE OF THE STEAM YACHT, NORTH STAR. Under this title the Rev. Dr. Choules has given his numerous friends and the public a very pleasant account of the cruise of the North Star in the English seas, the Baltic, and the Mediterranean, together with brief and agreeable notices of men and things in the chief cities which this noble vessel visited. The book conveys to the reader very lively ideas of what must have been a delightful excursion. Dr. Choules is a capital traveller, ever looking on the bright side of things, pleased himself, and always desiring to please others. This book will be read with much pleasure by all but those ugly fellows, (not very numerous fortunately,) the hypercritics; and they, too, would have been pleased enough if they had made the cruise with him! The work has been published by Gould & Lincoln.

THE PLURALITY OF WORLDS; with an introduction by the Rev. Dr. Hitchcock, President of Amherst College. Published by the same house. This work will be extensively read by the Men of Theology as well as the Men of Science. It relates to a great subject, about which men will ever be learning, throughout eternity, it is probable.

A LAMP TO THE PATH; By the Rev. W. K. Tweedie, D. D., of Edinburgh, and THE CHRISTIAN WORLD UNMASKED; By the Rev. John Berridge. To which a Life of the Author, from the pen of Rev. Dr. Tweedie, is prefixed. The latter of these works is an old one whose re-publication is opportune. It is eminently instructive and discriminating. The former is an exceedingly valuable and interesting book. Religion in the Heart, in the Home, in the Workshop, in the Market-place, in the Professions, in Social Intercourse, and Religion the Crown and Glory of Man's Life, are the titles of some eight chapters. Appropriate illustrations and arguments are drawn from the words and the actions of distinguished men. This is one of the best of Dr. Tweedie's numerous and excellent works. Both books have been given to the American public by Gould & Lincoln.

MY SCHOOLS AND SCHOOLMASTERS, is the title of a work from the pen of Professor Hugh Miller, which has become quite prolific, to the delight of very many people, of late years. The author is emphatically a self-made man, a man of science, a man of close observation, of a benevolent, cheerful, and Christian spirit. The reader will pardon some degree of vanity which now and then appears in this volume. Published by Gould & Lincoln.

FARM IMPLEMENTS, ETC. is the title of an admirable book published by the Harpers. It ought to be in the hands of all our farmers who desire to know the science of the implements and machinery which they have occasion to employ. This work supplies a great desideratum. It was originally published in the Transactions of the New-York State Agricultural Society for 1850, under the title of "Agricultural Dynamics," or the "Science of Farm Forces." The author is Mr. John J. Thomas.

RUSSIA AS IT IS. By Count A. De Gorowski. And THE KNOUT OF THE RUSSIANS. By Germain De Lagny. The former of these works displays a vigorous and, to some extent, philosophical mind. Its facts are doubtless to be relied on; and its spirit towards Russia is as fair as ought to be expected from a Pole, who would have to be something more than a man, one would suppose, to be strictly impartial when writing of Russia, considering the hatred for nine centuries which the Poles and Russians have entertained for each other. The Appletons are the publishers.

The latter is from the press of the Harpers; and most certainly those gentlemen

have seldom, if ever, published a more worthless book. The author is an ignorant and prejudiced Frenchman, who never set his foot in Russia. His description of the knout is proof positive of his never having either seen, or heard correctly described, that mode of punishment so emphatically Russian. This is one of the things gotten up in France, and even in England, to increase the hostility to Russia in the present emergency.

DANIEL. By the Rev. W. A. Scott, D. D., of New Orleans, or San Francisco, we know not which, and published by the Carters. The Introduction, by the Rev. Dr. Sprague of Albany, justly speaks of the work as being one of much merit. We bespeak for it a wide circulation among the young men of our country, whether living on the "Atlantic" or "Pacific Slope," or in the "Great Central Valley."

HARPER'S MAGAZINE for June fully sustains its former interest. The same may be said of PUTNAM'S, and Mr. Bidwell's ECLECTIC. These are all valuable publications.

HISTORY OF GREECE, from the earliest times to the Roman Conquest. By William Smith, LL.D., with an Appendix by Professor G. W. Greene. The Harpers have done good service by bringing out this excellent work, which is illustrated by one hundred engravings on wood. We recommend this work with all confidence, and congratulate the public upon having at length a popular History of Greece that is worthy of the subject.

WHAT WILL THE "MOTHER OF GOD" DO?—It happens that Louis Napoleon, the Emperor of France, has given a flag to his fleet, on which there is a picture of the Virgin Mary, or *Mother of God*, as the Papists blasphemously call her. The Czar of Russia has given a similar flag to his marines. What will be the consequence when these two *Mothers of God* meet in deadly conflict? And which shall carry off the victory?

ACTION OF THE GENERAL SYNOD OF THE REFORMED DUTCH CHURCH.—"The Synod having listened with great pleasure to the statements made by the Rev. Dr. Baird, of the operations of the American and Foreign Christian Union, would cordially recommend the objects of that society to the liberality and co-operation of the churches in our connection." Extract from the Minutes of the General Synod.

THOS. M. STRONG, *Stated Clerk.*

Albany, June 12, 1854.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 8th OF MAY TO THE 8th OF JUNE, 1854.

MAINE.

Yarmouth, Jacob G. Loring, Esq. to make Rev. Edmund K. Alden, L. M. . . $30 00

NEW HAMPSHIRE

Farmington, Rev. D. D. Tappan. . . 25 00

VERMONT.

Pittsford, Cong. Soc'y by Dr. Walker, . $14 42
West Rutland Cong. Ch. and Soc'y to make Benj. F. Blanchard, L. M. 30 00

MASSACHUSETTS.

South Reading, Burrage Yale to make Miss Mary Jane Munroe, L. M. 30 00
Stipteau, Cong. Church in part to make Miss Hannah B. Cobb, L. M. 16 00
Sheffield, Two persons by Z. B. Post, . . 5 00
A friend, ... 5 00
Boston, Mount Vernon Ch. Rev. E. N. Kirk, $100; Hon. Daniel Safford to make Rev. Selah B. Treat and Rev. Louis B. Schwarz, L. Ms. $100; Julias A. Palmer to make Jacob P. Palmer L. M. $30, . . . 230 00
Old South Ch. Samuel Johnson in full of L. M. 20 00
Central Ch. a bal. 17 93
Essex-street Ch. Miss Maria B. Clapp, L. M. 30 00
Fall River, 1st Cong. Ch. 11 64
Central Cong. Ch. (of which, $30 from Doct. Nathan Durfee, L. M.) . . . 100 00
Newburyport, Belleville Ch. Mrs. Sarah W. Hale in full L. M. $20; Others to make Rev. Daniel T. Fiske, L. M. $44 57c. . 64 57
Medway, E. F. Richardson in part to make Mrs. Olive D. Richardson, L. M. . . 15 00
Roxbury, Eliot Ch. to make Rev. Rufus Anderson, D. D. Rev. David M. Mitchell and Hamilton A. Hill, L. Ms. 90 19
Newton, Centre Cong. Ch. to make Marshall S. Rice and Benj. W. Kingsbury, L. Ms. 54 81
Salem, Friends, ... 1 00
Winchenden, North Ch. 12 25
North Truro, Cong. Ch. 1 00
Milford, Cong. Ch. (of which from female Benevolent Soc'y. $5,) in full to make Rev. James T. Woodbury, L. M. 7 40
Amherst, Mrs. Elizabeth Haven, . . . 20 00
Pembroke, Miss Mercy C. Ford, . . . 5 00
East Boston, Maverick Ch. 43 86

CONNECTICUT.

Farmington, 1st Cong. Ch. (Rev. N. Porter, D. D.) 82 28
Williamantic, Cong. Church in part to make Gen'l. Waterman C. Clark, L. M. . . 21 72
Colchester, Ladies Sewing Soc'y of the Cong. Ch. to make Mrs. Elizabeth Ashton, L. M. 30 00
Greenwich, Thomas Rich, L. M. by a friend, 30 00
Lebanon, A friend, ... 15 00
North Haven, three annl. Ms. and in part to make Rev. Silas W. Robbins, L. M. . 34 50
West Haven, including 2 An. Ms. . . 25 00
New Haven, Centre Ch. in part Charles Atwater, $25; William Bostwick, $25; Mrs. Abby Salisbury, $100; Prof. Edward Elbridge Salisbury, $100; James H. Dunham $10; S. Noyes, $10; Dea. F. Bradley, $5; James Winship, $5; Miss Maria Manville, $10; Miss Eunice Tisdale, $10; Henry White, Esq. $5; Mrs. Dyer White, $5; Miss Hannah Starr, $5; Miss Mary B. Starr, $5; Miss Lucy Stone, $7; Two ladies, $6; Mrs. Augustus B. Street to make Thomas Rochford, L. M. $30; Mrs. D. W. Lathrop to make Miss Mary Hutchings, L. M. $30; Others, $35 28c. 478 28
Court-st. or Third Cong. Ch. in part including Annl. Ms. 112 09
College-st. Ch. 57 09

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Ridgebury, Mrs. Armes, ... 1 00
N. Y. City, Dr. Isaac Lewis, L. D. . . 100 00
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Aurora, Presb. Ch, ... 10 75
Auburn, 2d Presb. Church, to make Rev. Edward D. Morris, L. M. 30 00
1st Presb. Ch. (in part) Nathan Burr in full L. M. $10; Others to make Rev. Henry Mills, D. D. and Israel F. Terrell, L. Ms. $90. . . . . 90 00
Owego, Presb. Ch. 96 78
Binghampton, Balance, ... 1 00
Owasco, Sandbeach Refd. D. Ch. in part to make Rev. S. R. Brown, L. M. . . . 16 42
North Argyle, in part, ... 24 00
Utica, Friends in R. D. Ch. 10 00
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Schaghticoke, ... 22 25
Maina, Monthly Concert in Cong. Ch. per Rev. W. C. Boyce, ... 8 40
Peekskill, Collection makes Rev. George F. Wiswell and Truman Minor, Esq. L. Ms. 60 00
N. Y. City, R. D. Ch. Rev. Abm. Van Nest, 56 55
A Friend by the hands of G. Manning Tracy, ... 50 00
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N. Y. City, Mrs. Kitchen, ... 2 00

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Clintonville, R. D. Ch. 4 90
Newark, 2d Presb. Ch. 80 80
2d R. D. Ch. 44 68
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Bloomfield, Presb. Ch. 181 00
Millington, Sab. School of Rev. Mr. Ambler's Church, ... 5 47
Bordentown, Presb. and Meth. Ch's. to make Rev. Dr. Scovell, L. M. 16 80
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Colln. for the Waldenses. 8 89
Alex. Bell. 5 00
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Christian Ch. add. 1 00
Covington, Scott-st. M. E. Ch. in part, . $16 62
Greenup-st. M. E. Ch. in part, . . 18 48
Louisville, Walnut-st. Christian Ch. Sabbath School monthly colln. 2 00
Chesnut-st. Presb. Ch. add. . . 3 85
Shelby-st. M. E. Ch. add. . . . 3 00

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Chicago, Mrs. T. S. Goodrich, ... 5 00
A. G. Downs, ... 5 00
1st Presb. Ch. add. 3 84

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1st Cumberland Presb. Ch. in part to make Rev. Jas. Ritchey, L. M. . . . 19 65
Locust-st. M. E. Ch. 8 10
Delphi, M. E. Ch. anl. 20 00
Pittsburg, Union Meeting, makes Delphi Sabbath School L. M. 17 00
Delphi, O. S. Presb. Ch. 15 25
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N. S. Presb. Ch. 11 25
M. E. Ch. 4 47
Attica, N. S. Presb. Ch. to make Rev. W. A. McCorkle, L. M. 20 00
M. E. Ch. 18 00
Williamsport, Union Meeting, ... 6 20
Darlington, M. E. Ch. add. . . . 2 00
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Cincinnati, Clinton-st. Christian Ch. add. Mrs. Doolittle, ... 1 00
2d P. Ch. N. S. $30 of which by Chas. Goodman, Esq. makes Mrs. C. F. Goodman, L. M. 197 20
A friend to make George L. Weed, M. D. a L. D. 100 00
Granville, Male Academy to complete its L. M. 19 00

MICHIGAN.

Adams, Cong. Ch. 2 00
Wesleyan Ch. 1 00
Concord, Presb. Ch. 5 00

WISCONSIN.

Mr. Tate, ... 1 00

CONTENTS.

Open Doors and loud appeals for help, . 305
A Courageous man, ... 307
Letter from the Earl of Shaftesbury, . . 307
Speech of the Rev. Hobart Seymour at the Annual Meeting of the British Protestant Alliance, ... 308
Aunt Nancy, the old Baptist, ... 318
Rome at her old work, ... 319
Gault's "Popery the man of Sin," 322
Modern Infidelity, ... 323
A Horse-whipping case.—Rev. Mr. Brady, a Romish Priest, ... 324
THE HOME FIELD.
Our own operations, ... 326
A Letter from a Converted Romanist, . . 326
Freedom of Speech: how to do good to Roman Catholics, ... 329
THE FOREIGN FIELD,
France, ... 335
Piedmont, ... 335
Ireland, ... 337
Sweden, ... 339
MISCELLANEOUS,
Haytien Politeness, ... 340
Movements of Rome, ... 344
View of Public Affairs, ... 347
Notices of Books, ... 348
Receipts, ... 350

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. V. AUGUST, 1854. No. 8.

RELIGIOUS LIBERTY—ARCHBISHOP HUGHES.

IN our last number we engaged to take some notice of Archbishop Hughes' "Reply" to General Cass' Speech on the protection due to American citizens, when abroad, in their religious rights. We now proceed to fulfil that promise. In order to do so in a manner intelligible to our readers, we shall give a few extracts from the Archbishop's Reply, containing the gist of all that he says, and then *our* "Reply" to him.

The following paragraph follows the humble apology which the Archbishop makes at the outset for obtruding himself upon the notice of the public. It will show how *we* come to be involved in the affair.

"To my utter astonishment Gen. Cass thinks that his name was first brought into my letter without any cause or occasion having been presented on his part. I shall perhaps best discharge my duty in reference to this by giving a brief statement of the circumstances which I thought warranted me in using the name of General Cass. The circumstances were these: A man and his wife named Madiai had been arrested in Florence. They had been tried according to the laws of their country, and condemned to the penalty which the said laws had provided against persons offending as they had done. The report of their crime, as it reached the newspapers of England and America was, that they had been imprisoned merely for owning and reading their Bible. It was natural, and even honorable, that all men, whether Catholics or Protestants, should feel and manifest their abhorrence for the disproportion between the alleged crime and the positive penalty. A meeting of sympathy was convened and held in this city. The undersigned, with a view to learn the real facts of the case, attended that meeting. The speakers on the occasion vituperated the Pope of Rome, the monks of Italy, the friars, the Jesuits, and the Catholics everywhere. The only per-

son or party that was treated with a decent share of moderation was the Grand Duke of Tuscany. Towards the middle of the proceedings the following resolution, complimentary to General Cass as a bright particular star shining out from the dark heavens of human nature, which the orators had been describing, was proposed and carried by acclamation:

"'*Resolved*, 4.—That this meeting firmly believes that it is the duty of the government of the United States to protect all our citizens in their religious rights while residing or sojourning in foreign lands; approves in the fullest manner of the noble attempt of a distinguished Senator from Michigan, (Gen. Cass,) to call the attention of the government to this important subject; and entertains the confident hope that this government will speedily secure to its citizens, by the express stipulations of *international treaties*, the right to worship God according to the dictates of their consciences, in every foreign land.'—N. Y. TIMES, Jan. 8, 1853.

"In view of the lampooning which all Catholics, from the Pope downwards, had received at the lips of the orators, it did strike me as somewhat strange that the above resolution should have been introduced. The question that arose in my mind was, 'How came it there?' The circumstance, however, seemed to me to be a sufficient reason for referring to General Cass by name in a letter which I wrote some time after. I have ascertained since, that the Rev. Dr. Baird, who might be called the chief conductor of the Madiai meeting, was found in a short time afterwards perfectly conversant with the proceedings going on in the Senate touching religious matters abroad. He is reported to have proclaimed in the Hall of the American Institute, in Baltimore, on the 17th February, 1853, that Mr. Underwood, a Senator, had done him the honor of reading his (Mr. Underwood's) report on the subject referred to before reporting it to the Senate, and that he (Dr. Baird) approved of it. That report, if ever published, I have not been able to find, but I think it not improbable that such report would have been, in consequence of the reference of a petition from the Maryland Baptist Union Association, which General Cass had so eloquently recommended to the appropriate committee, in a speech delivered January 3, 1853, just four days previous to the Madiai meeting.

"The petition alluded to had reference especially to the condition of the Baptists under the Protestant government of Prussia. A reference to this subject is found in a Senatorial document published from the files of the Department of State, and designated S, Doc. 60. A letter from our Minister at Berlin, Mr. Barnard, dated Jan. 31, 1853, addressed to Mr. Everett, Secretary of State, gives an account of his poor success in attempting to obtain toleration for Protestant subjects of the Protestant government to which he was accredited. Taking this document in connection with what

has gone before, there would appear to be a perfect harmony of benevolent feelings among the distinguished persons connected with the subject, namely: Mr. Barnard, Mr. Cass, Rev. Dr. Baird, and Mr. Underwood. The truth of facts and the accuracy of memory among the parties is not by any means so perfect. Mr. Barnard pleads for subjects of Prussia, who are Protestants; Mr. Cass for the religious rights of Americans who go abroad; Dr. Baird for international treaties to secure such rights; Mr. Cass not for treaties, but for an amiable, diplomatic, officious, and unofficial interference everywhere in favor of American religious rights; and Mr. Underwood, as having covered the whole ground by previously reading his report to Dr. Baird, who approved of it even before it was submitted to the Senate."

On the subject of the right of Protestants to a Christian and decent burial in papal lands, the Archbishop utters the following sentences:

"Neither shall I utter one word of apology for the real or supposed crimes insinuated in his speech against foreign states, whether Catholic or Protestant, for their want of decent humanity regarding the burial of the dead within their limits. In all these states I take it for granted there are many things, as well as in this, which might be advantageously reformed. I would observe that Protestants sojourning in Catholic countries can hardly claim privileges which, if offered in their own, they would not choose to accept. They do not believe in prayers for the dead, and the attendance of Catholic clergymen at the obsequies of the departed has invariable reference to that belief. Neither do they believe in what Catholics call the consecration, by religious rites, of Catholic cemeteries. Hence in their own country they prefer to be interred in common ground, not consecrated. I do not see, therefore, any solid reason for its being insisted on that they should be buried in consecrated ground when they are abroad in Catholic countries, since the very idea of such things never enters into their minds in their native land."

The following paragraphs will give us some conception of the Archbishop's idea of Conscience, Freedom of Conscience, &c. It is easy to see, that he finds it to be quite convenient to turn away from the subject under discussion,—*Conscience and its exercise in matters purely religious*, such as the worship and service of God and the promotion of the welfare of our fellow men by imparting to them the blessed Gospel, in *obedience* to the command of the Saviour to *preach the Gospel to every creature.*

"There is no difference between General Cass' conception of conscience, as a moral faculty, and mine. He however betrays the rights and liberty of

conscience, as I understand it, by identifying this moral faculty with the outward actions, which are supposed to manifest its dictates from within. No civil government that ever existed has, or ever had, either the right or the power, physical or moral, to coerce or extinguish man's conscience. It is beyond the reach of government. They might as well attempt to pass laws regulating the exercise of memory, as regulating the decisions of man's conscience. This freedom of conscience, however, General Cass has identified with outward action, and on the other hand, by recognizing the rights of civil government to control the outward actions of men, he has betrayed conscience into the hands of the magistrate. All human law has for objects either persons, or things, or acts; and beyond these human legislation cannot go. Conscience, according to my distinction, does not come within the reach of law; but as understood and represented by General Cass, he hands it over into the domain of civil government, and confounds it with things over which that government has acknowledged rights and legitimate power of interference. I am bound therefore to vindicate the liberty of conscience in reply to the dangerous doctrines of General Cass.

"When the early Christians appealed to the Roman emperors through the Apologies of their Justins and Tertullians, pleading for liberty of conscience, they did not thereby claim to do all the good in outward actions which their consciences would have approved. They pleaded that they might not be compelled to do any act which the law of God and the law of their consciences had forbidden. At one time, for instance, some glorious confessor of the Christian name was called upon by the civil magistrate to offer sacrifices to the pagan Gods. He refused, because he had a higher law in his conscience. What then? He was put to death: he became a martyr. At another time some tender Christian virgin was required to sacrifice her chastity. She refused, and was sent to the wild beasts. In some instances, indeed, torture caused the Christian to fail and to obey men rather than God. But in all this, which is an extreme case, had the whole strength of the Roman empire power to destroy the "rights of conscience," the "liberty of conscience," the "freedom of conscience," in the heart of either of these glorious martyrs or this supposed apostate? Assuredly not. General Cass thinks that if the "sentient being" is exposed to physical sufferings, the freedom of conscience is in great danger, if not absolutely lost. Every one knows that this is an erroneous position. It is only when human weakness yields to sufferings in such circumstances that conscience asserts her highest power. The individual feels himself degraded in his own estimation. Conscience told him at the moment of his yielding to a sinful compliance, making his declaration contrary to hers, that he was a base hypocrite; and that same conscience did not fail to vindicate the sovereignty by her continued frowns and reproaches."

The following paragraph is remarkable for its setting forth, though not very clearly and fully, Rome's claim of supremacy for the Church over the civil powers, and the effect of the Reformation.

"I have been quite amused at the eloquent denunciations of General Cass, of absurd maxims and wicked pretensions on the part of civil governments, to control conscience, to dictate or prescribe to their subjects what they shall believe. In that part of his great speech, I have the pleasure to agree with him. It is probable, however, that he thought, as many of his readers will have thought, that he was denouncing Catholic principles. The fact, however, is directly the reverse. The jurist and the governments that fell under the weight of his own censure were of his own school. A brief retrospect of the condition of Europe both previous to, and since the Reformation, will make this point clear. All the States of Europe had been Catholic. The people of those States had but one religion; and that religion was older than their civil governments. Consequently, their civil governments never dictated to men what they should believe. And when General Cass speaks of the arrogance and impiety of civil governments dictating to their people what they shall believe or what they shall not believe, he makes, without perhaps being aware of it, an exception in favor of Catholic governments, down at least to the period of the Reformation. The civil laws of those countries were in many respects exclusive and intolerant. But then, since all, (for I might use the word all, though occasional exceptions arose,) were of the same faith, and had no desire to change, the laws were substantially innocuous in the absence of objects on whom they might be executed. Then came the Reformation. The Reformation resulted in the formation of States on the anti-Catholic or Protestant basis. In these the form of the new religion was determined on by the civil Governments."

As usual, the Archbishop has something to say about the abuses of religious liberty. We quote a paragraph.

"But in General Cass' view of conscience, there is no distinction, or but a fallacious one, between conscience acting for the individual, forbidding him to do an evil act, and conscience dictating to him to do good, or what he may think good, without regard to others, wherever he may find himself. If this principle were carried out, I fear that strange exhibitions of individual zeal would become very frequent. If the supposed American should happen to be a Mormon, he will have a right to carry out the dictates of his conscience in all countries. If he should happen to be a Millerite, visiting Rome, it shall be his privilege to pitch his tent in front of St. Peter's Church, then and there, under the protection of General Cass' doctrine, to speak and act according to the dictates of his conscience. He will

undertake to prove that the end of the world is at hand. And by applying "figures, which never lie" to the Book of Daniel, and of Revelations, and elucidating the subject still more, by exhibiting appropriate drawings of the big horn and the little horns, with various references to the number of the beast, descriptive of Anti-Christ,—prove clearly that his doctrine is right. In the meantime, it might happen that this supposed Anti-Christ, the Pope, would be looking down from some window of the Vatican, unable to interfere, lest his Government should be understood as violating the rights of American conscience as shadowed forth by General Cass."

We might make other extracts, but it is not necessary, we proceed to give our reply to the Archbishop. Here it is:

LETTER TO ARCHBISHOP HUGHES.

New-York, Monday June 19, 1854.

SIR: It was not until to day that I could find time to read your "REPLY TO GENERAL CASS," and your "SELF-VINDICATION," which have attracted so much attention. As you have done me the honor to bring my name into the paper which you have submitted to the public, I trust you will allow me to say a few words on that point, as well as on the great subject under discussion between you and the veteran Senator of Michigan. I begin with a brief historical notice or two, relative to the manner in which the agitation of this subject occurred: it is, if I may so speak, an effect flowing from two very different causes.

In the first place, it was extensively and deeply felt for years, that there was need of caling the attention of the General Government to the duty of protecting our fellow-citizens in their rights of conscience and worship, when residing or traveling in foreign lands, and of securing for their dead such a burial as the feelings of surviving friends might deem most appropriate and Christian. In the General Assemblies of the two largest branches of the Presbyterian family of Churches, the subject was discussed at their annual meetings in May, 1852, and Committees were appointed to report on it at the meetings of 1853. In the same year (1852) the "Maryland Baptist Union Association" addressed a memorial to Congress on the subject, which memorial was presented to the Senate by General Cass on the 3d of January, 1853. On that occasion, the distinguished Senator made a few remarks, eminently worthy of himself and of the subject, and certainly not of a nature to give offence to any man who is a friend to Religious Liberty. The protection for which he pleaded, was a protection of every American abroad, whether Protestant or Roman Catholic, Christian or Jew. At his instance the memorial was referred to the Committee on Foreign affairs.

In the second place, the imprisonment, for months, of FRANCISCO MADIAI and his wife, at Florence, for having read the Bible and endeavored to impart their religious convictions to such of their friends and neighbors as chose to come and hear them in their own hired apartment, and their condemnation, for that offence alone, to several years' imprisonment in the penitentiary, as well as other cases of a similar nature in the Duchy of Tuscany, in the same year, (1852,) had created no little astonishment and sympathy in the minds of many Protestants (and I am quite sure of some, and I would fain believe not a few, Roman Catholics,) in all parts of the country. In consequence of this a public meeting was convened under the auspices of the *American and Foreign Christian Union*, in Metropolitan Hall in this city, on the 7th of January, 1853, at which resolutions were unanimously and with the greatest enthusiasm adopted, expressing sympathy for the sufferers, invoking such influence as the President (Mr. FILLMORE) might deem it right for him to exert in their favor, demanding at the hands of the Government the protection of our fellow-citizens, when abroad, in their religious rights, and approving of the course General CASS had taken in relation to this important subject. To express sympathy for the MADIAI and procure their release from imprisonment, and to invoke the protection of the General Government in behalf of our fellow-citizens, when abroad, in their religious rights, and the weight of its moral influence in favor of religious liberty everywhere—such were the objects of that great meeting. You complain, Sir, that the Roman Catholics, of all countries, were abused on that occasion. This is certainly a mistake. The gentlemen who directed that meeting, (and you will acknowledge that I ought to know, for you do me the honor to call me its "chief conductor,") as well as the Society under whose auspices it was held, know too well the difference between the Hierarchy of Rome, and the people who profess the Roman Catholic religion, to allow themselves to abuse or speak unkindly of the latter. Some very plain things were said (I admit it) of the Romish Hierarchy, of the poor, weak, Grand Duke of Tuscany and his master, Pius IX., but not of the Roman Catholic people in mass. Thomas F. Meagher and P. Lynch (I trust there are not only "a few," but many "more of the same sort,") are enough to forbid wholesale denunciation and abuse for any cause—much less such base injustice as Tuscany has been the scene of during the last seven or eight years. The most that was said even of yourself was to call upon you to act consistently with what you had said and written in praise of religious liberty on sundry occasions, and to come forward and lend your influence at head quarters, in behalf of two oppressed and persecuted, but worthy people.

An account of the proceedings of that meeting, together with a copy of the resolutions adopted, was forwarded to the President and both Houses of Congress, and were referred in the Senate, as were also the numerous me-

morials to which it gave rise, relating to the rights of our fellow citizens when abroad, to the Committee on Foreign Affairs; and Mr. Underwood of Kentucky, a member of that Committee, was charged with the preparation of the Report on the subject. Mr. Everett, at the request of President Fillmore, lost no time in addressing a letter to the Grand Duke of Tuscany, and I may say that this "officious," and yet "unofficial," interference, was just the same sort of "half-defined, semi-national, semi-religious, semi-benevolent, semi-humanitarian, and semi-anything," to use your own remarkable phraseology, which you and your Irish friends besought the same President Fillmore, a year or two before, to employ in behalf of the Irish "patriots" who were suffering exile in Australia! Precisely the same, Sir. Precisely the same sort of influence which Mr. Barnard employed with so much success ultimately in Prussia—of which you do not seem to be aware—in behalf of the persecuted Baptists, the happy effect of which interference is now felt in the Duchies of Oldenburg, Mecklinburg, and other parts of Germany.

A few weeks later, having occasion to visit Washington City on business of importance, and with the view of attending the great meeting at Baltimore for the same objects, (which was held on the 17th of February, as you rightly state,) Mr. Underwood was good enough to read to me the Report and Resolutions which the Committee on Foreign Affairs had agreed to present to the Senate, and authorized me to state the fact to the meeting, which I did with much pleasure. As you have not seen Mr. Underwood's Report, I will engage that you shall receive a copy, either from Washington, or in the columns of the New-York Times. As I had no more to do with the preparation of it than you had, I may with propriety say that it is an interesting and Christian document, and that the resolutions are reasonable, and ought to be deemed satisfactory by all men who believe that our American people ought to be protected in their religious rights when in foreign lands.

Now, Sir, I wish to say that in this matter, from beginning to end, all who have taken any part in it have been actuated by but one single motive: it is the promotion of religious liberty. So far as relates to our fellow-citizens when abroad, we desire, that whether Christians or Jews, Protestants or Roman Catholics, they may be able to worship and serve God according to their conscientious convictions. We wish no advantage for Protestants over Roman Catholics in relation to this greatest of all rights—a right which we believe that all men hold directly from their Maker, and of which no man, no Church, no Government, may justly deprive them.

In this movement so truly liberal, so entirely Christian, so consonant to our American opinions, feelings and practices, one would suppose that we should have had the hearty concurrence of all good men. That our fellow-citizens should enjoy the right to worship and serve God in foreign lands according to their conscientious convictions, and to bury their dead with such

religious rites as seem to them most proper, is as reasonable a proposition as can be stated. As you had written and spoken in behalf of religious liberty in this country, as you had lauded the enjoyment of this great right which everywhere exists in these United States, when you were in Europe a few years ago, one would have supposed that you would have promptly lent to this movement the aid of your great influence. You had glorified quite as much as they deserved, and far more in the opinion of most well informed men, Lord Baltimore and his Roman Catholic colony in Maryland, —which was *not*, however, the *first* to establish the principle of complete religious liberty, that honor belonging to Roger Williams and his colony in Rhode Island,—and now you had a good opportunity to demostrate, by your actions, the sincerity of that attachmeut to religious liberty of which you had vaunted so much in your orations and lectures. But instead of expressing one word of sympathy in behalf of the people who were suffering in prison, and at forced labor, for endeavoring to do what every man in these United States has the right, both from the laws of God and man, to do, and what, I may add, every man believes to be legitimately within the province of religious liberty; instead of lifting a finger to secure protection to the citizens of a country which you affect to call your "own," with a zeal and even an ostentation from which most of those who have no higher claims than simple birthright would shrink, in their rights of conscience, when in lands unblessed with that glorious religious freedom which exists here, you derided those that did. Not only, was Gen. Cass the subject of your vituperation, but also Mr. Secretary Everett, and even President Fillmore.

It is natural, Sir, for men to inquire into the reasons for such conduct on your part. And will you permit me to say, that intelligent men have been at no loss in coming to the conclusion, that they are neither more nor less than the two following:

1. As to the protection of Americans when abroad, in their religious rights, you have concluded that it was not a question in which American Roman Catholics need concern themselves; for there is not a Protestant country in the whole world in which, owing to the liberality in this respect which Protestantism has secured for it, they, though Roman Catholics, may not sojourn or reside, and yet be protected not only in their rights of conscience, as you define them, but also have their own worship if they desire it. This is actually true of Sweden, the most intolerant of all Protestant countries of our day. Roman Catholics, whether Americans or of any other *foreign* country, can have and do have their public worship without molestation, as I know, and as you know, even in Denmark, Sweden, Finland, and every kingdom and duchy of Germany. They are allowed to have it even in Russia, (not a Protestant country, indeed,) about whose intolerance the Archbishops and Bishops of your Church in France, Canada, and some other

countries, have found it convenient to say so much on the occasion of the present war in the East. "What then have American Roman Catholics to ask for, you may say, in relation to this subject? Do they not enjoy, thanks be to the more liberal principles of Protestantism, all that they can desire in Protestant countries where business or pleasure may call them to reside or to travel?" Precisely such answers did one of the Bishops of your Archdiocess, several priests, and sundry of the laity who had been advised by the priests, make, when recently applied to to sign a memorial addressed to Congress on the subject of protection, when abroad, in their religious rights. I shall not trust myself in the attempt to make any comments on *such* a spirit as this

I will advance a step further, and say, that not only is there no Protestant country in the world in which American Catholics may not only sojourn or reside, and yet enjoy all such rights as you, Sir, ascribe to conscience, and the right to worship their Maker publicly with such ceremonies as they prefer, without molestation, but, with the exception of Sweden and Finland and *possibly* Denmark among the Scandinavian countries, and two or three little duchies of Germany, they may, throughout the Protestant world, do almost everything they could wish to make proselytes to their Church from among the native population. This, my dear sir, is literally true, thanks to the generous spirit of Protestantism, which, although it may not have attained in all parts of its domain to that true liberality which the Gospel inculcates, has gone far beyond any other form of Christianity, and is still advancing steadily and surely. Would that I could say as much of Romanism!

Indeed, Rome has not much to ask for in the shape of religious liberty in Protestant countries. Perhaps she would even be sorry if the remains of intolerance and bigotry which disgrace some Protestant countries,—displayed, I must say, quite as much in some cases, and even more, in relation to dissenting Protestant sects as to Roman Catholics,—were removed, for it would deprive her of one of her grounds of reproaching Protestantism, or at least of rebutting, in some measure, the charges of intolerance which Protestants can make with a hundred-fold more force against her. You, my dear sir, understand this species of theological strategy perfectly, if we may judge by the frequency with which you refer to the memorable affair of the burning of the Ursuline Convent, near Boston, by a mob who probably cared not a straw whether it was a Roman Catholic institution or not, some twenty years ago, when you wish to break the force of the charges of Protestantism against the innate, never-changing, never-ceasing monstrous intolerance of the Roman Catholic Church, or rather *the Romish Hierarchy*, for I fear to employ the word *Church*, lest I should do injustice to many worthy persons who are as much opposed to intolerance and persecution as I am.

I have spoken of one reason which has influenced your conduct and that of the Romish Hierarchy in this land, in reference to the subject of which I am here speaking,—that of securing, by treaty or otherwise, the protection of our fellow-citizens when abroad, in their religious rights.

2. I now proceed to the second. It is this: *The true doctrine of religious liberty has never been held by the Church* of which you call yourself an "humble prelate." How then can you either hold or advocate that doctrine? It is true that you have written and said a good deal about religious liberty, and some have been led to believe that you really hold that doctrine. But they are mistaken. The religious liberty you have lauded, is the liberty in Protestant countries for Rome to do what she pleases to spread her dogmas, and if possible gain the ascendancy. That once done, and well done, where would be religious liberty? Let every country where Rome has such ascendancy, answer that question. In a few countries where Rome has apparently the ascendancy,—as for instance, Belgium, Sardinia, and New Grenada,—there is a good measure of religious liberty; but not from Rome, or with her approbation, was the boon acquired, but in spite of Rome, as is well known. In Belgium the government has had to contest every inch of this ground with the Jesuits. In Sardinia there is now, and there has been for six years, a tremendous struggle; and two of the Archbishops and several priests are in exile for resisting the truly liberal course of the government in regard to this subject. And as to New Grenada, your friend, Archbishop Mosquera, certainly told you, when sharing your hospitality on his way to Italy and the grave, what opposition he and other prelates made to the course of the government in separating the Church and the State.

There is a passage in your reply to Gen. Cass, which is somewhat obscure, but very remarkable and significant. It is that in which you attribute to the Reformation the fact that human governments have undertaken to legislate on religious liberty and other religious subjects; saying truly, that up to that epoch there had been a very different state of things throughout Europe, inasmuch as the Catholic Church prevailed throughout its extent, and regulated all such subjects. With the exception of the little mistake of giving the *Roman* Catholic Church (for *that* is the Catholic Church you mean) such an extent when you know that Russia in Europe—in all of which, excepting its western border, the Greek Church was and still is the prevailing form of Christianity, and certainly is no part of the *Roman* Catholic Church, from about the middle of the ninth century,—is considerably larger than all the rest of Europe, you were not far from the exact truth. The Roman Catholic Church, with a man at the head of it who claimed to be the *Vicar of Christ*, and to have the right to dispose of Kings and Kingdoms, Rulers and the Ruled, very much as he pleased, did for the better part of a thousand

years legislate on and manage all such questions as had even the slightest verging towards religious liberty. Alas, for Rome, the Reformation did terminate those halcyon days so far as a large portion of Christendom is concerned. Rome has not ceased to mourn over the dreadful evils which have flowed from the Reformation's taking man from behind the priest and the Church and setting him before an open Bible, and telling him that he must believe no priest, no Church, unless they speak according to the Word of God; and that in the Day of Judgment he must answer for himself in regard to all the deeds of this life: no priest, no Church, no Government, being allowed to stand between him and his God, on that solemn occasion, and answer for him. Certainly, the Reformation *did* make a great change—even a Religious Revolution—in the world, nor is it half over yet.

Rome loves not religious liberty, nor is it wonderful, for it has been fatal to her claims. There are *eighty-five millions* of people *to-day* in the world who would be bowing their necks to her yoke if it had not been for this great principle. A year or two ago the *Rambler*, one of the Roman Catholic journals of England, used the following language:

"Religious liberty, in the sense of liberty possessed by any man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The very name of liberty, except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion." * * * * "Shall I hold out hopes to my erring Protestant brother that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, or my horse, or my life-blood?" This passage was quoted and approved by several, if not all of the Roman Catholic journals in this country, and among them, if I remember rightly, by the *Shepherd of the Valley* and the *Freeman's Journal*. *Vu et approuvé par moi*, seemed to be the form of the *imprimatur* of their editors. Is it to be wondered at that such journals find but a limited and uncertain support? The editor of the *Shepherd of the Valley* has just given his *valedictory* to the world. It speaks well for the Roman Catholics of St. Louis and the State of Missouri, that they are not willing to read such atrocious doctrines as that conveyed in the above given extract. If anything is plain from the Word of God, it is that man is accountable to his Maker alone for his religious belief and practice. God has nowhere given the right to any man, any priest, or any Church, to take their fellow-men by the throat and say: "You must believe as *we* tell you, or be damned." It is easy to talk about the *abuses* of the doctrine of religious liberty, but with all the abuses which may flow from it, it is infinitely better than intolerance and oppression.

It is not difficult to perceive why *you*, my dear Sir, could see nothing wrong in the Grand Duke of Tuscany's punishing, by long imprisonment,

the MADIAI for reading the Bible in their family and to their friends, and endeavoring to bring their friends to the knowledge of what they conscientiously believed to be the Truth. What right had *they* to be doing any such thing! Ignorant creatures, they ought not to presume to understand the Bible, or to think differently from the Church, or to do anything but what the Church commands them to do!

Nor is it difficult to see why you advanced such a sophistical and, I must say, Jesuitical (pardon me the word) view of conscience and its rights, as you did in your letter about the "MADIAI Meeting," some sixteen months ago, and as you have recently done in your "Reply" to General CASS. You would confine the rights of Conscience to the bare holding of one's own opinions on the subject of religion and the worship of God in the heart, or, at most, in the closet. Shut up in this little fortress, you consider Conscience invincible, and even almost unattackable. Indeed! And why, then, has Rome so often employed the rack, the gibbet, the sword, the fire, to make those whom she calls heretics, confess and recant their religious opinions? Really, if it were not that I desire not to be uncivil, I would say that such a view of Conscience as you have given, so defective in its nature, so contrary to the Word of God, which requires proper outward acts of worship and a sincere confession of the doctrines of the Saviour, just as clearly as it demands that the inward feelings of the heart be right!—so apologetic of Spiritual Despotism on the part of the State, or rather of the Church,—was an insult to Conscience and its Author and Lord, as well as to humanity. But I will not discuss this point further. I prefer to refer you to the admirable editorial article in the NEW-YORK TIMES of last Saturday, which is a complete demonstration of the unsoundness of the positions which you have affirmed and re-affirmed in the two documents to which I have referred. I cannot conceive why you have advanced such sentiments, if it be not for the purpose of preparing the minds of this nation for that day which you profess to believe to be approaching,—though still distant,—when Rome shall have gained the ascendancy in this glorious land. It is kind in you, and I, for one, thank you sincerely for undertaking to show us *how* Rome expects to prepare the mind of this people for submission to her domination, with all its horrors of intolerance, persecution and blood, when the day arrives! Yes, *when* it arrives!

In conclusion, I must call your attention to one passage in your reply to General CASS, in which you speak so slightingly, almost sneeringly, of Protestants having any concern or solicitude about the burial of their dead, when in foreign and especially Roman Catholic countries. You seem, Sir, to think that because Protestants neither pray for the dead, nor consecrate their cemeteries after your fashion, they might as well throw their dead into the fields, or bury them anywhere, just as they would a carcass of a brute

beast. This is not your language, but it is your meaning. Let us look at it a little.

Protestants, it may be affirmed as a general statement, are as desirous as Romanists or any other people can be, of burying their dead in a decent and becoming manner. Affection as well as religion causes them to have such desires. And though they do not pray for the dead, either at funerals or at any other time, (as the Roman Catholics do, and that in a *dead* language,) they deem it to be eminently proper to have religious services—reading of the Word of God, exhortation, prayer—at funerals, not for the benefit of the dead, but of the living. They deem such services, properly conducted, as peculiarly calculated to console and sustain and guide the afflicted and bereaved relatives and friends of the deceased. And most certainly their services will well compare with those which the Roman Catholic Church performs on such occasions. And as to their *cemeteries*, or burying-places, Protestants, though they may not consecrate them with such ceremonies as Rome employs, or with any special services at all, (though it is not uncommon to have something like a religious setting apart of the spot when prepared and enclosed,) regard them nevertheless with much veneration, and consider them as sacred places. Their burials are conducted with incomparably greater decency than one sees in Romish funerals, and especially in Papal lands. What a contrast, my dear Archbishop, between the graveyards or cemeteries in the Protestant countries in Northern or Protestant Europe, and in Southern or Roman Catholic Europe! Why, Sir, a cemetery in Denmark, Sweden, Holland, Germany, Switzerland, is generally a most delightful spot, with its beautiful flowers, shrubbery, its walks, and its monuments. And the funeral-services performed in them are beautiful and touching in the extreme. The human body is deposited in the grave with affectionate propriety and seriousness and hope.

But go down to the Roman Catholic countries in the South of Europe! See how the dead, especially the *dead poor*, are carried to the grave and thrown into it, just like dead beasts, after a hastily and often irreverently-said Mass. Why, I have been in the Campo Santo, at Naples, and seen twenty or thirty bodies of men, women and children thrown down, in one day, into the same pit, most of them as naked as when they were born! And Naples, you know, is a very Roman Catholic city. But it is not necessary to go so far as Italy. It will be quite sufficient to stop in Ireland. And how shall I describe what I myself saw there, in the graveyards—yea, in Rome's "consecrated" graveyards? Human bones strewn over the ground in all directions! Some of them recently exhumed, (to make place for a new tenant of the grave,) and still retaining portions of decaying flesh and hair! Never in my life have I seen anything more painfully disgusting than I witnessed in a graveyard some two miles west of Galway, I think it was,

in the month of August, 1851. Similar scenes may be seen in Cuba, at Matanzas and other places. But I turn from the painful subject. I pray you, my dear Archbishop, never to say another word that can call up a contrast between Romanists and Protestants on the subject of their funerals and cemeteries.

One word more. I know there is a great deal of profaneness in Protestant countries, but I have never been so much shocked by profane language, or what I would call *desecrating* language, as I have been in Papal countries. It is quite enough, in my opinion, to call church-edifices by the names of the Deity, but how many *bridges* I have seen in France called "*The bridge of the Holy Trinity*," "*The bridge of the Holy Ghost*," &c. There is a hospital in Paris called the *Hotel Dieu*! Hospital of God! I have been in many a street which might be said, if one judged of them from the reputed wickedness of the people, to lead to hell; but I never saw in a Protestant country a street, in a capital city, called *Hell* (*l'Enfer*,) as may be seen in Paris. Above all, I have never seen in any Protestant country a species of wine bearing such a name as one which the vicinity of Naples furnishes, and calls *Lagrimæ Christi! The tears of Christ!*

But I have done; I can only say that however widely I may differ from you or any other man on the points stated in this communication, I desire ever, in combating what I deem to be errors, and even most dangerous heresies, to entertain no feelings but those of kindness and respect for all men.

R. Baird.

THE NEW-YORK TIMES ON RELIGIOUS LIBERTY.

We give entire the editorial article of the New-York Times of June 17th, to which reference is made in the foregoing reply. It is well worthy of a careful perusal.

"One of the leading points which the Archbishop attempts to sustain in his late letter, is the distinction between the positive and negative offices of conscience. If the civil power, thinks the Archbishop, undertakes to compel a man to say or to do anything against his conscience, it violates its own trust, and outrages personal rights. But, at the same time the civil power, according to the Archbishop, may lawfully restrain the outward expression of conscience, if it considers such expression to be hostile to the interests of society. We understand the Archbishop to advocate the idea that Government is not competent to enjoin an action upon any man's conscience which he supposes to be sinful; nevertheless, it is competent to prevent him from obeying his conscience in the form of external conduct, if it regards his conscience as wrong. This obvious design of the Archbishop's argument is, to

draw the line between positive command and negative restraint. Let us see how his philosophy, reduced to practice, will work.

"A sincere Protestant, visiting one of the bigoted Papal countries of Europe, desires to worship God there, according to the dictates of his conscience. He holds a public meeting, reads the Bible, preaches its doctrines, What now? The civil power is offended; the man is arrested and thrown into prison. His Protestantism is the ground of punishment; his conscience renders him obnoxious to the law. Here, then, is a positive penal restraint on conscience, in its simplest relation to God. And how can any Government escape guilt if it comes, in this way, between man and God? The only point to be determined is, whether conscience keeps on its own ground in such an act of worship. Is it worship *per se?* But this is not the foundation on which the Archbishop's argument, by inference, puts it. Any outward exhibition of conscience, according to that argument, is a matter for civil cognizance, and the State has, in every case, the authority to determine the exact nature of the worship. Where then, is the practical difference between a positive compulsion on the part of the civil power, whereby a man is made to commit sin, and such a prohibition of worship as requires him to sacrifice his conscience by avoiding the public service of God? A duty not discharged is just as much of a sin as an evil committed. If the Government is able to prevent the former, why has it not the authority to prescribe the latter? The necessary result in both instances is precisely the same.

"The Archbishop acknowledges the sanctity of conscience as *a sentiment* or *sense*. It is a personal property—an individual faculty—that belongs to man in his relation to God. But the moment that conscience ceases to be a private thought, a power within the soul, and embodies itself in outward acts, the State can step in and exercise control. On this theory, what is the use of a conscience? What scope has it? What sphere of activity? How can it demonstrate its motives, aims and purposes? One of two things must happen. Conscience must either abandon practical life altogether as a self-directing agent, or it must consent to yield itself up to the supervision of the State. There is no other alternative. Agreeably to this view then, there is no such thing as positive liberty of conscience in outward action. It is all absorbed in the government. But this opinion is ridiculously inconsistent with itself. For it admits the sacredness of conscience in the mind as a faculty, but denies that sacredness to belong to the mind in action. If a man will keep his conscience to himself—imprison it in the monastery of his own soul—treat it as a cloister thing—it is a very noble property. But let him bring it out into sunshine and air—let him speak it forth on some Austrian Sunday—let him act it in some deed of benevolence, or deliver it in a sermon, and forthwith he is amenable to bayonets and dungeons. Capital logic, this! If translated into other matters it might read, that the eyes are beau-

tiful organs, but you must not use them out of doors. The tongue is a useful member of the body, but it is shocking to articulate with it; and the hands are clever tools, but let them hang down still and stiff at your sides—they must not touch a single external object.

"The true doctrine of conscience in respect to its outward and active offices, is altogether omitted by the Archbishop. If conscience is the faculty that he admits, then it is related to all the details of life, and must exert itself in them. If it is pre-eminently the religious sense, then it must have complete jurisdiction in all matters purely and thoroughly religious. Acts of worship are not in themselves civil acts. They are not based on civil rights, but on natural rights. They are not the offspring of conventional charters, but founded in the inherent nature of man. They are before Government and above Government. If conscience confines itself simply and entirely to these acts of worship, it is beyond the legitimate scope of any human Government, just as much as Archbishop Hughes would have the faculty itself beyond the Government. Let it forsake its own ground as a mere religious power, and invade the domain of civil rights—let it trench on the conventional laws of society, that have been wisely ordained to erect barriers against the inroads of selfishness, avarice, and tyranny—let it, in other words, cease to be a religious principle, and take its place among the champions of earthly prerogative and secular authority—and it at once ceases to have its former divine sanctity. By changing its position, it has changed its character. Under such circumstances, any Government would have a right to interdict its officious and perverted exercise. The same reasons that would induce it to reverence conscience so long as it adhered to its own original ground as a simple religious principle, would require it to punish conscience if it assumed authority in the secular province of civil law.

"But this is just the issue between Romanism and Protestantism. Romanism insists on prescribing outward forms of worship, through which personal conscience shall manifest itself. The religion of the State is the embodiment conscience shall assume. On this point it is dogmatic, unyielding, tyrannic. If men will not worship according to its creed, they shall not worship at all, except so far, indeed, as it may be induced, by considerations of policy, to set aside its arbitrary claims, and *allow* or *tolerate* the nuisance. Our doctrine is the reverse. We hold that every man is entitled by nature, by divine endowments, to worship God as he pleases, where he pleases, how he pleases. We hold that so long as it is worship, whether public or private, on Sabbath or on Saturday, no civil authority has any legitimate control over the matter. It is altogether a question for the man as a man, and not for the citizen as a citizen, to settle. It is not his privilege because he is an American or an Englishman, but his right, born in his blood and bred in his life, because he is a human being, a moral agent, a creature of immortality.

"Archbishop Hughes' letter has certainly great merit as a Jesuitical argument. It selects its points of attack, and makes the most of an onset it can. It is particularly good in pushing the supposed Protestant doctrine to extravagant lengths, and then indulging a sly smile at the hypothetical entanglements. It saddles the social and civil enormities of Mormonism on the Protestant idea of Liberty of Conscience, and gravely assumes, with a most parsonic face, that this is a fair result of freedom of religious thought. If the wily Archbishop had not just then been off his guard, he might have seen that Mormonism claims to be a State as well as a Religion—that it is a social organization, no less than a system of worship—and on this account, is much more similar to Romanism than to Protestantism. But why take the ultraism of a doctrine for the doctrine itself? Why confound the use and abuse of a truth? Mormons and Protestants both claim liberty of conscience. But what of that? Does it follow that both rest upon the same basis, and seek the same end? Balaam and Jesus Christ both rode upon an ass, but is it a necessary inference, that Jesus Christ was a Balaam?

"Archbishop Hughes has found it very convenient to be silent on some vital points. Whenever the stream of his fluent pen reaches an open landscape, it spreads out in wonderful fullness and beauty, but the lake-like river soon contracts, if there be any rocks ahead. A thread of water is then quite enough. If he is an American citizen, why did he not utter himself like one, in clear, broad, unmistakable language, as to the natural, inherent, inalienable right of every man, because he is a man, to worship God anywhere and everywhere, as his private judgment dictates? Why all this cutting and trimming between the doctrines of his church and the doctrines of the Declaration of American Independance? Why this shirking of the main issue for collateral skirmishing? The next letter he writes, we hope that, instead of taking a hatchet and chopping away at the poisonous vines which have twined around the oak of religious freedom, he will be manly enough to show the axe that mother church lays at the root of the tree. The fair inference from his five columns and a half is, that he considers the exercise of personal conscience in external acts of worship as a matter for human legislation—a local matter—a conventional matter altogether. But he has not shown the courage to avow it boldly and fearlessly. If we are to fight out the matter by logic and argument, let us have daylight statements for it, and not the fading twilight, in which swallows catch insects, or the glimmering starlight, in which beasts of prey seize their victims."

REV. DR. FULLER'S REPLY TO ARCHBISHOP HUGHES.

The Rev. Dr. Fuller, of Baltimore, a distinguished minister of the Baptist church, and author of the Memorial of the *Maryland Baptist Union Association*, of which mention has been made, has pub-

lished in the *Baltimore American* a Reply to Archbishop Hughes, which we should be glad to give entire if we could. We cannot forbear to subjoin the portion of it which so ably exposes the Archbishop's defective view of conscience, and effectually answers his prating about the abuses of religious liberty.

"The ends of civil government are manifest. It is ordained to protect the persons and estates of the citizens. It is for a temporal purpose. Religion has to do with another world—with spiritual things. These two objects are entirely distinct. Those who are entrusted with the government, are not entrusted with religion. They are seldom fit to have such a duty confided to them; or if fit, God has made every man accountable to Himself, and Himself only, in matters of religion. All this is self-evident to American citizens. But Archbishop Hughes places the authority of civil government over religion, on the same footing with its supremacy over commerce or trade. 'Does General Cass mean to say, that because it (religious liberty) suited us, all other nations must adopt it whether it suits them or not? As well might England say, that because it suited her finances to adopt free trade, all other nations must do the same.' That is to say, governments have the same right to impose restraints upon religious worship which they have to regulate a tariff and establish the revenue.

"I will only add here, these views of spiritual freedom are not only maintained, but it is affirmed that this was the only liberty for which the early Christians contended. They only pleaded, he says, 'That they might not be compelled to do anything which the law of God and the law of their consciences had forbidden. At one time, for instance, some glorious confessor of the Christian name was called upon to offer sacrifices to the Pagan gods. * * * At another time some tender Christian virgin was required to sacrifice her chastity.' This, we are gravely told, was all the freedom which the first Cristians sought, and this is the freedom which we are to seek. If an American citizen is allowed to think in the recesses of his bosom, and is not required to do any act forbidden by God, let him rejoice in his liberty! Apostles and martyrs desired no more. If an American lady is permitted to indulge her thoughts and not compelled to become a prostitute, let her be grateful for her liberty! The heroines of the Bible sought no higher privilege. O, but if those 'early Christians,' apostles, and confessors, and martyrs could speak, they would rebuke this libel upon their truth and loyalty to Jesus. And surely he never drew his first breath in this land who thus interprets freedom of soul, and would propose such models for our imitation.

"To sustain his assertions as to the low views which the early Christians entertained of religious liberty, Bishop Hughes refers to the Apologies of

Justin and Tertullian. To these Apologies I at once and confidently appeal. They utterly refute the calumny. Justin presented two addresses to the emperor, and Tertullian one; and both plead for the right to worship and serve God freely, according to conscience. The object of these Apologies was to vindicate the Christian religion and to secure for Christians freedom from persecution for their worship. Nor were these applications in vain. Heathen emperors granted privileges which are now denied in Europe by kings and rulers miscalled Christian.

"The best, the only authentic Church History is in the Bible. It is the 'Acts of the Apostles.' And what are the rights which the early Christians asserted, according to this inspired record? Is it only liberty to exercise the intellect and not to be coerced to deeds of idolatry and vice? By no means. On every page we find those inspired men claiming the very right for which we now plead—the right to worship God according to their consciences. Nay, they went much further. They asserted their right to speak and preach boldly in the name of Jesus. In Jerusalem, between them and the Sanhedrim, and wherever they traveled, between them and the governments, the whole controversy turned upon religious liberty. The Sanhedrim and the rulers seeking to abridge that liberty, and the disciples rejecting their authority, exclaiming, 'Whether it be right to hearken unto God or unto you, judge ye.' 'Who art thou that judgest another man's servant?' 'To his own master he standeth or falleth.'

"Those who presented the Memorial to Congress entertain the same views of religious freedom which the Apostles held, and which were most dear to all Christians until Christianity became corrupted by the union of Church and State. The Archbishop has referred to Tertullian; but what does he say? '*Humani juri et naturalis potestatis unicuique quod putaverit colere. Sed ne religionis est cogere religionem quæ suscipi sponse debet non vi.*' 'It is the natural and civil right of every one to worship whatever he may choose. Nor is it the office of religion to force religion, which must be received voluntarily, not by force.' This is the very right which the Memorial seeks to secure, and the two arguments urged against it scarcely deserve the name of sophistries.

"First, it is said that the liberty of conscience is only the right to judge of the character of actions, and 'is beyond the reach of governments. They might as well attempt to pass laws regulating the exercise of memory as regulating the decisions of man's conscience.' Here is one argument; but what has it to do with the object for which Congress has been memorialized?

"It would not be difficult to prove that spiritual despotism has sought to regulate even the decisions of man's conscience, and that men have been murdered as heretics for the inward exercises of their souls. But freedom to worship God is much more than freedom of thought and opinion. The

Gospel demands not only the heart, the inward homage, but the external profession and obedience. Christianity has its ordinances, its external observances, and to punish for obeying these is as tyrannical as it would be to inflict penalties for the inward processes of thought. Jesus requires not only 'faith in the heart,' but 'confession with the mouth.' His disciples are not only to believe, but to be baptized, to meet and partake of the Supper, and 'not to forsake the assembling of themselves together for worship.' What mockery to proscribe and imprison men for obeying these precepts according to their conscientious convictions, and then to pretend that liberty of conscience cannot be infringed. Would our Roman Catholic fellow-citizens be satisfied if the liberty of conscience guarantied in the constitution of the United States were thus construed? Would it not be an insult to them and to all decency? "'No man, nor angel,' says Milton, 'can know what acts of worship are pleasing to God except He reveal them.' When revealed, however, it is our first duty to obey. And who knows not, that in all ages it has been against this visible homage and obedience that persecution has been leveled. Again and again, have martyrs been told that the heart was all, and exhorted only to abstain from the outward acts of religion. But they have repelled this pernicious falsehood, and true to conscience, and truth, and God, have welcomed death in every form rather than be recreant to Him who says, 'Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God. But (*the only alternative*) he that denieth Me before men shall be denied before the angels of God.'

"I pass now to the other argument. It is, that if religious freedom be more than the right to think, then we are asking too much: we are pleading that American citizens may have the right to preach everywhere their opinions, and thus even to assail the religions which are established in other lands. Bishop Hughes says:

"'If it should happen to be a Millerite visiting Rome, it shall be his privilege to pitch his tent in front of St. Peter's Church, then and there, under the protection of General Cass' doctrine to speak and act according to the dictates of his conscience; he will undertake to prove that the end of the world is at hand,' &c. &c.

"Now, as freedom peacefully to worship God and to obey the ordinances of Jesus is one thing, and the right of aggression and propagation another thing, it is enough for those who have petitioned Congress, simply to say, that all this reasoning is wholly irrelevant—a mere evasion of the question. Let our citizens in foreign lands be permitted to erect churches, to assemble for worship, to observe the Christian ordinances, to marry, and bury their dead with their own religious forms, and let them be protected in these privileges. That is what we ask. That it was to be asked, is a disgrace to the nineteenth century, to the Christian name, and to humanity.

And that a Christian bishop should assail and abuse a Senator in Congress for advocating, in his place, this privilege for American citizens, is a thing that I will not believe that Catholics themselves, if they are American citizens, can be brought to commend.

"Lest it should be supposed, however, that we Protestants see any force in this logic of Archbishop Hughes, let me consider it for a moment; and what is it but the stale sophistry of reasoning against a thing from its abuse?

"In his Encyclical letter of 1832, the Pope declares that liberty of the press is 'never to be sufficiently execrated,' and that 'unbridled liberty of opinion' is 'that pest of all others most to be dreaded in a state.' The Archbishop of course will not complain if I suppose that between the Pope and himself there is no difference of opinion on these points. And I presume his defense of views so abhorrent to Protestants is to be found in the arguments of his letters. He will say that such liberty may be abused.

"Now, passing the freedom of the press, I maintain that full liberty of religious opinion,—yea, full liberty to preach and advocate religious opinions,—is a right which should be accorded to all men, and with which governments have nothing to do so long as those temporal rights, which governments are appointed to protect, are not violated. In confining the ends of civil government to temporal objects, let it not be supposed that I compare them to spiritual things. But government is not organized to regulate spiritual things. The banks, the railroad companies, and other organizations, are contrivances for certain specified objects; and they will best accomplish these ends by attending to the office for which they were created. It is so with civil government. It is an apparatus for temporal ends; and it will best subserve its design by adhering to the purposes for which it was ordained. Banks, railroad companies, and other corporations, may furnish facilities to those who are propagating religion; but they have nothing to do with settling theological questions. And so with the state. It may indirectly aid, it ought to protect the citizen in his religious rights; but it has no more authority than the bank or railway company to prescribe religious creeds or forms.

"It is just nothing to reply, that if the state be not sovereign over religious matters, then licentiousness, and infidelity, and a thousand abuses, may be rampant. Be it so, what then? All liberty may be abused, and civil liberty is constantly abused. If one sort of freedom is to be extinguished for fear of its abuse, so must all sorts of liberty; and thus arguing against a good thing because it may be abused, it will follow that absolute despotism is preferable to free institutions.

"Admit possible abuses of religious freedom; better bear them than inflict the blight and curse of religious bondage, the subjection of the immortal soul to czars, and kings, and rulers, who are generally of all men the

least fit to regulate or even comprehend spiritual truths; and who have constantly prostituted religion into an instrument for the gratification of their own passions.

"But in reality, those who advance this shallow sophistry greatly exaggerate these possible abuses. The most 'unabridged religious liberty' can never scourge the earth with a tithe of the evils which have been perpetrated, and are now perpetrated, by religious tyranny; a truth which finds its prompt and complete confirmation in the history of these United States compared with the history of Europe.

"'What in effect are these dangers?' 'What?' exclaims the author of the letters. 'Why the Millerite will pitch his tent in front of St. Peter's at Rome' and 'undertake to prove that the end of the world is at hand.' Well, and what is there so dreadful in this? If our Millerite be wrong, surely there are *ecclesiastics* enough in Rome to refute him. If he be right, may it not be a mercy to a population so vicious, as we know that of Rome is, to be admonished that 'the day of the Lord is at hand,' and be warned 'to flee from the wrath to come?' But hold, replies the Archbishop, this Millerite may not stop there. The Bishop adds:

"'He may by applying 'figures which never lie' to the books of Daniel and of Revelation, and elucidating the subject still more by exhibiting appropriate drawings of the big horn and little horns, with various references to the number of the beast descriptive of Anti-Christ, prove clearly that his doctrine is right. In the meantime, it might happen, that this supposed Anti-Christ, the Pope, would be looking down from some window of the Vatican, unable to interfere lest his government should be understood as violating the rights of American conscience as shadowed forth by General Cass.'

"Well, grant even this, still what then? If the preacher be in error, cannot the Head of the Church, the successor of Peter, imitate Peter, and expose the ignorant ranter. Crowded as Rome is with ministers of religion, the truth would at once be vindicated, and falsehood be placed upon an eminence of derision. 'Let truth and error,' says Milton, 'have a fair field, truth will never have anything to fear.' Would it be necessary, even in Rome, to interfere by physical violence lest it should be proved that the 'man looking down from some window' is indeed the Anti-Christ."

CONCLUSION.

And now we terminate this long notice of Archbishop Hughes and his Reply to General Cass. If any one should complain of our occupying so many pages of this number of our Magazine with the subject, our only plea in justification is its transcendant importance. Rome works insidiously among us, as she does everywhere else. Our

people *must* be made acquainted with her subtleties and plans, if we would defeat them. "Surely in vain the net is spread in the *sight* of any bird."—Prov. i: 17. It is only by enlightening the people on the nature and objects of Rome's movements, that we can hope to save our country from the dangers which threaten it from that quarter.

THE BLIND GIRL AND HER BIBLE.

Many years ago, said the Rev. Monsieur V——, when a student in the Academy of Geneva, I was accustomed to spend the long summer vacations, traveling from village to village, in my native France, preaching in the open squares the kingdom of God, distributing His holy Word to those who would accept it, and teaching from house to house the blessed Gospel of Jesus my Master. On such an excursion in the summer of 183—, I entered a little vine-hung cabin in the environs of Dijon. In its low, wide kitchen, I saw a middle-aged woman busily ironing, a boy yet too young for labor, and a girl of some seventeen or eighteen years, of a sweet serious aspect, plaiting straw. She did not raise her eyes as I entered, and, on a nearer approach, I perceived that she was blind.

Saying that I was one sent to bring glad tidings of good things, I began to tell them the story of Christ, His love, His sufferings, His death. They listened attentively, and tears rolled slowly from the sightless eyes of the young girl. It was indeed tidings, new and wonderful unto them; for like others of the simple peasantry of France, they were accustomed to sing sweet hymns, and murmur devout orisons to "blessed Mary, mother mild," while Christ and his salvation were hidden from their hearts. The next day and the next I visited the widow's poor cottage, and Jesus the good Shepherd, gave me new cause for thankfulness, in permitting me to guide both mother and daughter to the fold of peace.

Poor sightless Marie! how was she affected when I told her of Him who opened the eyes of the blind, and read to her how blind Bartimeus sat by the wayside begging, when he cried unto Jesus of Nazareth passing by, and received sight. Then an irrepressible longing, such as she had never known before, a longing for God's blessed gift of vision, seized upon the poor blind girl; not that she sighed to behold the blue heaven, or the golden light, or to look upon her mother's smile, or gaze in her young brother's laughing eyes. No, not these; but she longed to read the blessed words of Jesus, when He said, "Come unto me, and I will give you rest."

There dwelt then in Dijon a man of God, who had gathered around him a few blind, whom he had taught to read and work. I sought him out, told

him of Marie, interested him in her, arranged that she should come an hour every morning to learn to read, and procured for her a Bible with raised letters for the Blind.

You should have seen her delight as she started off next morning—a warm, bright August morning—one hand locked in her little brother's, and the other fondly clasping the precious Bible, to take her first lesson. Alas, poor Marie! it requires a delicate touch to distinguish the slightly raised surface and nice outline of the letters, and her fingers were hard and callous with the constant plaiting of straw. Again and again was the effort made, but to no purpose. But one day, as she sat alone, sorrowfully chipping with her little knife the rough edges of the straw, a happy thought occurred to her. Could she not cut away the thick, hard skin from her fingers, and then it would grow anew, smooth and soft, like the rosy fingers of a child? And so she whittled the skin from the poor fingers, heeding not the pain; was it not that she might read the Word of God? But the straw work could not cease; it brought bread, and the wounded fingers were slow to heal. When the reading lesson was tried again, warm drops trickled from the bleeding fingers along the sacred line. It was all in vain.

After the first bitterness of her disappointment, Marie strove hard to be cheerful. "God had opened the eyes of her soul," she said, "and ought she not to praise Him?" And the new Bible! Ah, surely she must carry it back; some happier blind girl might pluck the fruit from this tree of life, and find healing in its blessed leaves. And holding the dear volume near to the beating of her heart, she knelt by her white cot to pray: "Dear and blessed Jesus, who lovest the poor and openest the eyes of the blind, I thank Thee that Thou hast not hidden Thyself from a poor blind girl. And since I cannot read Thy heavenly words, I pray that Thou wilt whisper them into my soul, that my spirit may not be dark like my poor eyes. I can see Thee with my ears, dear Jesus, and Thou knowest that I love Thee, and love Thy holy book." And she touched the open Bible with her lips. O joy! To the soft lips, the slight indentation of the raised surface are clearly perceptible; they trace the sharp outline of the letters with unerring accuracy. With a low cry of joy, she passes line after line across her eager lips, she turns the leaf, the lips lose not their power. It is all clear, all easy now. The lips could do what the toil-hardened fingers could not—they could *read*.

A twelve-month after I visited Dijon. The low kitchen wore its old look, but what a beaming, happy face was Marie's, as she sat in her rude chair, her basket of straw at her feet, reading her beloved Bible. Blind, it was full of light. "N'est il pas heureux," she murmured in her rich, musical tones, "n'est il pas heureux de baiser ainsi les douces paroles pendant que je les lis?" "Is it not blessed to kiss the sweet words as I read?"

Dear eloquent lips, which the cold clay kisses now, told me this little tale, and I listened with starting tears, thinking how the poor blind girl would rise up in the judgment to condemn the many, who "having eyes, see not."

Reader, do you love the blessed words of Jesus, with a love,—heart-deep, heart-warm,—as did the poor blind girl of Burgundy?

THE CONTROVERSY AT UTICA, NEW-YORK.

In the latter part of last winter the conduct of a Romish Priest in Utica, of the name of Clark, who had received money from a very poor woman burthened with the support of three little children, was exposed and severely but justly commented on in one of the newspapers of that city. The Rev. Mr. McFarland, another Romish Priest, replied to this communication, in the same paper, the "Herald," over the signature of "M." and whilst attempting to defend his brother priest, really admitted the charge, but said that the money (one dollar) had been returned, with interest! Not content with this, he took occasion to harangue his people in the Church of St. John, on the Sabbath, denounced the Rev. Dr. Dickson, pastor of one of the Presbyterian Churches in Utica, as the author of the charges against the priest referred to—who had in the meantime left the city—and pronounced them utterly false! This statement having been reported the next day in the "Telegraph," another paper of Utica, Mr. Dickson was induced to address a "Letter" to the Rev. Mr. McFarland, in the Herald, on the 16th of February, in which he recounted the facts of the case, and remarked with much plainness upon his base conduct in denouncing him in this manner before his large and excitable congregation of Irish people, after the fashion of his brethren in Ireland, when they wish to get rid, by *assassination*, of a Protestant who has offended them! To this letter, a friend of the Rev. Mr. McFarland, over the signature of "Vindex" attempted to reply. To this communication, Mr. Dickson wrote a second "Letter," which we subjoin entire. It will be read with interest and profit.

To "Vindex:"

My Very Dear Sir:—I am surprised that the Rev. Mr. McFarland should acknowledge, in so public a manner, his inability to defend the priesthood against the charge of inhumanity to their own suffering poor, which I so plainly made; and that he should have committed his defence to one so

poorly qualified for such a work as yourself. You must see from the foregoing letter, that the Reverend gentleman has fully admitted the truth of the charge that I made in my first article, which appeared in the Morning Herald of the 16th of February. He admitted in his communication, which appeared in the same paper on the 20th inst. that "the woman referred to called on the priest and handed him a dollar;" that "he took it from her, requesting her to send some of her family to him that he might provide for them." He also says that "that money has been returned with interest." Now I have shown that if the first promise was ever made, there is no probability that it was fulfilled previous to the time when that article was written. Neither he nor you affirm any such thing, nor do either of you assert that that money was returned until he was compelled to send it back by public exposure, though he was particularly called upon to answer my questions upon that point. Why, then, should I pursue this subject any further? You are aware that such things are common occurrences, in this and all other countries, where the priest and the poor meet together.

"But now, dear Sir, I will pay my respects to you. It is true, your communication is not deserving of any attention, if judged by its actual merits, and I run some risk of lowering myself, in the estimation of judicious and sensible persons, by noticing it at all. But, personally, I esteem you for your integrity and energy in the private and business relations of life, and for your benevolence as a man. You seem to think that my letter to the Rev. Mr. McFarland partook somewhat of the spirit of bravado, and that the address of the priest, with reference to me, was neither intended nor calculated to expose me to any danger, either in person or property. I can assure you that nothing was farther from my intention, than to boast of courage. Many believed that I was in danger. Many in that large congregation of which you speak were moved to tears, they returned to their places of abode weeping, and threats of a serious character were uttered, as can be established by unimpeachable testimony. It is impossible that such an address to such a people could have had any other effect. You are aware that the great body of your people are very ignorant and very excitable, and that they are under the controling power of the priest, whose voice in the church is to them as the voice of God. Ah, Sir, I do not speak of their ignorance, by way of reproach; for it is not their fault, but their misfortune. The priesthood is alone to blame for this. Your Church has never advocated the cause of general education among the masses: she has always acted upon the principle that 'ignorance is the mother of devotion.' Read, Sir, the following from a Catholic journal published in St. Louis, Mo. and blush for a nominally Christian Church, which in this age and country, can either advocate or tolerate such sentiments:

"'We think that the 'masses' were never less happy, less respectable,

and less respected, than they have been since the Reformation, and particularly within the last fifty or one hundred years—since Lord Brougham caught the mania of teaching them to read, and communicated the disease to a large proportion of the English nation, of which in spite of all our talk, we are too often the servile imitators.

"'We do not believe that the masses are one whit *more happy, more respectable, or better informed*, for knowing how to read. We unhesitatingly declare that we regard the invention of *printing* as the reverse of a blessing: and our modern ideas of education as essentially erroneous.'—*Shepherd of the Valley, Oct.* 22, 1852.

"To a people proverbially generous and confiding, but who have been kept in almost brutal ignorance by the very priests in whom they confided, did the pastor of St. John's deliver his intemperate address, with reference to myself, during the regular services on the Sabbath! I could not blame the people for feeling keenly; but I do blame the cowardly conduct of the priest who attempted to work upon their prejudices and passions to my disadvantage.

"There is another point in your letter to which I would ask your serious attention. You seem surprised that I should speak of my ancestors as having suffered persecution from the Roman Catholic Church, and your readers would be led to imagine that that Church had always acted on the *defensive*, and like the Apostles and their immediate successors, had taken joyfully the spoiling of their goods. But surely nothing could be more false than such an impression! I have no heart, dear Sir, to go over the sufferings and wrongs of ill-fated Ireland. I cannot dwell upon the indiscriminate massacre of the Irish Protestants on the 23d of October, 1641. Every Protestant who fell in the way of the conspirators was murdered. No age, no condition, no relation, companion, or friend was spared! But I will not dwell upon the sad and sorrowful scenes that have been enacted on that lovely island. I freely admit that the Catholics, in their turn, have long suffered cruel and unjust oppression from a nominally Protestant government. Let us, therefore, if we can, forget the past: let us pass over the reigns of Henry and James, or Mary and Elizabeth: let us forget St. Bartholomew's day in France, Augt. 24th, 1572, the 60,000 Protestants who on that day were murdered in Paris and throughout the Provinces, and the processions and rejoicings at Rome, by order of his Holiness, when the news of that sad event was brought to the Eternal City: let us forget the Revocation of the Edict of Nantz during the latter part of the reign of Louis the Fourteenth, and the tortures, persecutions, and deaths to which the Protestants were then exposed. We admit that Protestants have persecuted Catholics, though *never* when acting in accordance with their own religious principles. The first principle of Protestantism is in direct opposition to the spirit of persecution. It pro-

claims always and everywhere, that "God alone is Lord of the conscience," and that man cannot be called to account by a fellow man for his religious faith. You may adopt the creed of the Romanist, or of the Unitarian, or of the Universalist, or of the infidel, with the full assurance that where the unfettered spirit of Protestantism prevails, there no one will molest you or make you afraid.—When Protestants have persecuted, they have done it in opposition to the foundation principles of their religious creed, influenced by the spirit of Romanism, which clung to them long after they left that Church; but when Roman Catholics persecute, they do it *on principle:* their creed is necessarily and essentially intolerant—it can not brook a rival. I will endeavor to prove this by unquestionable authority, and I will show you that no man can be a genuine Roman Catholic, and, at the same time honestly attached to the principles of civil and religious liberty, as set forth in the Declaration of Independence, and the Constitution of these United States.

I have said that the Church of Rome is necessarily and essentially intolerant. She never has conceded to man the right to worship God according to the dictates of his own conscience and reason. Even Archbishop Hughes defines religious liberty to be "the right to worship God in the manner which God has appointed, evidently reserving *to the Church* the right to determine what that manner is. Attend to the following quotations from Catholic writers of high authority in your Church:

"'Religious Liberty in the sense of a liberty possessed by every man to choose his religion, is one of the most wretched delusions ever foisted on this age by the father of all deceit.'—*The Rambler*, 1853.

"'The Church is of necessity intolerant. Heresy she endures when and where she must; but she hates it, and directs all her energies to its destruction. If Catholics ever gain an immense numerical majority, religious freedom in this country is at an end. So our enemies say. So we believe." —*Shepherd of the Valley, November* 23, 1851.

"'The liberty of heresy and unbelief is *not* a natural right. * * *

'All the rights the *sects* have or can have are derived from the State, and rest on expediency. As they have in their character of sects, hostile to the true religion, no rights under the law of nature or the law of God, they are neither wronged nor deprived of liberty if the State refuses to grant them any rights at all?'—*Brownson's Review, Oct.* '52, *page* 456.

"'We found the age clammoring for religious liberty * * * maintaining that every man has the natural right to be of what religion he chooses, thus denying the essential distinction between truth and falsehood, virtue and vice. Were we to be silent and suffer manifest error to be imbibed by our Catholic communities? * * * We found a very general disposition among the Catholic laity to separate religion from politics, to

emancipate politics from the Christian law, to vote God out of the St and set up the people against the Almighty. Was this, in these rev tionary times, to be passed over in silence, and no effort made to ar the tide of political atheism.—*Brownson's Review, Jan.* '54, *page* 101.

"The Freeman's Journal, the organ of Bishop Hughes, said some t since in reference to Mr. Hastings, the chaplain of the American Emb at Rome, that if he should "make a single convert he would be kicked of Rome, though Mr. Cass should bundle up his traps and follow hi These are not the sentiments of individual writers, the whole Church is sponsible for them. Mr. Brownson's Journal is endorsed by nearly the wl Roman Catholic Hierarchy, in this country—six Archbishops and thi three Bishops; and he says that he writes nothing without the sanctio his Bishop, and that these principles were given him to maintain and fend. You cannot but perceive that these principles which are openly av ed in all parts of our country, are most intolerant and persecuting, they have this merit, they harmonize with the conduct and teachings of y Church in all ages. Thus Bellarmin, whom your priest knows to be a ter of the highest authority in matters of faith, says, 'that heretics c demned by the Church may be punished with temporal penalties, and e with death. In the first place' he reasons, 'this is proved by the Scriptu It is proved, secondly, by the opinions and laws of the emperors wh the Church has always approved. It is proved, thirdly, by the laws of Church. Fourthly, it is proved by the testimony of the Fathers. Lastly is proved by natural reason. That heretics were often burned or oth wise put to death by the Church, may be proved by adducing a few fr many examples.'—*Bellarmin's Works, book* 3, *chap.* 21. 'The Church Christian princes are not blamed for putting heretics to death. The blc of heretics is not the blood of saints, no more than the blood of thiev man-killers, and other malefactors—for the shedding of which blood by order of justice, no commonwealth shall answer.'—*Peter Dens.*

"That popes and general councils have passed the most bloody and p secuting laws against all whom they were pleased to denominate as hereti is now generally conceded by intelligent defenders of the Catholic faith, a it is maintained, as we have seen, that if they should ever obtain a decid numerical majority in this country, that they will be bound by the very ture of their religion to act on the same principles, and consequently religio liberty will thus be at an end. '*So our enemies say. So say we.*'

"Do you then, dear Sir, coincide in faith with the Church of Rome this point, or with American Protestants? Dare you cherish anything, an article of faith, which the Church has not authorized and taught? C you be a genuine Roman Catholic and yet reject the Pope's supremacy things temporal? Hear what the Council of Trent says: 'Sitting in t

chair in which Peter the prince of the Apostles sat to the close of his life, the Church recognizes in his person the most *exalted degrees of dignity and the full amplitude of jurisdiction, a dignity and jurisdiction not based on synodal or other human constitutions, but emanating from no less authority than God Himself.*' Do you see here any limitation of power, and has he not claimed from the faithful unreasoning obedience in all matters, civil as well as religious? 'The Church (in the person of the Pope) bears, by divine right, both swords, (temporal and spiritual.) The temporal sovereign holds it, (the temporal sword of power,) *to be exercised under her directions.*'—*Brownson's Rev.* 1854, *p.* 57. 'We believe in the direct temporal authority of the Pope as Vicar of Jesus Christ on earth.'—*Ibid, page* 57.

"'The Church judges rulers as well as the ruled. The spirit of the age still claims absolute independence for the civil powers, substituting the Pope for kings and princes. To refute the errors of our times, it has been found necessary to fall back on the strong papal doctrines of this and the preceding article.'—*Shepherd of the Valley, July* 16, 1853.

"'I say with Brownson, that if the Church should declare *that the Constitution and every existence* of this or any other country should be *extinguished*, it is a solemn ordinance of God Himself, and *every good Catholic would be bound*, under the penalty of the terrible punishment pronounced against the disobedient, *to obey.*'—*Apostolicus*, '53.

"You must perceive that these teachings are utterly subversive of the Declaration of Independence and the Constitution of the United States. How then can you be a genuine Romanist and a Republican at the same time? Hear your oracle Brownson again:

"'The sorriest sight to us is a Catholic throwing up his cap and shouting, 'All hail, Democracy.'—*Brownson's Rev. Oct.* 52, *p.* 554–8.

"'The Russian and American are the two great aggressive powers of the age, and they threaten to meet ere long, in China or India, to dispute the empire of the world, and the triumph of either will be the triumph of Heathenism and the oppression of the Church of God. * * * Where, if not in Austria, under God and His Church, is the hope of Christian freemen, &c.' —*Brownson's Rev. Jan.* '54—*pp.* 31–2.

"Are you then an American at heart, or a Catholic? Have you adopted the principles of freedom merely for the present and to suit your convenience, or are you a true Republican Democrat, insisting that liberty belongs to man as man, that it is God's great gift to humanity, and that he, be he king or priest, is an oppressor and a robber who deprives him of it? Will you advocate this divine right of man to himself against King and Cardinal, Pope and Prelate, always and everywhere? Then keep away from Italy. You would not be safe one day in any Catholic country in the world. The Pope would disown you, Bishops would burn you, and their Kings would

give your dust to the winds. Why then should you mock at my reference to the flag of our country and the safety it affords to all who sit beneath its shadow?

"You say that 'you would protect me if I was in danger.' If I were in Italy and should give a copy of the Word of God to a poor fellow-man would you protect me *then* and *there*, if you had the power? Do not say yes; you cannot honestly answer in the affirmative without renouncing Romanism.

"I have no desire to excite any unjust prejudice against my Catholic fellow-citizens. Whatever may be the faults of that portion of them to which you belong, there is much in their character that is generous and noble: and I owe them a lasting debt of gratitude for their kindness, in days that are long past and gone, to my nearest earthly relative. But when you ask me to love not only my countrymen but also a *religion* which has for centuries *degraded and brutalized* them, you ask an impossibility. There is not in the entire of Europe a people who possess more genius, talent and enthusiasm. Why then have they remained so long degraded and wretched? Tell me not of English oppression. There was Scotland with but a handful of men, and she contended successfully against the same power, and finally in place of being conquered placed her king upon the English throne. But Scotland was Protestant; she was not strangled nor bled to death by the priests!

"Do not suppose that I indulge any fear of the destruction of liberty in these United States by the increase of Catholic influence. The sun on the dial of freedom never goes back. The priests have engaged in a hopeless task. They might as well attempt to dam up Niagara, as to roll back the tide of democracy which is yearly becoming more and more conscious of its power, and will brook no restraint but the restraints of law, which of its own free will it imposes on itself.

"I like, dear Sir, the suggestion of the Editor of the 'Evening Telegraph.' He proposed a few days since to Americanize the Catholic Church, by raising up a native ministry, and using other means to bring her into harmony with the free principles of our age and country. But what a confession is this for a Catholic to make! It is a frank and manly admission that this Church is now and has been opposed to civil and religious liberty. I do not desire to discourage any attempts in this direction, by insinuating that it may be difficult to change the faith and the polity of an *infallible* Church. But as the unchangeable has changed—as the infallible has erred—as she has been infallibly wrong on certain important matters, let us go for Americanizing the Church of Rome, even if we have to dispense with Pope and Prelate and bring the system back to the spirit and standard of the Christian Church in

Apostolic times. I go for Americanizing, or rather Christianizing, the Church of Rome.

"And now, dear Sir, I leave this subject to your serious meditation, hoping that you will protest against the cruel and oppressive sentiments which have held sway in your Church for more than a thousand years. For your poor people I cherish the deepest sympathy, and my heart's desire and prayer to God is that they may be delivered from the ignorance that now blinds them, and the spiritual despotism that now crushes them. I cannot respect the priest: I do not believe that it is possible for any intelligent man who knows what a priest is, and how he is made, to respect him. I pity him, from the lowest depths of my heart I pity him. He is but a wheel in the vast system of oppression which has rested like the nightmare on the bosom of the world, strangling every free thought, and sucking the very life out of humanity. Truly yours." A FRIEND OF THE POOR.

THE CUMBERLAND PRESBYTERIAN CHURCH, AND THE AMERICAN AND FOREIGN CHRISTIAN UNION.

In our number for June we stated the Rev. Mr. Rosseter, the Society's District Secretary for the West, had attended the late meeting of the General Assembly of the Cumberland Presbyterian Church, held at Memphis, and received from that body a most cordial and fraternal welcome. This is fully attested by the following Editorial from the *Watchman and Evangelist*, one of the organs of that large and growing Church.

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

"At the recent meeting of our General Assembly, one of the District Secretaries of this new, but excellent organization, Rev. W. D. Rosseter, of Madison, Indiana, being present, was *unanimously* invited to address the body in regard to the important objects and efforts of the Society. Brother Rosseter promptly responded, giving the Assembly a summary, but very comprehensive and interesting statement of its operations and results.

"The American and Foreign Christian Union was formed in May, 1849, by a merging of three other Societies, at that time existing, and engaged in efforts of a common character, though in different portions of the field. It was formed upon the same great basis as the *American Bible Society*, and is composed of members of all the evangelical denominations in the United States. Its object is to diffuse evangelical religion, wherever a corrupted form of Christianity exists, and specially among the *Roman Catholic* portions of our race, to whom chiefly it is directing, at the present time, its

aims. In seeking to reach and influence this portion of mankind, reliance is placed mainly upon a class of men who were once Romanists, but who have been converted to our purer and nobler faith.

"Mr. Rosseter showed conclusively, that to succeed in even *reaching* these deluded masses, such a class of men were indispensably requisite;—which statement was elucidated by several interesting facts. The Reformation of the sixteenth century was cited as an illustration in point, its originators and participants being chiefly converts to Christ from that system. So, said Mr. Rosseter, the whole observation and experience of the American and Foreign Christian Union, during the five years of its history, has proved both the wisdom and the indispensableness of such men as laborers in such a field.

"Mr. R. stated that the American and Foreign Christian Union has had in its employ, the year just closed, about *one hundred and thirty missionaries, ninety of whom have labored within the limits of the United States.*

"The plan of operations upon which these missionaries proceed was portrayed by the speaker. Not to attack, said he, or to abuse these masses, but to win their confidence by acts of Christian sympathy and kindness; excite their interest in the missionary, as a friend and well-wisher; and *at length*, when confidence and interest have been secured, then commence a Sabbath school, a Bible class, a weekly prayer and conversation meeting, and thus proceed slowly till a congregation is secured. A few instances of interest were cited as illustrations of this kind of effort.

"And in carrying out this plan Mr. R. remarked, the success of this Society's operations evinced most clearly the feasibility and appropriateness of such modes of operation. Thirty-eight missions now exist in the United States among our Roman Catholic population—several congregations, some of them already self-sustaining, have been gathered from the same field, and thousands of this portion of our citizens are now found under the instructions of the missionaries of the Society.

"The consideration that no *incidental, indirect, or merely denominational* effort could do the needed work among this kind of our population, was most satisfactorily argued and sustained. The demand for the most prompt and efficient action in behalf of the Romanists in our midst, arising from the already tremendous influence of both priests and laity, who in large numbers are every day arriving in our country,—from the numbers expected here during the present year, from their remarkable efforts during the past year, —was likewise most clearly presented.

"In concluding, Mr. Rosseter, after congratulating the Assembly in behalf of the Board represented by him upon the remarkable growth of the Cumberland Presbyterian Church and the glorious prospective before it, requested two things of the body whom he was addressing.

"First. The action of the Assembly in reference to an annual sermon throughout the bounds of the Church, by all the ministers of the Church, upon the nature and designs of Romanism throughout the United States, and the duty of the American Church in relation thereto.

"And Secondly. The action of the Assembly in regard to assigning a day therefor during the coming year, when in connection with the above, the nature, objects, and claims of the American and Foreign Christian Union should be presented, and collections, wherever practicable, be made therefor.

"Mr. Rosseter having concluded, upon motion, Rev. Messrs. Bryan, Lowry, and Goodlett, were appointed a committee to take the subject into consideration and report some suitable action to the Assembly."

The Watchman and Evangelist of June 16th, states that the above-named Committee submitted the following Report, which was well received by the General Assembly. The Resolutions recommended by the Committee were unanimously adopted.

"The Committee appointed by the General Assembly of the Cumberland Presbyterian Church, in regard to the objects and claims of the American and Foreign Christian Union, would respectfully report the following minute and resolutions:

"This Assembly having heard with pleasure the interesting statements of Rev. W. D. Rosseter, one of the District Secretaries of the American and Foreign Christian Union, in respect to its origin, objects, and efforts, and the success of its labors, especially within the limits of these United States, do therefore,

"*Resolve*, 1st. That the providences of the Great Head of the Church seem at the present time, as never before, to be demanding of the Church a special regard, both in their prayers and efforts, for the thousands of the deluded followers of the Man of Sin, now in our midst.

"*Resolve*, 2d. That it is the decided opinion of this General Assembly, that no incidental or indirect effort will ever accomplish the evangelization of this class of men.

"*Resolve*, 3d. That we therefore hail with increased delight, the organization of the American and Foreign Christian Union; so Catholic in its character, so noble and Christlike in its designs, so well adapted in the *modus* of its operations to reach this class of men, and whose success has been so significant and blessed.

Resolve, 4th. That the remarkable success of the American and Foreign Christian Union, in gaining already access to *thousands* of our Romish citizens, should rebuke the unbelief of the Church in regard to the conversion

of Roman Catholics, and inspire it with new faith and hope in the promises of God, and stronger desires to bear a part in the great work of saving the lost.

Resolve 5th. That the American and Foreign Christian Union is well worthy the regard, the co-operation, and the patronage of all who love our Lord Jesus Christ and His blessed cause, and we do reiterate the recommendation of our last General Assembly, and commend it to the confidence and patronage of all the churches in our connection.

"*Resolve*, 6th. That in consideration of the fact, that the American and Foreign Christian Union are desirous of promptly extending their missions throughout the West and South, so soon as the means can be procured there, for, this General Assembly do recommend that the first Sabbath in July of the present year be set apart as a time when, so far as practicable, the object and claims of this Society shall be simultaneously presented to all our congregations, and collections be made in its behalf, to be forwarded to the Rev. W. D. Rosseter, its Secretary for the West, at Madison, Indiana: and that at the same time our ministers be requested to instruct our people upon the designs and efforts of the Romish Church in this land."

A. M. Bryan, *Ch'man.*
A. G. Goodlett.
David Lowry.

The same paper contains an appropriate Address from Mr. Rosseter to the churches of that Body, on the importance of their systematically aiding the Society by annually taking up collections in *its behalf.*

In this connection, we would state that the Board of Directors, not long since, voted that the Magazine should be sent gratuitously to every pastor for the entire year in which he causes a collection to be taken up in his Church for the Society. When we say *gratuitously*, we mean that there will be nothing to pay for the Magazine itself; the *postage* will be paid by the recipient, but *that* will only be six cents a year, if paid in advance.

OUR OWN OPERATIONS.

Not having anything of special or extraordinary interest to communicate this month, in relation to the work in the Home Field, which is going on in a quiet and effective way, we have given up a larger number of pages than usual to subjects of general but not in-

ferior importance. The question of religious liberty is one, indeed, of infinite moment. It is high time that our people should know where the Hierarchy of the Roman Catholic Church of these United States stand, in regard to that great question. Thanks to Archbishop Hughes, *The Freeman's Journal*, the now defunct *Shepherd of the Valley*, *Brownson's Review*, and other Roman Catholic Journals, they are in a fair way to be put in possession of that knowledge.

As to the Foreign Field, we have received many things of great interest, especially from France, Italy, and Belgium, but at too late an hour to avail ourselves of them for the present Number. At the last meeting of the Board, we may state, the Rev. Mr. Dudas, a converted Hungarian priest, was appointed to labor among the Hungarian, Polish, and German Roman Catholics in Turkey, especially those about the Capital, and in the Valley of the Danube.

Movements of Rome.

ST. LOUIS CHURCH IN BUFFALO—EXCOMMUNICATION OF THE TRUSTEES.

The following document makes its appearance in the Buffalo papers:

"*Whereas*, The so-called Trustees of St. Louis Church, though frequently warned of their un-Catholic proceedings, and duly notified of impending excommunication, cease not their usurpations against Church law and discipline; and whereas, the National Council, held at Baltimore in 1852, declares that all who do what said Trustees have long been doing, are, by the very fact, under the sentence of excommunication, pronounced by the Holy Council of Trent against such transgressors of Church discipline; and whereas the said Trustees did themselves appeal to Rome, and the Holy See sent a Nuncio to decide their case, who judged that the Trustees were wrong, that the Bishop was right, and that he "could not have acted otherwise than he did." Whereas, then, the Nuncio exhorted the refractory and the Trustees to obey their Bishop, and said: "The congregation of St. Louis Church, by adopting the course indicated, which alone is just and indispensable, will give a noble proof of faith and charity. But if they refuse, I can only see in them persons faithless to their duties, who can never be received as obedient sons of the Church of God." The learned Nuncio ending his mission by those words of his last letter to the Trustees: "Now,

then, it becomes my duty to say that your answer is truly painful, especially to an envoy of the Holy Father, to whom you referred your case. The sad conviction forces itself on me, that you disregard altogether Catholic principles; consequently if you persist, it only remains for me to deplore the sad position in which you place yourselves in the face of the Church; but the responsibility rests on yourselves." The same learned and pious Nuncio, writing to the Bishop, says of the Trustees and their abettors: "I consider them as not being Catholics at heart; and, Rt. Rev. Sir, should your Episcopal ministry inspire you to declare so, in order that good Catholics may know who are their brethren, and who are not, and that those who are now led astray may no longer be deceived as to right or participation in the benedictions and benefits of the Catholic church, I leave it to your holy inspirations." Finally, whereas the Holy See has since approved the judgment of the Nuncio, though sad and reluctant, the Bishop is bound to fulfil his duty. Alas! an article which the Trustees have just published in the public papers, boasting, amid many untruths, of their determination never to comply with the decision of the Holy Father, renders this sad duty more imperative. I then declare the said Trustees of St. Louis Church, in Buffalo, to wit: Messrs. Martin Roth, Alexander Allenbrand, Michael Mesmer, Jacob Wilhelm, George Fisher, Nicholas Ottenot, J. P. Munschauer, to be excommunicated with the major or greater excommunication; and through the authority given to His Church by the Almighty God, Father, Son, and Holy Ghost, I do hereby, then, excommunicate them; declaring further, that all who may henceforward accept the office of Trustee in St. Louis Church, to continue the present unholy opposition to Church discipline, will, *ipso facto*, that is, by the very fact, incur the same major excommunication.

"Pray for their conversion, that they may return to Catholic unity, and that their souls may be saved in the day of judgment.

"Given in the feast of the Octave of Christi, 22d June, 1854, from our residence in Buffalo. † JOHN, Bishop of Buffalo."

And so the long agony is over! The Trustees of the church of St. Louis have been excommunicated by the Bishop of Buffalo! This is what we have long been looking for. What will come next? We must wait awhile if we would know.

View of Public Affairs.

BOTH Houses of Congress have agreed to adjourn on the fourth day of the present month. There has certainly been a great deal of

time spent to but little purpose by that body since it came together in the first week of December last. We fear that some of its acts, whatever may have been the motives in which they originated, have laid the foundation for most serious and even exasperating conflicts of a sectional character. There have been, even in the Senate, some very acrimonious discussions, which, if kept up, must lead to the most unhappy results. We have never needed, more than at the present time, wise and good men at the head of the nation. It is the privilege of the Christian to go with confidence to Him who is the "Father of lights," and the "Giver of every good and perfect gift," and beseech Him to be our God and Guide, as he was our fathers', and to carry us safely through the dangers which menace us from within and from without. The riots in reference to "fugitive slaves," as well as those which have been gotten up in some places on account of "street-preaching," have excited no little concern in the minds of many of our wisest and best citizens.

In many places the American and Protestant party, called the "Know-Nothings," have exerted a great influence upon the municipal elections. It is manifest that they are likely, for a while at least, to constitute a powerful element in the political affairs of the nation, especially in the cities and densely populous districts in which there are many foreigners.

Up to the time of this writing (July 4th) no very important events have occurred in the "Eastern War," as it is called. Large bodies of English and French troops have arrived at Gallipoli, Constantinople, Scutari, (a city in Asia, opposite to Constantinople,) and thence have been forwarded to Varna and other points on or near the scene of action in the Lower Valley of the Danube. Much doubt hangs over the future movements of the Russian forces, mainly on the north or left bank of that river. If Marshal Paskievitch, or Gortchakoff (who is reported to have taken the chief command again, in consequence of the Marshal's having received a wound at the siege of Silistria,) should conclude to seek a great battle with the allied forces in the Valley of the Danube, and, if successful, to push on to Adrianople, or the Capital itself, it cannot be long until we hear of something decisive from that quarter. But should the Russians retire from the "Danubian Principalities" in consequence of Austria's movements, or should they even retire into Moldavia, the more northern of the two, it is quite possible that an effort will be made by the forces of France and England, aided by their fleets,

to get possession of the Crimea and its strong places, the most important of which is Sebastapol. Nothing of importance has as yet been accomplished by the allied fleets, in either the Black Sea or the Baltic, though it is probable that we shall soon hear that attempts have been made to bring the Russians to action.

The more we consider this war, the more we are convinced that nothing very effectual is to be expected from it in the way of permanently restraining, much less curtailing, the power of Russia. If Austria and Prussia possessed much real constitutional liberty, they might, it is probable, be completely detached from their alliance with that empire, which has subsisted for a long time. But such is not the case. We cannot therefore hope at present for a well founded and abiding coalition of Austria and Prussia with England and France, against the "great Northern Power." The only thing which can place matters on a sure footing in Europe, is to give unity and independence to Italy, to raise up Poland and Hungary, and give each that extent of territory which its nationality (defined by language) demands, and to consolidate Germany. All this, we believe, will come; but it will probably be the result of a grand *popular* movement, such as Europe has never yet seen. But the future is with God.

Juvenile Department.

DIALOGUE NO. 15.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France, (Ninth Conversation.)

Willie. Well, dear father, I am glad that we are to have another conversation. It is now two months since we had one.

Father. Yes, Willie, this is true; but you know that we have been hindered by many things. But now we are going to resume these little conferences. Let me see—where did we leave off?

Eddie. I think, dear father, that you said that we should have one more conversation about France.

Father. I remember it. We had come down to the days of the "Great Revolution" of that country, that which commenced in 1789, and lasted many years, and of which the Revolutions of 1830 and 1848 were a sort of continuance. They were, in fact, effects of the same cause.

Willie. I think you told us that the Great Napoleon did much for the Protestants, and for religious liberty.

Father. That is true. And it was in his day, and under his reign, that the beginning of the religious movements, which have been going on in France in the present times, were seen. That wonderful man was a great friend to the Protestants. A little circumstance will prove this. When his coronation as emperor took place (on the 2d day of December, in 1804,) the Presidents of the Protestant Consistories were specially invited to attend. The following are the remarkable words which he addressed to them on that occasion:

"I see with much pleasure, the pastors of the Reformed Churches of France assembled here, and I seize with eagerness this occasion to testify to them how much I have ever been satisfied with all that has been reported to me respecting the fidelity and good conduct of the pastors and of the citizens of the different Protestant Communions. I greatly desire that they may know that it is my intention and my firm desire to maintain liberty of worship. The empire of the Law terminates where the empire of the Conscience commences. Neither the Law nor the Prince can do any thing contrary to that liberty. Such are my principles and those of my nature; and if any one of those of my race that may succeed me should forget the oath which I have taken, and deceived by the influence of a false conscience, proceeds to violate it, I devote him to public animadversion, and I authorize you to call him a Nero."

This address may be found in the "Moniteur," the official journal of the empire, of that date.

Eddie. Would it not be well if his nephew, Napoleon III. should be reminded of this remarkable speech?

Father. This has been recently done. But let us go on to other matters.

The reign of the Great Napoleon was one of much excitement, and almost continual war with the surrounding nations. It was therefore very unfavorable to the promotion of Religion. There was very little piety among the Protestants, who were not the one-twentieth part of the population. How could there be? Very few had ever heard a Protestant sermon. They had very few religious books. Very few of them had a Bible. Of the several hundreds of young men who rushed into the ministry when Bonaparte gave the Protestant Church a legal existence, few were converted men—though all were, so far as I know, moral and well informed.

Willie. But a great change has been going on in that country of late years, if we may judge from what I have heard you say, dear father.

Father. Yes, Willie, a great change has indeed been going on. First of all, a Bible Society was formed among the Protestants in the year 1819, but only for the benefit of the Protestants. Louis XVIII. was then on the throne,

and the Jesuits had again acquired much influence in that country. Still that Society did much good. A few years later the "Paris Tract Society" was formed, which has published and put in circulation several millions of excellent Tracts. About the same time, the "Society for Evangelical Missions among the unevangelized nations" was organized, which now has more than twenty excellent missionaries at work in the south eastern part of Africa.

Willie. I have heard you say, dear father, that this Society owed its existence (under God) to the Rev. Dr. King, our American missionary at Athens, in Greece.

Father. That is true. Dr. King (or Mr. King as he then was) had been prosecuting the study of the Oriental languages at Paris, under the famous De Sacy, when he received a pressing letter from his friend, the Rev. Mr. Fisk, an American missionary in Palestine, begging him to come and help him for three years, in Mr. Parsons' place, who had died. Mr. King showed that letter to a few Christian friends at Paris, who said to him: "If you will go we will form a little association and support you." *That* was the origin of the Society of which we are speaking. After three years Mr. King returned to this country for a season, and on his going back to the East he was supported by a Missionary Society in his own country.

After the Revolution of July, 1830, other societies arose among the Protestants in France. The first was the "French and Foreign Bible Society," which was formed in 1831, which has been actively engaged for twenty-three years in distributing the Word of God throughout that country, among all classes of people, aided by, or in conjunction with, the British and Foreign Bible Society. More than 3,000,000 copies have been placed in the hands of the people of France during that time.

The "Evangelical Society of France" was organized in 1833. That Society is a "Home Missionary Society," and has done a great work.

Willie. I think that that was the Society with which you, dear father, had most to do, when we lived in Paris.

Father. Yes, Willie; though I had also something to do with the "Evangelical Society of Geneva" during the latter part of our residence in Europe, which was from March, 1835 to October, 1843.

Within a few years the "Central Protestant Evangelical Society" has been formed. It is supported by the evangelical churches which are still connected with the "Reformed Church of France;" just as the "Evangelical Society of France" is now in the hands of the evangelical churches and chapels (some twenty-five or thirty in number) which have separated from the National Church, and are embraced in a "Free Synod."

Some six or eight years ago a "Cent Society" was formed in France, which is called the "Protestant Sou Society." It raised last year 21,197

francs, or more than $4000, and aids all the other societies. No one gives more than one cent per week to it.

Several other societies have also been formed of late years, including a Sunday-School Society. There are now no less than *fourteen* Societies in number, and the sum total of their receipts last year was not far from 700,000 francs, or $140,000. All this shows that true religion is making progress in France. When I first went to France, in 1835, nineteen years ago, all the religious societies in France did not raise more than $30,000 or $35,000; *now*, those whose centre of direction is in Paris raise nearly $140,000, as I have just said, and the work of God is steadily advancing. There are quite eight hundred, if not a thousand, evangelical laborers—pastors, evangelists, colporteurs, Bible-readers, and school-masters—in the Lord's vineyard in France; when I first went there there were scarcely one hundred and fifty, if so many. In hundreds of places the truth is gaining a foothold. Little congregations are gathering in large rooms in private houses. These rooms will be occupied till means be found for building church-edifices of larger or smaller dimensions.

Eddie. But is there not great opposition to all this movement from the part of government and of the priests?

Father.—From the part of the priests there is great opposition; and the local authorities, in many places, have made opposition too, in order to please the priesthood. The general government even has, in some of its branches—for instance, the Police and the Judiciary—lent itself to the opposition. Of late, however, there is some reason to believe that a better course will be pursued, and that there will be more religious liberty. It is not supposed that the Emperor is in favor of intolerance and persecution; on the contrary, he is believed to be liberal in his sentiments.

But, my dear boys, I think that it is now time for us to take up some other country, for we have spent a good many hours, and had a good many conversations, on France.

Eddie. But I hope, dear father, that you will have just one more conversation on France. I want to know something about the *infidelity* of that country, and how the colporteurs are received by the *Infidels* as well as the *Romanists* of that country.

Father. Be it so. Our last conversation on France shall relate to those things.

What a noble sentiment the "Great Napoleon" uttered when he said: "*The empire of the Law ends where the empire of Conscience begins!*" It should be written in brass.

Miscellaneous.

CONSECRATION VOWS.

"Thy Vows are upon me, O God."—Psalm, lvi. 12.

A holy Sabbath morn,
Calm and serene in all its glorious beauty,
Dawned on the world. Upon the silent air
The first soft breathings of the gentle Spring
Were wafted to the ear; and, stealing o'er the soul,
Awoke from out its inmost depths a hymn of grateful praise,
In sweet accord with Earth's pure melody.
Not one discordant note was heard in that glad coral song
Which Nature in her sweetest harmonies poured forth.

Within the hallowed walls
Of God's own temple, and beside God's sacred altar,
There we stood, a little band but lately gathered in the Saviour's fold,
To consecrate ourselves, in solemn vows, to Him,
The Shepherd of our souls.

A sacred awe
Stole o'er each heart, as there, in presence of our God,
Of angels, and of men, we vowed that we henceforth would live,
Not to ourselves, but unto "Him who died and rose again,"
That through His death each guilty soul might wake
To an immortal life.

Oh! may we never to those vows
Unfaithful prove; but ever through life's pilgrimage
Walk humbly with our God, in sweet, confiding trust,
Increasing love, and ever brightening hope,—
From strength to strength go on,
'Till in that Upper Temple we shall meet,
And with a countless throng of white-robed worshippers,
Ascribe "salvation to our God and to the Lamb"
In songs of endless praise.

C. H.

New Haven, April 4th, 1854.

Catholic Movements.—The Boston correspondent of the *Congregational Herald* writes: "Considerable attention has been directed to the Catholics within a week or two. Mother Flaherty's suit for the recovery of her daughter has failed, the judge having decided that the girl was at liberty to remain with her Protestant friend and *be* a Protestant if she chose, which thing she did choose "with a will," turning her back on Popery, priest, persecution, and the stripes and woes which had been her portion in a Catholic

home. Just now also, the Charlestown Convent question is up again; and this has led to some searching inquiry into the character of convents, and to the suggestion that a law should be passed by our Legislature subjecting convents and nunneries to a strict and vigilant oversight, and a police examination throughout once or twice a year, on the ground that they are institutions where young females are reported to be incarcerated and detained against their wills.

A WORD OF APOLOGY TO OUR SUBSCRIBERS AND PATRONS.

It was with very great regret that we found it impossible to get the Magazine for July to our subscribers and patrons in anything like good season. And this not owing to its not having been printed in good time, but because the Post Master of the City of New-York has thought proper to deny us the privilege (which we had enjoyed for several years) of sending off, in advance, the copies of the Magazine for Pastors, in order that they might receive them in time for the Monthly Concert of Prayer for Missions. The copies for July were allowed to lie in the Post Office several days before we were apprized of the Post Master's determination that such copies must hereafter be sent at the same time that the others were sent, and done up in the same way. Of course it took some time to re-assort all the parcels and do them up anew, and in many cases direct them anew. In this way much time was lost, and many of our friends did not receive their copies of the Magazine for more than two weeks after they should have had them. As we now know Mr. Post Master Fowler's construction of the Statute, we shall endeavor to conform to it, and so effectually as not to put our subscribers to inconvenience in the future. We do not charge either him or the Post Master General with having, in this matter, acted contrary to the law; but we are sorry that we did not receive notice in advance of the intention to withdraw such a favor, in order that we might make our arrangements to meet the case.

ONE WORD MORE TO OUR SUBSCRIBERS AND PATRONS.

We have to request that *whenever it is practicable*, remittances of

money be made to our Treasurer, or General Agent, by *draft*. We make this request because of the numerous instances in which letters containing money for the Society, and sent by the mail, have, within the last few months, failed to reach us. And redress, we are sorry to say, seems to be out of the question.

Notices of Books.

LIFE IN ABYSSINIA is the title of two beautiful volumes in 12mo. published by the Appletons. The work is from the pen of Mansfield Parkyns, an English gentleman of fortune, who spent three years—from 1847 to '50—in that remote and little known country. It is full of most interesting information of all sorts, set forth in a style simple and appropriate. This is just one of those works which we need in respect to almost the whole world, in order to make us know something of the *real* state of the human race—their manners and customs, the relative amount of their intelligence and civilization, their religion and its influences, the probability of success in spreading the Gospel, and the proper modes of conducting missionary effort, etc. etc.

A POPULAR ACCOUNT OF THE ANCIENT EGYPTIANS, by Sir J. Gardner Wilkinson, D. C. L., F. R. S., etc., in two large 12mo volumes, well printed and "illustrated with five hundred wood cuts." This work is in part an abridgment of the large and justly celebrated work of the distinguished Author (which has for years been before the Public of England, and to some extent of this country,) with many valuable additions made from the observations of a recent visit to that wonderful country—one of the birth-places of the Arts and Customs which have exerted a wide-spread influence on the human race. The present work contains just the information needed by the most of people who desire to be well informed. We wish that it may have a circulation equal to its merits. It is published by the Harpers.

UTAH AND THE MORMONS, by Benjamin G. Ferris, late Secretary of Utah Territory. Published by the Harpers. This volume of 350 pages 12mo. contains a large amount of important information, which can not be too widely disseminated, respecting the history, government, doctrines, customs and prospects of the "Latter Day Saints" —in other words, of one of the greates impostures which the world has seen since the days of Mohammed. Like its Arabian Original, this *American* imposture (we feel sad to write the word that designates a country and a people which have been so desecrated by the connection) owes its success to two of the strongest passions of poor depraved human nature, *Lust* and *Avarice*. We cannot but hope that this nation will be so enlightened by such books as this, that such a vile Community in the midst of the Western portion of our vast country will never be allowed to become a constituent member of our Confederacy. This Arch Villainy cannot endure for very many years. The Mormon Community has the elements that will effect its dissolution within its own bosom.

AFRICA AND THE AMERICAN FLAG is the title of a beautiful and most instructive volume from the press of the Appletons. The author is Commander Andrew H. Foote, one of that band of officers of the Navy and Army which (thanks to God)

is not small, who add to the lustre of true courage and great professional science, the crowning glory of unostentatious but real Christianity. This work has our best wishes for a great circulation, and its author and its Publishers deserve and receive our hearty thanks for giving it existence.

ARMENIA: A YEAR AT ERZEROOM, AND ON THE FRONTIERS OF RUSSIA, TURKEY AND PERSIA, by the Hon. Robert Curzon, (author of "Visits to the Monasteries of the Levant,") is a very valuable and interesting book, from the press of the Harpers. We can well recommend it for the various and important information which it contains. It has a good map of the country, and several other illustrations.

MORE WORLDS THAN ONE THE CREED OF THE PHILOSOPHER AND THE HOPE OF THE CHRISTIAN, by Sir David Brewster. Our American reading Public are indebted to Robert Carter & Brothers for this most excellent little volume. Its author is indeed of the "highest style of man"—a profound philosopher and a devout and humble Christian. Sir David Brewster is a Ruling Elder of the "Free Presbyterian Church of Scotland," and adorns his christian profession by a life becoming godliness.

THE POSITION OF CHRISTIANITY IN THE UNITED STATES, "in its relations with our Political Institutions, and specially with reference to Religious Instruction in the Public Schools." By Stephen Colwell, Esq. of Philadelphia, and published by Lippincott, Grambo & Co., an enterprising Bookselling House of that city. This volume of nearly 200 pages 8vo. is replete with most important knowledge on a subject of the greatest moment. It was written, as we well know, in obedience to the wishes of several distinguished men in France, Germany and Europe. We deem it a masterly production, and would express the hope that very many of our readers will procure and read it. They will be the wiser for doing so.

HARPER'S MAGAZINE, the NATIONAL MAGAZINE, PUTNAM'S MAGAZINE, and THE ECLECTIC MAGAZINE, for July, are all highly interesting, and each has its peculiar attractions and excellencies.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 8th OF JUNE, TO THE 8th OF JULY, 1854.

NEW HAMPSHIRE.

Dennysville, Peter E. Vose, Esq. in full of fourth L. M.	$10 00
Meridith Bridge, Cong. Ch.	11 75

MASSACHUSETTS.

Pittsfield, Union Meeting at Rev. Mr. Harris' Ch.	42 79
Amherst, 2d Cong. Ch. $10 of which completes the L. M. of C. L. Woodworth,	30 00
Charlestown, 1st Cong. Ch. to make James H. Goodrich, L. M.	49 50
Winthrop Ch. to make George Hyde, L. M	121 97
Andover, Theol. Seminary Ch. to make Rev. Calvin E. Stowe, D. D. and Samuel H. Taylor, L. Ms.	65 00
Westfield, A Friend,	10 00
Boston, Mt. Vernon Ch. Miss Hannah Woods,	5 00
Manchester, Cong. Ch.	12 05
Malden, Cong. Ch. in part to make Rev. Aaron C. Adams, L. M.	25 00
Medford, Mystic Ch. to make Rev. Jacob M. Manning, L. M.	$31 84
Salem, Crombie-st. Ch.	32 06
Howard-st. Ch.	15 00
So. Deerfield, 1st Cong. Ch.	9 04
Greenfield, 2d Cong. Ch. to make T. Dwight, Root, L. M.	30 62
Chicopee, 3d Cong. Ch. in full to make A. L. Hubbard, L. M.	27 65
Ludlow, Cong. Ch.	14 24
Shelburn Falls, Mrs. Sarah M. Smith towards L. M. $5; E. Lamson to make Mrs. Melinda P. Lamson, L. M. $30,	35 00
Cong. Ch. in part,	7 10
Bapt. Ch. a Lady,	70

RHODE ISLAND.

Providence, Central Cong. Ch.	176 00

CONNECTICUT.

South Britain, Garwood Platt, add. L. M.	10 00

Wethersfield, Timothy Stillman for L. M. $30 00

NEW-YORK.

Tarrytown, A Friend, ... 2 00
Beekmantown, Presb. Ch. per Joel Smith, 12 00
Brooklyn, Rev. H. Garlich's, ... 7 50
Glen's Falls, in part to make J. Hawkins, L. M. 21 60
Mechanicsville, ... 3 00
Utica, Dea. Hawley, ... 1 00
Watertown, 1st Presb. Ch. 25 21
Rodman, in part to make Rev. D. Spear L.M. 22 18
Lansingburgh, M. E. Ch. 1 70
1st Presb. Ch. 16 11
2d Presb. Ch. to complete L. M. of S. P. Welch, ... 20 25
Sauquoit, M. E. Ch. 5 47
Presb. Ch. in part, ... 10 00
Waterford, C. S. Bailey, ... 2 00
N. Y. City, Dr. Cheever through P. J. Golden, ... 5 00
Rev. Dr. DeWitt, ... 2 00
Rev. Mr. McAuley, ... 2 50
Rev. J. N. McLeod, ... 1 00
Clarkson, Cong. Ch. 6 00
Westfield, Presb. Ch. $24 4c. Bapt. Ch. $5 96c. to make Levant Rathbun, L. M. 30 00
Fredonia, Presb. Ch. C. E. Washburn in full L. M. $10; Others, $25 60c. . . . 35 60
Dunkirk, Presb. Ch. 3 50
Genoa, 1st Presb. Ch. 13 00
Sherman, Cong. Ch. in part to make Rev. W. T. Reynolds, L. M. 3 50
Bapt. Ch. 2 56
Clarence, Presb. Ch. in part, ... 5 63
Meth Ch. 44
Lockport, "Aliquis," 15 50
Jamaica, 1st Presb. Ch. 72 70

NEW JERSEY.

Six Miles Run, Refd. D. Ch. Rev. Dr. Sears, in part L. M. of Peter A. Voorhees. . 20 00
E. Trenton, Presb. Ch. to make Rev. A. D. White, L. M. 30 00
Pennington, Mary L. Hale, to make herself a L. M. 30 00
Pluckamin, Elias Brown, Esq. 5 00
New Brunswick, A Friend, ... 10 00
Newark, Rev. W. Winnes' German Mission Monthly Concert, ... 4 00

PENNSYLVANIA.

Sewickleyville, Prof. J. R. Williams, . . 3 75

GEORGIA.

Liberty County, Midway Ch. in full of Life Ms. for W. Q. Baker of Walthourville, & S. M. Varnedoe of Riceboro', . . $30 00

KENTUCKY.

Danville, 1st & 2d Presb. Ch's. in part which makes Prof. O. Beatty & D. A. Russell, Esq. L. Ms. 116 37
1st Bapt. Ch. which makes Elder V. E. Kirtley, L. M. 30 00
1st M. E. Ch. 15 19
Louisville, 2d Presb. Ch. which makes Rev. J. J. Bullock, D. D. a L. D. . . . 30 30

MISSOURI.

St. Louis, 1st Asso. Refd. Presb. Ch. in part, 29 25
Union Presb. Ch. (N. S.) which makes Rev. Wm. Homes, L. D. 101 00
Spruce-st. Presb. Ch. which constitutes Rev. Edmund Wright, L. M. . 30 00
1st Christian Ch. which makes Rev. S. S. Church, L. D. 100 00
Centenary M. E. Ch. South, . . . 26 00
Mound M. E. Ch. South, to make Rev. John Penman, L. M. 30 30

ILLINOIS.

Springfield, 2d Presb. Ch. 30 00
La Salle, M. E. Ch. 11 25

INDIANA.

Peru, N. S. Presb. Ch. 21 25
O. S. Presb. Ch. 9 00
M. E. Ch. to make Rev. Franklin Hardin, L. M. 30 00

OHIO.

Adams Mills, Mrs. Mary Smith, . . . 4 00
Springfield, Female Seminary in part, . . 16 00

MICHIGAN.

Kalamazoo, Presb. Ch. 10 50
Ann Arbor, Presb. Ch. in part to make Rev. W. S. Curtis, L. D. 57 00
Albion, Bapt. Ch. 1 00
Edwardsburgh, Presb. Ch. 22 25
Adrian, Presb. Ch. 24 17
Cong. Ch. 2 50

ERRATA.

Lunsford P. Tondell, Louisville, Kentucky; should be Lunsford P. Yandell, M. D.

Terre Haute, Indiana, Rev. W. M. Cheevis is a L. Director, not in part, as reported in June.

CONTENTS.

Religious Liberty.—Archbishop Hughes . 353
Letter to Archbishop Hughes, ... 353
The New-York Times on Religious Liberty, 367
Rev. Dr. Fuller's Reply to Archbishop Hughes, 370
The Blind Girl and her Bible, ... 376
The Controversy at Utica, New-York, . 378
The Cumberland Presbyterian Church and the American and Foreign Christian Union, 385
Our own operations, ... 388
Movements of Rome, ... 389
St. Louis Church in Buffalo—Excommunication of the Trustees, ... 389
View of Public Affairs, ... 390
Juvenile Department, (Dialogue No. 15) . 392
Miscellaneous, ... 396
Notices of Books, ... 396
Receipts, ... 396

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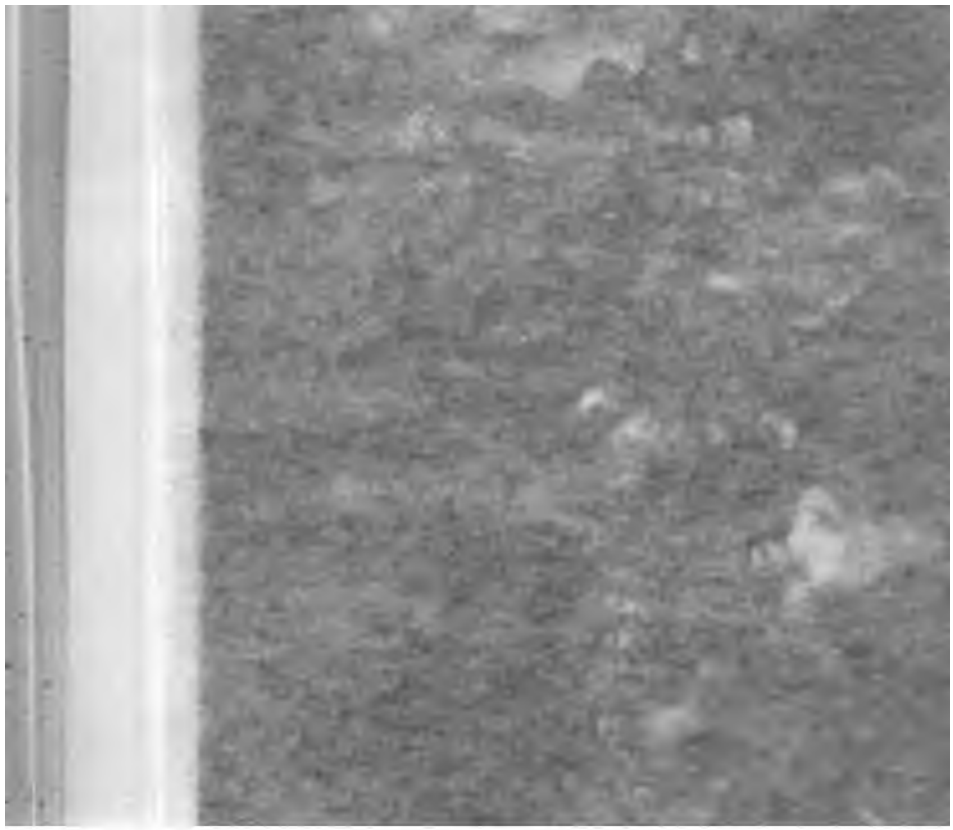

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

Vol. V. SEPTEMBER, 1854. No. 9.

THE PROSPECTS OF THE GOSPEL IN FRANCE.

Our readers have been informed from time to time of the difficulties which Rome has labored, without cessation, for the last five years, and especially since the establishment of the Empire, to raise up in France, to hinder the progress of the Truth. At the Revolution of 1848 her Hierarchy made haste to "inaugurate" the Republic, to bless "banners" and "liberty-trees," and everything seemed to announce that she was, at least for once, become the friend of popular freedom and free government. But she was not slow to learn that this course would not do. Political Liberty is too closely allied to Religious Liberty to suit an Organization, all of whose instincts are in favor of despotism, especially despotism in countries where her religion is the prevalent one—countries which she considers to be a part of her own domain. In other words, she loves despotism greatly in circumstances in which she can manage it to suit her purposes—in which she can make it a ready instrument, a tool, to aid her in carrying forward her work. In other countries—in countries where despotism cannot be managed by her, as for instance, in Russia—she is not particularly fond of it. Nor is she averse to Republicanism, provided it be in *Protestant* countries; for if it be true to its own principles it will make Conscience and Religious Worship free, and open the door to Romanists as well as Protestants, to make such efforts as they can to propagate the principles of their Faith. We see this illustrated in these Protestant United States, where Rome is mightily pleased to find that she has liberty to do just as she wishes.

Republicanism, under *such* circumstances, she is disposed to consider a good thing. But as to true Republicanism in Roman Catholic countries,—if such a thing be possible—Rome has great abhor-

rence of it. Even true Constitutional Monarchy, in such countries, she does not at all think well of. She is afraid of everything like Political liberty in such countries, for she says: "Who knows but *Religious Liberty* will one day grow out of it, (for the two things are almost inseparable,) and that would open the door for Protestantism, the most dreadful of all heresies."

It is not astonishing, therefore, that in France the Hierarchy of Rome soon began to turn away from the Republic of the Spring of 1848, and in the Autumn of that year went with the re-action in favor of Louis Napoleon and a despotism under Republican ensigns. And when the *Coup d' Etat* of December 2d, 1851, occurred, and still more when the Empire was "inaugurated" one year later, they went over bodily, and arranged themselves under the Imperial Eagles, with the hope that *there* they might find all the sympathy and aid which they could desire. And, in truth, they were not disappointed. Not that we have ever supposed that Louis Napoleon is at heart a friend to religious intolerance; on the contrary, we believe that his personal views and convictions are, on this subject, in the main correct. He has, too, been made acquainted with the noble opinions of his great Uncle on the subject of religious liberty. But he has been surrounded by able, but unscrupulous men—none of them, so far as we know, Protestants, or of Protestant origin—who know that a staff of eighty Bishops and Archbishops, (six of whom are Cardinals,) and an army of nearly 40,000 priests, monks, nuns, and other persons, who derive their living from the Roman Catholic Church in France, can do much if disposed, to sustain the throne of their Chief. Knowing well, too, that it is not quite *natural* for Rome to support Louis Napoleon,—remembering, as she must, the "wormwood and the gall" which his Uncle made her drink—they have found it doubly necessary to make every possible effort to gain over, and retain this immense power, whose influence is all-pervading. And they have been made to understand that nothing could so much conduce to this result, as for the government to do all that it could, *under* the Constitution, or *against* the Constitution, to hinder the Protestants in all their efforts to propagate the Truth, and even if possible to break up their churches, and suppress their worship. And this course has been steadily pursued, and with increasing vigor, for the last two or three years.

This state of things was becoming worse and worse every month, when God in His wonderful Providence, seems to have taken the

matter into His own hands, in answer to the prayers of His people. He caused France and England to espouse the quarrel between Turkey and Russia. They have entered into the gigantic enterprize with alacrity, and Potestant Englishmen and Roman Catholic Frenchmen are now fighting side by side the battle of the Turk against the Russian. In this state of things it was not difficult to induce the Protestant Government of England to say a kind word to the Government of France in favor oft he oppressed, and even persecuted, Protestants of that country. Nor has that word been said in vain.

Still more; a letter has been addressed to Louis Napoleon *in person*, signed by no less than twenty Peers of the British Parliament, headed by the Earl of Shaftesbury, in which his attention has been most earnestly called to the hindrances, vexations, and oppressions which the Protestants of France have been called to endure at the hands of the inferior magistrates, instigated by the priests. His Imperial attention has been called to the fact, that in the department of the *Haute Vienne*, several schools, and even chapels, have been most unjustly closed by the magistrates, though under the pretext of law. In a word, a full and most interesting statement of the trials which the Protestants have been, and still are enduring in France, and the impediments which have been thrown in their way by the local authorities, and in the name of the General Government, has been laid before the Emperor.

It is said that the Emperor, upon the reception of this letter, (which was signed by several gentlemen with whom he was on intimate terms when an exile in England, and which he was told would have had the signatures of several hundred Members of Parliament if it had been judged necessary,) sent for the Minister of the Interior, who has also charge of Ecclesiastical Affairs, and laid before him its astonishing contents. The Minister assured him that the statement was not true! That no such things had occurred as were there stated.

His Imperial Majesty, it is reported on good authority, resting on the assurance of the Minister, wrote to his English friends, that they had been misinformed, and that no such hindrances and oppressions were endured by the Protestants as they had complained of! But the matter will not stop here. A large and most respectable Committee, embracing some of the most distinguished men in Great Britain, will probably visit Paris, and ask for a personal interview with the Emperor, and speak to him respectfully and fully on this great subject.

Not only so; the Protestant ministers in France,—especially those of the *Haute Vienne*—whose chapels and schools have been shut, have resolved to open them and commence their labors, in order to put to the test the representations which the Minister of the Interior has made to his Imperial Majesty. Should this be done we may expect to receive, very soon, some interesting intelligence from France. God grant that it may be to the effect that the Government has resolved to act henceforth according to the principles of strict justice, and the Constitution of the Empire.

How wonderful the ways of God! How able He is to overrule all things for the furtherance of His Kingdom! How delightful it is to know, and heartily trust in this! How cheering it will be to find that the present war in Eastern Europe will be made not only to open the door still more widely in the Turkish Empire for the spread of the Gospel, but also be the occasion of removing hindrances in France, and of uniting good men in England and France, and in other countries, in still greater efforts to give to that important country—what she so much needs—the blessings of a pure Christianity! That this happy result may be attained, will be the prayer, we trust, of all who read these paragraphs.

LIBERAL AND JUST SENTIMENTS.

In a letter which we have recently received from an English friend, who resides in London, and who is a proprietor of an important journal published in that city, are found the following sentences. We can assure the writer that the kind feelings contained in them, are fully reciprocated by many on this side of the Atlantic, however much they may sometimes be grieved by some things which are said and done on the other side.

"It will afford me very great pleasure to hear from you as often as you can find time to write. The position of Romanism, both in our country and in yours, is obviously among the means which, in the dispensation of an all-wise God, will conduce to the union of true Christians on both sides of the Atlantic. The efforts made by you find a response among us; and you are not unmoved by what is doing here.

"Next Monday," (this letter bears the date of July 1st,) "a great meeting takes place in Exeter Hall, mainly in aid of your mission

in the East. Who can tell how international effort may yet tend to promote inter-communion among the various denominations here, and Young America become instrumental in healing the divisions of Old England."

THE INFATUATION OF ROME AND HER VOTARIES.

There are many things in Rome and her conduct that may well be called "Mysteries"—even "*Mysteries of Iniquity.*" It is not wonderful that it required the energies of a great many able but perverted intellects, during many centuries of time, to erect the stupendous fabric of imposture and fraud which we for convenience call ROMANISM. And yet no one can compare the dogmas of Rome with the Word of God, or subject them to a process of exact and rigorous logic, without being struck with the fact that they utterly fail to endure the test.

Still more, we are astonished to see the advocates of Rome in these days and in this country, bring up and urge the old, weak, and even puerile arguments which have been confuted and refuted a thousand times during the last three centuries. We are ready to ask: "Where were they born, and where have they been living?"

We have been led to make these remarks by the fact that there appeared in the columns of the *New-York Tribune*, on the 13th day of July, under the heading of "THE CATHOLICS AND PERSECUTION," a "Letter from a Professor in a Catholic College," (St. Mary's, at Chicago, Ill.) to the Editor of that Journal. This letter bears the date of June 24th, and is *heralded* by an editorial notice as something uncommon, and destined to attract extensive, if not universal, notice. We of course lost no time in procuring and reading the precious document, and do not hesitate to say that we are not yet recovered from the astonishment which the perusal of it produced in our minds—that there *could* be found in all the Roman Catholic Colleges in these United States, a "Professor," and especially a man who was once a "Protestant," (as this man says *he* was,) who could write a column and a half of such absurdities. Just look at them. Our "Professor" sets out with the assertion that "the present growing determination of the Protestants of this country to disfranchise the Roman Catholics, and put them out of the pale of the Constitution" (a determination which we do not

hesitate to say that they themselves have been doing all they could to create for these last five years, through their *Shepherd of the Valley, Freeman's Journal, Brownson's Review, Boston Pilot*, etc.) "arises, first, from a misconception as to the nature of our allegiance to the Sovereign Pontiff; and, second, from a wrong idea of the spirit of our Church."

This double proposition constitutes the Professor's theme, and in discussing it he undertakes to show that the opinions of the Protestants have been all wrong. In other words, he maintains that the Pope claims and receives only a spiritual allegiance, and never has sought to employ coercion and force in any country—not at all—never has persecuted (the State may have done so, but not the Church)—has never employed the Inquisition, (which has been an affair of the STATE,)—that men have in fact never been persecuted in Papal countries excepting for having violated the laws of the State, which do not tolerate any else than the Holy Apostolic and Catholic Church, (our Professor, we may say in passing, holds Bishop Hughes' notions of Conscience,)—that the Roman Catholic Church is "progressive" in its spirit and favorable to liberty, education, learning, etc., etc. Among other things, he maintains that the precepts of Rome are eminently favorable to morality, and asserts that *falsehood* in all its forms is a thing which she especially eschews. Towards the end of his "Letter" he breaks forth in the following terms of indignation, in answer to the charge that Rome is the enemy of education: "Enemies of education! Who composed the most glorious gems in Science, Literature, and Art? Catholic Prelates. What Protestant College in the United States can compare to any one of the Seventeen Jesuit Seminaries in our Union? What Theological University to Maynooth, to the Propaganda, to the University of Paris, to the Sulpetiers?"

But enough, in the way of statement of the Professor's positions. He seems to be some young foreigner who has not quite mastered our language, and who certainly has not known much of the world that lies outside of the cloister. What shall we think of a man who can in these times boast of the science or literature of Rome, and can talk of the eminence, as a school of learning, of the Propaganda, or of Saint Sulpice, or of the University of Paris—which has been utterly defunct for about sixty years!

But let us see what has happened. The Editor of the *Tribune*

was good enough to say that he would open the columns of that paper to a reply of equal length. Well, on the 19th of July there appeared the following article, selected, we are assured, "out of a dozen or fifteen" communications which had been received. We give it entire, and can assure our readers that though it does not cover *all* the ground which the Professor's "Letter" goes over, it does effectually demolish several of his positions—positions which by turns provoke our indignation and our pity by the jesuitism, the confidence, and the great simplicity with which they are set forth and defended. Here is the ANSWER TO "THE LETTER FROM A PROFESSOR IN A CATHOLIC COLLEGE,"—addressed to *The Editor of the New-York Tribune.*

SIR: I avail myself of the opportunity you offer to any one to reply to the article under the above caption, which appeared in THE TRIBUNE of the 13th inst.

"I shall endeavor to be brief.

"*First:* The Professor denies that it is the doctrine or practice of the Catholic Church (by which he means the Popish Church) that faith is not to be kept with heretics, or that she is intolerant, unprogressive, and inimical to liberty;

"He asserts that a lie is looked upon by every enlightened Catholic as a mortal sin, deserving everlasting flames;

"That allegiance to the Pope is *purely spiritual.* He admits that the Pope is supreme above all the governments and nations of the earth, but in no other light than a spiritual one.

"In regard to the first proposition, I assert that the Popish Church *is* intolerant, unprogressive, inimical to Liberty, and keeps no faith with heretics. First, her very assumption of *infallibility* of necessity makes her intolerant. Her arrogant claim of *supremacy* above all the governments and nations of the earth, in things spiritual, must also of necessity make her intolerant. In relation to this, however, we shall look for authority of a higher order and more conclusive than the *ipse dixit* of the *Professor* in a Catholic college. Let us, therefore, first open their own infallible Rhemish Testament. Here we read that 'the blood of heretics is not called the blood of saints, no more than the blood of thieves, man-killers and other malefactors, for the shedding of which, by order of justice, no commonwealth shall suffer.'—(*Rhem. Test. Annot. upon* Rev. xvii. 6.)

"'Experience teaches,' says Cardinal Bellarmine, 'that there is no other remedy for the evil but to put heretics to death; for the Church proceeded gradually, and tried every remedy. At first, she merely excommunicated

them; afterward she added a fine; then she banished them; and finally she was constrained to put them to death.'—(*Bellarm. de Laicis*, lib. iii. c. 21.)

"Then comes the Decree of the General Council of Lateran on the subject, which, at once, stamps the doctrine with the Seal of Infallibility. The Decree runs as follows: 'Let the secular powers be compelled, if necessary, to *exterminate* to their utmost power all heretics denoted by the Church.'—(*Gen. Coun. Lat. A. D.* 1215.)

"We see now that this Infallible Church both sanctions and commands the putting of heretics to death. That these sanctions have been gratified, and these commands obeyed, the pages of history, stained with the blood of the martyrs, fearfully portray. As it is claimed to be the Infallible and the Unchangeable Church, what, then, will be our destiny should that Infallibility ever predominate in this country! Heretics denoted by that Church would, perhaps, never again be publicly burnt to death; not for want of will, but because even the secular powers now begin to hate the monstrosity of such sanguinary intolerance, or, as the Scripture expresses it, the 'ten horns [the kingdoms of the earth] shall hate the Whore, and make her desolate.' (Rev. xvii. 16.)

"To be convinced that the Popish church is unprogressive, or, at least, unprogressive in good, we have only to visit those countries where Popery prevails, and where there are but few Protestants to be found. Look at Cuba, for instance, or Mexico, or South America! A more ignorant, degraded, superstitious and vicious race are not to be found, at least, among nations claiming to be civilized. For proof, I refer to every tourist who has visited those parts of the world and published an account of his travels.

"In regard to lying, let us read what Saint Ligori says on the subject, in his work entitled, 'THE MORAL THEOLOGY OF THE ILLUSTRIOUS AND MOST REVEREND LORD ALPHONSUS DE LIGORIO.' He was enrolled among the Saints, as the title of his book declares, by Pope Pius VII. on the 15th of September, in the year 1816, and his book was declared to be 'sound, and according to God,' (*sana ac secundum Deum.*)

"'To swear,' says this great Saint, 'with equivocation, where there is a good reason, and equivocation itself is lawful, is not wrong. And if a person *swears without a good reason, it is not to be considered a perjury;* since, in one sense of the word, and according to a mental restriction, he swears what is true. Thus, also, if any one is interrogated in regard to anything that it is expedient to conceal, he can answer. "*I say No;*" that is, *I say or utter the word No.*'—(*Ligor.* lib. iii. n. 152.)

"'A culprit or a witness,' continues the Saint, 'who is interrogated by a Judge, unlawfully, can swear that he is ignorant of a crime, which, in truth, he knows.'—(*Ligor.* lib. iii. n. 154.)

"The Saint asks the question, 'Can an adulterer, who is questioned by

the woman's husband, deny that he committed adultery with his wife? I answer: *He can*, by equivocally asserting that he did not break the matrimonial tie, which, in fact, is true. And if he has sacramentally confessed the adultery, he can answer, "*I am innocent of this crime*," because by confession it has been pardoned and removed.—(*Ligor.* lib. iii. n. 162.)

"'It is asked,' says St. Ligori, 'whether a servant, by the command of his master, can say that his master is not at home? It is admitted,' says he, 'by card, that he can strike his feet against a stone, and answer '*he is not here.*' 'But to this,' says the Saint, 'I do not agree, if the one who asks the question could by no means notice this—I would rather grant that the servant could answer, "he is not here," that is, he is not in this door, or at this window—he is not here so far as to be seen!!!'—(*Ligor.* id. ib. n. 165.)

"'Is it lawful,' asks the Saint, 'to swear to anything false by adding, in a whisper, a circumstance that is true? Some divines say it is; and their reason is, because, in order that an assertion be true, it is sufficient that there be an outward accordance with the mind, whether this concordance be expressed by signs, or by a whisper, which may so happen that the other may not hear it. But it is better to say that it is lawful if these signs or this whisper could by any means be perceived by the other, although his senses do not perceive them.' (*Ligor.* lib. iii. n. 168.)

"Lastly, in regard to whether the Pope's supremacy over all the governments and nations of the earth, (as is admitted by the Professor,) is to be considered in no other light than a spiritual one.

"To elucidate this point, we shall have to consider what the Inquisition is,—who established it, and for what purpose.

"Popish devotees are made to believe, and Protestants, too, are told over and over again, that the Inquisition was not established by the Catholic Church, and that therefore the Church is not accountable for any of its acts, be they what they may. We shall now, again, quote from Ligori:

"'Pope Paul III,' says the Saint, 'established the General Inquisition at Rome, in the year 1542, by his Bull 34, commencing with the words "*Licet ab initio.*" (*Ligor. De Prohib. Libro.*, p. 238.) 'In the General Congregation,' continues the Saint, of the Holy Roman and Universal Inquisition, held in the Apostolical Quirinal Palace, before our MOST HOLY LORD, Lord Benedict, by Divine Providence the fourteenth Pope, and before the most eminent and most serene doctors, the Cardinals of the Holy Roman Church, *specially deputed* by the Holy *Apostolical See*, *General Inquisitors* against heretical pravity,' &c. (*Ligor. De Rom Pont.* Dec. iii. p. 85.)

"By the above we see,

"*Firstly:* That the bloody Inquisition was established by the Romish Church, and not at all by the secular power, as the Popish clergy themselves know, but are ashamed and afraid to acknowledge it.

"*Secondly:* That it was instituted to exercise its powers 'against heretical pravity.'

"*Thirdly:* That these powers extend even to the taking of the life of heretics, 'whose blood,' as their Remish Testament asserts, 'is no more than the blood of thieves, man-killers, and other malefactors; for the shedding of which, by order of justice, no commonwealth shall suffer.'

"It is gravely pretended by the defenders of Popery, that the Inquisition is solely a political institution; that the crimes it punishes are only crimes against the State. Be it so, for argument's sake, that the crimes punishable by it are only crimes against the State; still the fact remains the same, the penalty is against heretics, and heresy the Popish church makes to be a crime against the State. The ultimatum is this, that wherever Popery has the power of enforcing her sanguinary laws, heretics must be put to death.

"Lastly: What does the Professor mean when he asserts that allegiance to the Pope is purely spiritual? The proposition is vague. The meaning, I presume is, that we are not bound to obey the Pope in our *temporal concerns*. This involves the proposition in a dilemma from which there is no escape, which is, that Popish subjects are not bound to obey the Pope at all. Why so? Simply because the spiritual authority in Popery pervades all. It surely pervades all, and is over all, when a man is compelled to renounce his heretical opinion or be put to death. Vain and evasive then is the distinction in Popery between temporal and spiritual, since all is engulphed in the maelstrōm of Infallibility.

"Now for the conclusion: And let me warn you, fellow-citizens, if ever that Bohon-Upas spreads her deleterious shade over this now flourishing Republic, farewell to Liberty, to Virtue, and to Happiness!

"A CONVERT FROM POPERY.

"P. S.—Lest any one should suppose that any of the quotations above made are incorrect or mutilated, I hereby invite the Romish Bishop of this city to deny them. This, I presume, he is too wary to attempt. Should it be done, however, I will then call upon him to appoint with me a committee of six individuals, three to be chosen by himself, and three by me. To this committee I am willing to leave the issue, whether my quotations are correct or not. I am willing also that the examination of the passages I have quoted be made in their own books. The bishop doubtlessly has the Moral Theology of the great St. Ligori, as the Rev. Father Varela, so called, in a controversy he had some years ago, stated that 'the works of Ligori are in the hands of almost every priest.'—(See *New-York Weekly Register and Diary* of March 28, 1835.)"

GROWING UNION AMONG PROTESTANTS IN GREAT BRITAIN.

On the 23rd 24th and 25th days of May last, a very important meeting of the Officers and Representatives of several Protestant Associations, in the British Realm, was held at the National Club, No. 1 White Hall Gardens, London. At this meeting the following bodies were represented, *the Protestant Reformation Society, the Protestant Association, the Protestant Alliance, the Church Protestant Defence, the Evangelical Alliance, the Islington Protestant Institute, the Scottish Reformation Society, and the National Club.* All these organizations have their centres and offices for business in London, excepting one, the Scottish Reformation Society, which belongs to Edinburgh.

The three great topics for consideration, and action, in regard to which the meeting was convened, were, first, the Maynooth College-grant; second, the most effectual mode of dealing with the Monastic and Conventual systems; and thirdly, the means by which the influence of these different societies may be increased in the Parliament. These subjects were thoroughly discussed, and appropriate resolutions were adopted. On the first topic, (the Maynooth College, and the grant by which it is supported, by the government,) the meeting prepared a petition to the House of Commons, expressive of their regret at the delay of the report of the commissioners, appointed by the Government, to "inquire into the practical working of the Romish College at Maynooth;" at the same time the petitioners do not fail to say to the House of Commons, that they have no hope that the nature of that report will "affect in any way the principles on which they have always acted for obtaining the withdrawal of all national aid to that Institution."

This conference was attended by many of the prominent christians, both of the clergy and of the laity, of Great Britain and Ireland, and we have no doubt that the results of their fraternal conference cannot fail to be most happy. "In union there is strength." This truth Protestants ought, by this time, to comprehend. Rome has understood it well for ages.

It is cheering to see Protestants of the British Realm awaking to the importance of a double effort,—1. The saving of men from being caught in the net of Rome's delusions, and 2. The rescuing of those who are entangled in them. It is cheering to perceive that they now begin to see, that whilst they ought to sound the note of alarm and

of warning, they should also in meekness and kindness instruct those who have been led captive by error, if, peradventure, they may, (through God's mercy,) be the means of saving them.

INTERESTING SCENES AT CONSTANTINOPLE.

The Rev. Dr. Tomlinson, Bishop of Gibralter, whose diocese includes all the English Episcopal chapels in countries which border immediately on the Mediterranean, with the exception of Palestine and Egypt, (we believe,) has lately been making a visit to Constantinople, for the most laudable purpose of looking after the spiritual wants of the English Army in Turkey, a large portion of which was stationed for some time at Scutari (opposite to the Turkish Capital, on the Asiatic side of the Bosphorus,) on their way to Varna, and probably the Crimea. The worthy prelate seems to have been indefatigable, in his efforts to impart spiritual instruction to men whose perilous circumstances so much require it. He aided the chaplains of the army in preaching the Gospel to the regiments, and administered Confirmation to several hundred of the younger officers and men, and the Sacrament of the Lord's Supper to greater numbers, embracing many officers of all ranks, from the most humble lieutenants to the most distinguished generals. It must have been a very affecting spectacle to see veteran officers of the highest position, kneeling in the first ranks, whilst the younger officers and soldiers occupied the remote ones. The services took place in the barracks, or rather in one of the old palaces, which a portion of the forces occupied.

The Bishop has written a most interesting account of the services to the Society for the Propagation of the Gospel in Foreign Parts, and laid before that wealthy Missionary Corporation the project of the building of a large and suitable church for English Christians (of the Episcopal Church) in Constantinople, and assigns many and substantial reasons for it. Now is the time for carrying the enterprise into effect. Without doubt the Turkish Government would cheerfully give permission to build such a church, and perhaps grant the land on which to build it. A similar favor was granted to Sweden, a long time ago; and that Government owns a lot of ground in Pera, which was given for that purpose, and on which we believe there is no building at this time—that which was once there having been destroyed by fire, and no effort (owing to the fewness of

Swedes who reside in, or even visit, Constantinople, one of whose suburbs Pera is,) has for many years been made to keep up Swedish worship. We sincerely hope that the proposition of Bishop Tomlinson, for whose character as a man and a Christian a slight acquaintance made at Gibraltar seven or eight years since, has inspired us with great respect, will meet with a hearty, prompt, and sufficient response in the proper quarters.

But Constantinople has witnessed another interesting scene. From the 31st of May till the 10th of June, the American Mission in Turkey held in that city its regular annual meeting. It was one of no ordinary interest; not only because the reports from the Missionaries, American and native, laboring in the various parts of the Turkish Empire, were filled with the most encouraging details, but also because of the presence of such large numbers of troops from Western Europe, all of them nominally Christians, if anything, so far as religion is concerned, in the modern Capital of Islamism. Among the many thousands of them it is cheering to know that there is a goodly number, especially among the English, who fear God and love the Saviour.

The meetings to which we have referred were held in the forenoon and afternoon of nearly every day. One afternoon was devoted to the celebration of the Lord's Supper. Not only did the families of the Missionaries and many of the English residents attend, but also some of the pious officers of the army. On the 6th day of June, at 12 o'clock, the Annual Meeting of the Constantinople Branch of the British and Foreign Bible Society was celebrated in the largest saloon of the principal English hotel. Its services were highly interesting. The Hon. Carroll Spence, the American Ambassador, presided, and made an appropriate and eloquent address on taking the chair. No less than three chaplains and one surgeon of the English army addressed the meeting, and gave expression to sentiments of a most evangelical and enlarged character.

Great efforts are making by the British and Foreign Bible Society to supply those of the English troops who are destitute of them with the Sacred Scriptures. Efforts are making also by that noble Society, in conjunction with the French and Foreign Bible Society, to supply the French troops with the Word of God. It is gratifying to learn that those men, whether Protestants or Romanists, with the courage which characterizes the true soldier, do not hesitate to receive with

alacrity the Bible, and boldly assert that they have no idea of letting any man, be he priest or any other man, prevent them from accepting the blessed boon.

It is interesting to know that the British and Foreign Bible Society is printing the Sacred Scriptures in several languages, at the press of the American Mission at Constantinople, for the benefit of the millions of inhabitants of the Turkish Empire. It is also cheering to see that English Christians are now coming forward with so much readiness to help the American Mission in Turkey. Surely all these things call for devout thanksgiving to God. To Him the glory, to us the joy. But does not this state of things call for a greatly increased devotion—a more entire self-consecration—and a far greater effort on the part of God's professed people among us? Every one will respond in the affirmative.

THE ROMISH MAJOR EXCOMMUNICATION.

Some controversy having arisen in Newark, N. J. respecting the "MAJOR EXCOMMUNICATION" which Rome sometimes employs, and some of the correspondents of the "Daily Mercury," one of the Journals of that city, having demanded information on the subject, a gentleman who is well informed in these matters sent to that paper the following communication, which appeared in its columns on the 17th of July. Lest there should be some doubt in the minds of any of our readers respecting the accuracy of the translation of this famous "Excommunication," we subjoin in a note, the original Latin of the same.

MR. EDITOR:—Your correspondents who have manifested a desire to know the "form" and "nature" of the penalty which the Roman Catholic Church has seen fit to adopt and impose upon her subjects who rebel against her authority and persist in their ways against repeated remonstrances, possibly are not aware that they are calling for one of the things which Rome at this date in our Country's history by no means wishes generally disclosed. The time has not yet come for her to make a frank and full development either of her doctrines or usages. Till her numbers are greatly increased, and her power correspondingly augmented, it is unwise, on her part, to discover her true spirit, or to show that mode of treatment which by her canons she may inflict in some other lands without danger of being called in question by any. She hopes to gain a foothold here—she has made

ome progress. She has resolved to try to make more. A disclosure of her rue nature, of her real spirit, and of her acts, where she has had things ll her own way, would in America, where the people generally derive heir notions of religion, and of what a Church and its ministers ought to e, from the Bible, greatly impede her progress. Is it not unkind then, a your correspondents, is it not even cruel, for them to call for a sight f those things that Rome does not wish to show just now? If the American eople are allowed to see them, I am sure they will not have their love or the *system* of Romanism much increased; and it may be harder work or the advocates of that system to crowd it upon the sympathies and idgment of the population, and to secure its adoption.

But your correspondents say they "have a right to know" what the Major Excommunication" is, which Bishop Timon has lately told the public hat he has inflicted on the Trustees of the Saint Louis (Roman Catholic) hurch, in Buffalo, N. Y. If, therefore, you think they have "a right to know," hen be so good as to inform them, by submitting the following information, hich is derived from Roman Catholic authorities, and may be found in arious libraries in the country, though locked up in the Latin language.

The Romish Church has her Major and Minor Excommunication, and er Anathema.

"The Major Excommunication" is denounced by the Bishop. Like the Anathema, it is used in extreme cases. The form, specified in the Pontificale Romanum, being adapted to the parties, whether one or more, male or emale, requiring the officiating person to say:—"Whereas I did once, wice, thrice, and four times, lawfully caution them (here are to be inserted he names of the persons to be excommunicated) for the purpose of convincing them of their wickedness, in doing or not doing, (such a thing,) ut they having neglected to fulfil my commandment—their obedience would be of no avail to the humble, if contempt in the contumacious were ot resisted: THEREFORE, by the authority of Almighty God, Father, Son, nd Holy Ghost, of the blessed Apostles Peter and Paul, and of all the aints, these persons, contumacy requiring it, I excommunicate and denounce hem as persons to be shunned, until they shall have fulfilled what is commanded them."

THE FORM OF "THE ANATHEMA" USED IN EXCOMMUNICATION.

[Where asterisks are inserted, the language is too gross to be translated. he reader, however, will be able to appreciate the spirit that can make se of such imprecations, and judge whether a system of religion that can riginate and employ them would be likely to bless our land. The form as been used in this country, and would have been legitimate in the case at uffalo, and whether he employed it or not, Bishop Timon can tell. But ere it is, viz:]

"By the authority of God Almighty, the Father, Son, and Holy Ghost, and the undefiled Virgin Mary, mother and patroness of our Saviour and of all celestial virtues, Angels, Arch-angels, Thrones, Dominions, Powers, Cherubim and Seraphim; and of all the holy Patriarchs, Prophets, and of all the Apostles and Evangelists, of the Holy Innocents, who in the sight of the Holy Lamb are found worthy to sing the new song of the Holy Martyrs and Holy Confessors, and of all the Holy Virgins, and of all Saints, together with the Holy elect of God;—May he —— be damned. We excommunicate and anathematize him from the threshold of the Holy Church of God Almighty: We sequester him, that he may be tormented, disposed, and be delivered over with Dathan and Abiram, and with those who say unto the Lord, 'Depart from us, we desire none of thy ways;' as a fire is quenched with water, so let the light of him be put out forevermore, unless it shall repent him, and make satisfaction. Amen!

"May the Father who creates man, curse him!—May the Son, who suffered for us, curse him! May the Holy Ghost, who is poured out in baptism, curse him! May the Holy Cross, which Christ for our salvation, triumphing over his enemies, ascended, curse him!

"May the Holy Mary, ever virgin and mother of God, curse him! May St. Michael, the Advocate of the Holy Souls, curse him! May all the Angels, Principalities and Powers, and all Heavenly Armies curse him! May the glorious band of the Patriarchs and Prophets, curse him!

"May St. John the Precursor, and Baptizer of Christ, and St. Peter, and St. Paul, and St. Andrew, and all other of Christ's Apostles together, curse him! and may the rest of the Disciples and Evangelists, who by their preaching converted the universe, and the holy and wonderful company of Martyrs and Confessors, who by their works are found pleasing to God Almighty—May the holy choir of the Holy Virgins, who for the honor of Christ have despised the things of the world, damn him! May all the saints from the beginning of the world to everlasting ages, who are found to be beloved of God, damn him!

"May he be damned wherever he be, whether in the house or in the alley, in the woods or in water, or in the church! May he be cursed in living and dying!

"May he be cursed in eating and drinking, in being hungry, in being thirsty, in fasting, and sleeping, in slumbering, and in sitting, in living, in working, in resting, and * * * * * * and in blood-letting!

"May he be cursed in all the faculties of his body!

"May he be cursed inwardly and outwardly! May he be cursed in his hair; cursed be he in his brains and his vertex, in his temples, in his eye-brows, in his cheeks, in his jaw-bones, in his nostrils, in his teeth and grinders, in his lips, in his shoulders, in his arms, in his fingers!

"May he be damned in his mouth, in his breast, in his heart and purtenances, down to the very stomach!

"May he be cursed in his reigns and his groins, in his thighs, in his genitals, and his hips, and in his knees, his legs and his feet, and toe-nails!

"May he be cursed in all his joints, and articulation of the members; from the crown of his head to the soles of his feet may there be no soundness!

"May the Son of the living God, with all the glory of his Majesty, curse him! And may Heaven, with all the powers that move therein, rise up against him, and curse and damn him; unless he repent and make satisfaction! Amen! So be it. Be it so.—Amen!" S. S. D.

"Ex auctoritate Dei Omnipotentis, Patris, et Filii, et Spiritus Sancti, et sanctorum canonum, sanctæque et intemeratæ Virginis Dei genetricis Mariæ, atque omnium celestium virtutum, angelorum, archangelorum, thronorum, dominationum, potestatum, cherubin ac seraphin, et sanctorum patriarcharum, prophetarum, et omnium apostolorum et evangelistarum, et sanctorum innocentum, qui in conspectu Agni Sancti, digni inventi sunt canticum cantare novum, et sanctorum martyrum et sanctorum confessorum, et sanctarum virginum, atque omnium simul sanctorum et electorum Dei,—Excommunicamus, et anathematizamus (vel) hunc (os) furem (s,) vel hunc (os) malefactorem (s,) N. N. et a liminibus sanctæ Dei ecclesiæ sequestramus, et æternis supplicüis excruciandus (vel 1,) mancipetur (n,) cum Dathan et Abiram, et cum his qui dixerunt Domino Deo, Recede a nobis, scientiam viarum tuarum nolumus: et sicut aqua ignis extinguitur, sic extinguatur lucerna ejus (eorum) in secula seculorum nisi respuerit (n,) et ad satisfactionem venerit (n.) Amen. Maledicat illum (os) Deus Pater qui hominem creavit. Maledicat illum (os) Dei Filius qui pro homine passus est. Maledicat illum (os) Spiritus Sanctus qui in baptismo effusus est. Maledicat illum (os) sancta crux, quam Christus pro nostra salute hostem triumphans ascendit. Maledicat illum (os) sancta Dei genetrix et perpetua Virgo Maria. Maledicat illum (os) sanctus Michael, animarum susceptor sacratarum. Maledicant illum (os) omnes angeli et archangeli, principatus et potestates, omnesque militiæ cœlestes. Maledicat illum (os) patriarcharum et prophetarum laudabilis numerus. Maledicant illum (os) sanctus Johannes Præcursor et Baptista Christi, et sanctus Petrus, et sanctus Paulus, atque sanctus Andreas, omnesque Christi apostoli, simul et cæteri discipuli, quatuor quoque evangelistæ, qui sua prædicatione mundum universum converterunt. Maledicat illum (os) cœtus martyrum et confessorum mirificus, qui Deo bonis operibus placitus inventus est. Maledicant illum (os) sacrarum virginum chori, quæ mundi vana causa honoris Christi respuenda contempserunt. Maledicant illum (os) omnes sancti qui ab initio mundi usque in finem seculi Deo dilecti inveniuntur. Maledicant illum (os) cœli et terra, et omnia sancta in eis manentia. Maledictus (i) sit (n) ubicunque, fuerit (n,) sive in domo, sive in via, sive in semita, sive in silva, sive in aqua, sive in ecclesia. Maledictus (i) sit (n) vivendo, moriendo, manducando, bibendo, esuriendo, sitiendo, jejunando, dormitando, dormiendo, vigilando, ambulando, stando, sedendo, jacendo, operando, quiescendo, mingendo, cacando, flebotomando. Maledictus (i) sit (n) in totis viribus corporis. Maledictus [i] sit [n] intus et exterius. Maledictus [i] sit [n] in capillis; maledictus [i] sit [n] in cerebro. Maledictus [i] sit [n] in vertice, in temporibus, in fronte, in auriculis, in supercilüis, in oculis, in genis, in maxillis, in naribus, in dentibus mordacibus, in labris sive molibus, in labiis, in gut-

tere, in humeris, in carpis, in brachiis, in manibus, in digitis, in pectore, in corde, et in omnibus interioribus stomacho tenus, in renibus, in inguine, in femore, in genitalibus, in coxis, in genubus, in cruribus, in pedibus, et in unguibus. Maledictus [i] sit [n] totis compagibus membrorum, a vertice capitis, usque ad plantam pedis—Non sit in eo sanitas. Maledicat illum [os] Christus Filius Dei vivi toto suæ majestatis imperio, et insurgat adversus illum cœlum cum omnibus virtutibus quæ in comoventur ad *damnandum* eum, nisi pœnituerit et ad satisfactionem venerit. Amen. Fiat, fiat. Amen."

THE SYNOD OF THE WALDENSIAN CHURCH.

The following account of the late meeting of the Waldensian Synod, we have taken from the pages of the BUONA NOVELLA of June the 9th and 16th. It will be read with interest.

The 29th of May was a day of solemnity for the Evangelical Church of Piedmont. In the spacious church of La Tour, in the valley of Luserne, the Synod of the Waldensian Church assembled. At half-past nine in the morning the National Guard was under arms; the members of the Synod were in their places, and the rest of the church and of the galleries was occupied by a compact crowd of people. Divine worship was celebrated in the Italian language, by the Rev. Dr. Desanctis; the Italian hymns resounded majestically under the vault of the temple, and prayer was offered to God in our beautiful language. It was the first time, for several centuries, that the Italian language was used by a Synod.

The officiating minister took for the text of his sermon the 28th verse of the 20th chapter of Acts: "Take heed therefore unto yourselves, and to all the flock, even that of which the Holy Ghost hath made you overseer, to feed the Church of God, which He hath purchased with His own blood." We do not intend to give an analysis of this discourse; we will only say, that it was full of evangelical doctrine and of biblical instruction on the duties of the pastors and of the flock. The orator submitted to the consideration of the Assembly four thoughts, which he believed to be found in the text; namely, the duty of the pastors to take heed to themselves and to the flock; the privilege of being appointed not by men, but by the Holy Ghost; the office of feeding the flock; finally the doctrine that the true church is not a sect, not a congregation of men with a particular name, but the union of the elect of God, who are redeemed by the blood of the immaculate Lamb.

The religious service being ended, the Synodical Assembly was constituted: there were sixty-five representatives of the Evangelical Waldensian Church, which formed the Synod, of whom thirty-one were of the clergy, and thirty-four were laymen, delegated by the parishes. The oldest of the ministers took the provisional presidency; the credentials were verefied; and the

Synod passed on to the election of the president, vice-president, secretary and assessors. On the third vote the offices were thus filled: Rev. Bartholomew Malan was elected president or moderator, Rev. Mr. Tron, vice-president, Rev. Mr. Appia, secretary; and Messrs. Vola, a notary, and Bert, a physician, assessors.

The first decision unanimously taken by the Synod, was that every sitting should commence with acts of worship. The session commenced the first day at eight in the morning, continued until noon, and after an hour's recess, were resumed until evening; but on the last days began at 7 and afterwards at 6 o'clock.

The "Table," that is, the executive power of the Waldensian Church, ceases its functions upon the opening of the Synod, and must render an account of its administration; a commission, composed of pastors and laymen, has already examined its administration, in order to give an account of it to the Synod. The Table read its report, and gave it to be judged of by the Synod. It would be our wish to transcribe the report, word for word, so interesting is it, as far as it relates to the advancement of our church, but we will here limit ourselves to giving a short extract of it. The Table showed: 1st, What had been done since the last Synod, in 1851, for the upbuilding of the Church at home; 2nd, what had been done to succor the poor and the sick; 3rd, what had been done, or attempted to be done, for the increasing development of education; 4th, finally, what had been done for the work of Evangelization.

The Table gave an account of its pastoral visit, made in 1852, and whilst it stated that no great disorders had been found, that public worship was generally frequented, that family worship existed, it manifested the wish for a domestic mission to augment faith and piety, and showed the necessity of substituting for Osterwald's catechism, one shorter, simpler, and perhaps yet more biblical, which might be a wholesome spring of instruction and edification for schools and families.

In relation to the poor and the sick, the Table stated that the deacons, during the past three years, have assisted 3003 families at various times, and that the value of the assistance amounted to 19,555 francs, (nearly $2,900.) In relation to the hospital, although circumstances have been unfavorable on account of the disease of the grapes, and on account of the increase of the imposts and the costly reparations which have been necessary, nevertheless, the Table has been able to add three beds to the hospital of La Tour, and three to that of Pomaretto. An Orphan Asylum has been established this year, and already eight orphan girls are fed and educated in the new establishment. Next, the Table gave just praises to the Messrs. Bracebridge, (Englishmen,) who have been its principal benefactors.

From the works of beneficence the Table passed to those of education. There are 169 primary or elementary schools, which are attended by 4,421 scholars. In the college of La Tour there are eight professors and ninety-three students. In this establishment instruction is given in the languages, Latin, Italian, and Greek literature, philosophy, and the natural sciences. The Table next gave an account of the boarding schools for young girls, and of the normal school established for the purpose of training good teachers. It mentioned the Latin school re-established in the Valley of Perouse. All these are generally making good progress, under the divine blessing. The Table lastly described the work of evangelization; and this was the longest and most interesting part of the report. We feel sorry not to be able to communicate to our readers the precious details which are contained in the report; but the circumstances in which we are situated oblige us to be silent.*

After the reading of the report of the Table, the Synod resolved that the report of the Examining Committee should be read, in order to see whether there were any observations to make; but after the reading of the Committee, it was seen that what the Table had said was not only not exaggerated, but was perhaps below the truth. The assembly, animated with a feeling of gratitude towards God, united in a prayer and thanksgiving to the Lord. These finished the first sitting of the 29th, at six P. M.

On the morning of the 30th, the Assembly knowing that it ought not to let itself be transported by feeling, but that it ought to act with all deliberation, resolved to examine the report of the Table, article by article. Several hours were passed in this discussion, which ended with the entire approval of the administration of the Table. Here is the resolution of the Assembly:

"The Synod having heard and examined the report of the Table, declares that it has continued during the present term to merit the honor of being called a faithful administration, entirely intent upon the good of the Church."

The order of the day was the examination of a plan of an Ecclesiastical Constitution, prepared by a Committee appointed by the Synod of 1851. The plan was read by the chairman of the Committee, Rev. Mr. Meille: a general discussion of it was commenced; but as the Assembly had not had sufficient time to study the plan, it resolved not to pass to a discussion of the articles in detail, and postponed the plan for the discussion of the next Synod. At half past 5 o'clock the sitting was closed with prayer.

At 7 o'clock the same evening the Assembly came together anew, not now for discussion, but for prayer and mutual edification. The chief object

* Our readers will appreciate the prudence of this silence on the part of the editor of the Buona Novella, which is printed for the people in Italy.

Editor of the Am. & F. C. U.

of this meeting was to unite in prayer with two assemblies of two Evangelical Churches of America, and with the assembly * of an Evangelical Church of Scotland, which on the same day and at the same hour were assembled to pray that God would pour out His blessing on all Evangelical Churches.—The President invited the foreign brethren who were in the Synod to speak at this meeting. Rev. Mr. Stewart, Scotch pastor at Leghorn; Rev. James Currie, an English (Episcopal) minister; Sir Harry Vernon, Bart., member of the English Parliament, and Rev. Mr. Hanna, Scotch, pastor at Florence, spoke in succession. All addressed words of encouragement and exhortation to the Waldenesian Church, making special reference to the fact that it was a primitive Church and an Italian Church. The speeches were made indiscriminately in *Italian and French;* prayers were offered in both; and after the long discussions of the day, three hours were passed this evening which seemed to all but an instant, because they were passed in prayer and mutual exhortation. The blessing of the Lord manifested itself powerfully this evening upon all the members of the Synod.

The sitting of 31st of May was opened, according to custom, with the reading of the Scriptures and with prayer. The first subject which occupied this session was not the abolishment of *begging*, which it is not in the power of an ecclesiastical body to abolish, but the prohibition to the churches of authorizing it. When there are poor in a parish, the Consistory provides for their support; and if it has no funds, the pastors and elders make themselves a collection, without, however, giving letters permitting the poor to beg.

The Synod next passed to the discussion of the proposition made by the Table to substitute, for the Catechism of Osterwald, a Cathechism that might be shorter, simpler, and perhaps also more scriptural. The proposition in its general feature was unanimously agreed to; and for the details, a Committee of three ministers was appointed to prepare within eight months a new Catechism, and to submit it to the judgment of the entire body of the pastors. It was further resolved that, in consequence of the evident utility of such a catechism, the Synod should meet again to approve of it in the month of May, 1855.

The Domestic Mission for the purpose of exciting, maintaining, and increasing the religious awakening in the bosom of the Church, was the order of the day. The Synod felt the need of such a useful institution, and una

* Reference is here to the General Assemblies of the Old and New School Presbyterian Churches in the United States, and the General Assembly of the Free (Presbyterian) Church of Scotland, all of which bodies were then in session, and observed a season of special prayer that morning for the outpouring of the Spirit on all evangelical churches throughout the world and the universal spread of the Gospel.

nimously resolved that it should be established. Afterwards, some other propositions of local interest were considered, to which we do not think it worth while to refer. The discussion, however, of truly Scriptural interest, was that on the election of elders; a discussion which lasted until six o'clock, P. M. and was adjourned till the next day.

The sitting was suspended at six, and resumed at eight o'clock, but with closed doors. Then were read the official communications made to the Synod by the General Assemblies of the Free Church of Scotland, the Reformed Dutch Church of New-York, the Associate Church of America, and the Committee of the Synod of the United Evangelical Churches of France. The Synod resolved to maintain fraternal relations with these Churches, and instructed the Table to express to them the feelings of gratitude and Christian affection of all the Waldensian Church.

The absence of two of the greatest benefactors of the Waldensian Church was remarked in the Synod, that is to say, of General Beckwith and Rev. Dr. Gilly. The love and reverence which every Waldensee cherishes in his heart for such remarkable benefactors, called all to feel deeply their loss; but this same reverence prevented the members from inquiring in the public sittings for the cause of their absence; but in the private session of this evening the reasons for which neither of them had been able to accept of the invitation to attend the Synod were explained. The Assembly unanimously instructed the next Table "to express to Gen. Beckwith and Rev. Dr. Gilly how happy it would have been to have had them in its midst, and to assure both of them of the lively affection and profound gratitude which the Waldenses entertain for them."

On Thursday the 1st of June the Synod met, and, after religious worship, resumed the discussion concerning elders; and resolved that their choice should be made known by the heads of families of the parish; and that the elders before being installed in their charge, must undergo an examination as to their faith and practice; and that when an elder is so situated as not to be able to exercise his duties, he shall retain the honorary title of elder, and that they shall proceed forthwith to the election of his successor.

After various resolutions of local interest, the Synod occupied itself with the subject of education, and determined that an ordinance should be made for the further melioration of instruction in the college. It referred and commended to the Table a petition from the Vallies of Perouse and St. Martin, for the establishment of an industrial school. It charged the Table to employ all the means in its power, that the interests of education among the Waldenses should not be injured by the law, which is shortly to be brought forward in the Legislature, on Public Instruction.

Considering how very important it is to provide for the Church a good ministry, the Synod ordered that the examination, as to faith, to which can-

didates for the ministry must submit, must receive the approval of a clear majority of the whole body of the pastors, the clear majority of those present being insufficient.

The Synod of 1848 decreed that the festival of the Waldensian emancipation should be annually celebrated; but the wintry season in which it falls, not permitting it as a general thing to be celebrated with befitting solemnity, the present Synod determined that that festival shall be celebrated on the day of the festival appointed by the government.

After various other discussions of propositions of a rather local interest, the body entered upon the great and interesting question of establishing a faculty of Theology for the Waldensian Church. The Synod of 1851 had already expressed such a desire, and the Table during the three intervening years had occupied itself effectually in order to realize the plan. The Assembly unanimously resolved that a faculty of Theology must be opened in the Waldensian Church. But here precisely arose great discussion whether it was for the best that such establishment should be in the Vallies, and not rather in some large city of the kingdom. There were very strong reasons on each side, which were exhibited with much eloquence, particularly by the pastor, Mr. Revel of Bobi, and by the evangelist, Mr. Meille; various members of the Synod spoke on different sides of the question, and the Assembly decided that the Faculty of Theology should be established at La Tour.

On Friday, the 2nd of June, the Synod was to complete its labors: it met therefore, at six in the morning. Various subjects of economy fell under the examination of this day. The religious and moral education of the youth of the college was next considered, and by a unanimous vote, such instruction was recommended to the Church, and to the directors of the college in particular.

Before ending its deliberations, the Assembly wished to express, by a unanimous vote, the gratitude of the whole Waldensian Church, and the devotion it entertains towards the King, Victor Emanuel II. under whose protection the present Synod has been able to meet in liberty and peace. Cordial thanks were expressed likewise to the Syndic of La Tour, to the National Guard, and to the inhabitants of La Tour and of St. Jean, for the kindness and hospitality which the members of the Synod had received from them.

After which the Synod proceeded to the election of the executive power, called the Table, and all the members were re-elected one by one, and by large majorities; for Moderator, Rev. John Peter Revel; for Adjunct Moderator, Rev. Peter Lantaret; for Secretary, Rev. Durand Canton; Messrs. Joseph Malan, banker and deputy of the Parliament, and Stephen Gay, merchant at Perouse, were elected lay-members of the Table.

A service of mutual edification and prayer, which lasted about an hour

and a half, closed the Synod, the memory of which will not easily be effaced from the hearts of those who had the pleasure of attending it.

No one can read the preceeding notice of the proceedings of the Synod of the Waldensian Church at its late meeting, without being struck with the great care with which that body watches over the churches committed to its supervision. The simple narrative gives us a very interesting insight into the mode in which they conduct their business. Our readers will be happy to see that the Rev. Dr. Revel, who visited us last year (and who is pastor of the Church of Bobi, or Bobio as they call it) has been chosen Moderator of the Table or Provisional Committee for the next three years, whose functions are so important during the intervals between the meetings of the Synod.

The Synod have resolved two important questions.

1. They have decided to have a Theological Seminary of their own (a subject which Dr. Revel brought prominently before our Churches,) and 2nd that it shall be established at La Tour, which is their most important town, and where is their college. This village is quite accessible also, being situated at the entrance of the valley of Lucerne, some 28 miles south-west of Turin.

Probably no other body of Christians of the same size in the world is charged with so important a "mission" (to use a word which is almost "cant" in these times) as the Waldensian Synod. The Saviour seems to be about to open Italy to their efforts. "*Because thou hast been faithful over a few things I will make thee ruler over many things.*" Matth. xxv. 21.

The Home Field.

THE YOUNG IMMIGRANT.—A LESSON FOR PROTESTANTS.

In the progress of that ceaseless and wide spread immigration which has reached the most retired hamlets of our favored country, a youthful stranger made his appearance in a small secluded village, situated upon the mountains in the western part of Massachusetts. He was poorly clad, rustic in aspect and manners, and nearly unintelligible in his speech. Though untaught in schools of science, he had become initiated into the practice of the vices prevalent in the Emerald Isle, the place of his nativity.

Notwithstanding the repulsive appearance, ignorance, and vicious habits of this youth, he was kindly received by the good people of the village, invited to their schools and religious assemblies, and taught in private the way to secure his present and future well-being. These means were effective in awakening and quickening his intellectual energies and religious sensibilities.

The writer well recollects inspecting the school where he made his first essays in the art of reading, when he had so far advanced as to master short sentences, inserted in his spelling-book for the practice of learners. He was ambitious to make progress, and inquired with great reverential earnestness if he might read in the New Testament. On being answered in the affirmative he manifested much satisfaction.

He soon learned to read and write, made sensible improvement in his conduct and manners, and apparently imbibed the religious principles of his benefactors. While an inmate of a pious family he became impressed in regard to his spiritual condition, and gave hopeful indications of a saving change. Though trained to a blind and bigoted faith, little was said to him respecting his former views.

After he had in a good degree experienced the benefits of a Christian civilization, a population of nearly one thousand immigrants, in consequence of the proposed construction of a railroad through a difficult mountain pass, were located in the town where he resided. Individuals, prompted by the same feelings which had incited to labors for the good of this youth, were led to inquire what could be done for their new neighbors. The first movement was made by one who had conceived the idea of benefiting them by the direct use of the ordinary religious means. With little knowledge of the Irish character, or of their peculiar prejudices, he made his way alone to one of their villages, but was received with a coldness not calculated to strengthen the hope of accomplishing his design. On a subsequent call, accompanied by his wife and a young child, an interest was manifested, particularly by some uncared-for little children, upon the reception of a few tracts and elementary picture-books.

It appeared that these people, though unwilling to be made objects of curiosity by their American neighbors, and opposed to receiving them as professed religious instructors, could readily appreciate real sympathy, expressed in words and acts of unostentatious kindness. Visits were repeated and various means used to gain their confidence, and to incite in the minds of their children a desire for improvement, until through discouragement from want of marked success they were for a time discontinued.

After a brief interval the youth with whom this narrative commenced called upon the above-named individual, and stated that his countrymen wished him to establish a school for the benefit of their children. This young man had made their acquaintance, and given them a favorable im-

pression with respect to the character of their visitor, thus providentially preparing the way for him to do them good.

Effective measures were at once taken for building a commodious house and for establishing a school under an experienced teacher, but when opened it was attended by but two of those for whom it was designed. The enterprise was novel and prejudices not wholly removed, while the children were wanting in suitable clothing. Under these circumstances the teacher was compelled to act the part of a missionary, and the benevolent were called upon to furnish needed apparel for these destitute strangers. By these means the house was at length filled with learners; though at first, from their rudeness and lack of home-discipline, great patience was needed on the part of their instructor. The pupils, a large portion of whom were ignorant of their letters, made commendable progress in the attainment of knowledge, and evinced a ready susceptibility of moral improvement. A small select library, composed in part of tracts, was furnished for the school, together with a New Testament for each scholar, the teacher being charged with the duty of inculcating its essential truths.

During a personal visit the history of the scene of Gethsemane was read in order, and occasion taken to remark upon the expiatory sufferings there commenced. A deep interest was manifested, and subsequent developments have warranted the belief that permanent impressions were then produced.

This school was continued under intelligent and pious instructors until the removal of most of the scholars, which was nearly three years from its commencement; and from the interest taken by parents it became in the latter part of this period self-supporting. It was subsequently adopted as a public school, and several families now remain to enjoy its privileges. A large number of youth and children have not only by these means acquired the art of reading, and made respectable advances in other studies, but they have been disabused of prejudices, learned to love their Protestant friends, and to receive moral and religious instruction from their lips, while through them access has been gained to the hearts of parents, and a desire for general improvement created.

Among the various obstacles encountered in this work was what may perhaps be appropriately termed a civil war, which raged for some time between two hostile clans, and for a season obliged the weaker party to take refuge in the adjacent mountain fastnesses. This trouble is supposed to have been occasioned by habits of intemperance, which tended greatly to counteract every effort to improve the condition of this unfortunate people. But when the pressure of discouragements from this source was most sensibly felt, the tide of influence raised by "Father Matthew" reached them, and effected a general reformation.

The way seemed then prepared for an indefinite extension of the system

of means so auspiciously commenced. A second school had previously to that event been successfully established, and a building erected for its accommodation. Several others were by special efforts subsequently opened, and public schools made free for their reception, so that most of the children of laborers employed upon the portion of railroad then under contract were favored with the privilege of common-school instruction.

An influence in favor of educating the children of immigrants was thus originated, which is believed to have been widely spread and salutary in its effects.

Measures were taken to bring the subject before the Legislature of an adjoining State, into which the stream of immigration flowed, consequent upon a call for laborers upon the many public works there in process of construction. Provisions were made in a general law enacted by that body, designed to meet the wants of unsettled or destitute immigrant children. The question of using the Bible in common-schools, together with that of establishing separate schools for Catholic children, is understood to have been thereby raised; which, with other public notices, have contributed to direct the attention of the community to the intellectual and moral elevation of our foreign population.

The immediate antecedent of this train of sequences appears to have been the spontaneous kindness shown by a few humble individuals to an unpromising stranger boy.

May not the incidents of the foregoing narrative become suggestive as to the manner in which our civil and religious institutions can be made most successfully to bear upon that ever increasing population, annually cast upon our shores? And has not Providence shut up the benevolent and patriotic to their work by connecting with their faithfulness our destiny as a free Christian nation?

OUR BOOKS: AN IMPORTANT PROPOSITION.

We beg leave to call the attention of our readers to a most important subject. One of the objects which the Board have much at heart is *the Enlightening of the people of this country* BY MEANS OF THE PRESS. To effect this two things are doing by the Society. 1st One is the publishing of a Monthly Magazine of 48 pages, which contains not only such intelligence about the operations of the Society as can with prudence be published, but also many articles setting forth the nature and influence of Romanism. Besides this, the Board publish a Monthly Sheet (the Missionary Intelligencer) in *English*,

and one (the *Missions-Blatt*) in German. The Magazine makes at the close of each year a volume of 576 pages in octavo, which costs but a dollar; and if the postage be added, no more than one dollar and six cents. There is scarcely a number of the Magazine which does not contain single articles that are worth more to every attentive reader than the subscription for a year. Four such volumes have been issued, the fifth is in course of publication. 2nd Another mode in which the Board employs the press is to publish *books*, and these of two classes; one to enlighten Protestants in relation to the erroneous doctrines and corrupt practices of Rome—in other words, the *nature* and *influence* of Romanism; and the other to convince Romanists themselves of the delusive heresies and unscriptural character of what is called the Roman Catholic Church, and bring them out of them into the knowledge of the true Gospel. It will be readily perceived that these two series, though written for different classes of people—that is for Protestants and Roman Catholics—contain a great deal of common truth, and of methods essentially the same of reaching it. Nevertheless the works are very different in many respects.

Of *books* the Board have published a series which has now become quite considerable. Let us give a brief notice of them; we think that our readers will be pleased with such a paper. They will perceive, before they come to the close of this article, the importance of it. We shall give their titles, and say a few words about each.

1. ROMANISM COMPARED WITH THE BIBLE. (256 pages 18mo—price 30 cents.) The object of the work is to submit the teachings of Rome, on more than twenty great topics,—such as *the Holy Scriptures, Traditions, the Church, Prayer and Divine Service, Images, Fasts, Sins, the Civil Authority, Faith, Indulgences, the Sacraments, Certainty of Salvation, Purgatory, Transubstantiation*, etc.—to the test of the Sacred Scriptures. The method pursued is an admirable one. The doctrine of the Roman Catholic Church is first set forth in the language of *Bellarmin, Bonaventura, the Council of Trent*, or some other acknowledged authority in that Church, and then are placed, in immediate connection and contrast with it, the declarations of the Word of God on the same subject. The work has been executed with great care and good judgment. If any of our pastors would form classes for the express study of Romanism, they could not do

better than to make this work a text-book, and require every member of the class to study it chapter by chapter, and commit to memory the passages of Scripture that are quoted in it. In this effective way our Protestant people, young and old, may be made to know thoroughly the errors of Rome, and how to refute and withstand them.

2. MIDDLETON'S LETTER FROM ROME, WITH THE AUTHOR'S DEFENCE OF THE SAME. (194 pages, 18mo., price 25 cents.) This is the most complete demonstration in the English language of the exact conformity between Popery and Paganism. The object of the Author was to show that the religion of the present Romans is derived from that of their Heathen ancestors. The latter part of the volume contains the Author's defence of his book against a Roman Catholic opponent. The volume contains an interesting Introduction by the Rev. Dr. Dowling, and also an Appendix, in which there are several chapters confirmatory of the positions taken by Dr. Middleton. This work ought to be read by all who desire to have an insight into Romanism.

3. POPERY, THE MAN OF SIN AND SON OF PERDITION. (449 pages, 12mo., $1 25.) This invaluable work, by the Rev. Robert Gault, was published last year in Scotland, and was called forth by the British Branch of the Evangelical Alliance, and received one of its premiums. We consider this volume as one of the best works to be placed in the hands of all men who wish to know the nature of Romanism, the rise of its various heresies and corrupt practices, as well as its present position and influence in the world. The book is handsomely printed, and neatly bound in cloth, and lettered. It deserves a wide circulation. We recommend it with entire confidence.

4. FOX'S BOOK OF MARTYRS. (432 pages, 12mo., price 75 cents.) This book contains an abridgment, judiciously made, of the large work which bears the same name. It sets forth, in a comparatively short compass, all the great facts of that celebrated work on Martyrology, and is not too long to be read with ease by any individual or family, even in this busy age. It literally contains a history of the lives, sufferings, and triumphant deaths of many of the Primitive as well as Protestant martyrs, from the commencement of Christianity to the latest periods of Pagan and Popish persecution, including a notice of the Inquisition, the Massacre of St. Bartholomew's Day in France

and the general persecution under Louis XIV. and the bloody scenes in the Irish Rebellion of the year 1641.

5. RISE AND FALL OF THE PAPACY. (230 pages, 18mo., price 30 cents.) This remarkable work is from the pen of the Rev. Robert Fleming, and was first published in England in the year 1701. It attracted considerable attention when first published, and very much some six years ago. It is full of most interesting views and opinions respecting the *pouring out of the vials* spoken of in the XVIth Chapter of the Book of Revelations, the decline of the Papacy, the destruction of Mohammedanism, the Calling of the Jews, &c. Some of the Author's "*predictions*," as they have been called, respecting the Revolutions of France, are very striking. No one can read this book without profit.

6. THE TRIAL OF THE POPE, THE ANTICHRIST, OR MAN OF SIN, FOR HIGH TREASON AGAINST THE SON OF GOD. (173 pages, 18mo., price 25 c'ts.) This most interesting little work was first published in Dublin. Additions have been made to it, to adapt it to our country. Under the form of a regular *trial*, the Pope is convicted of *treason against the Son of God!* There is the court, the judge, the jury, the attorney general, the witnesses, (the sovereigns of Europe, reformers and martyrs, the President of the United States,) &c. &c. It is altogether a most ingenious, readable, and instructive book.

7. LIFE OF THE REV. HERMAN NORTON; to which is added, STARTLING FACTS, &c. (146 pages, price 30 cents.) The first part of this volume contains the admirable discourse of the Rev. Dr. Tappan, (now President of the University of Michigan,) on the Life and Death of Rev. Herman Norton, with an Introduction by the Rev. Dr. Dewitt, and "Reminiscences" by Dr. Lansing. The second part contains two very interesting and important works from the pen of Mr. Norton, entitled, STARTLING FACTS and SIGNS OF DANGER AND OF PROMISE. Both these essays ought to be read by every man who deserves the name of *an American Patriot.* They have been widely read already, but they merit a far greater circulation and perusal.

Mr. Norton was emphatically a *good man.* He had long and successfully labored as a minister of the Gospel before he became the Secretary of the American Protestant Society. At the time of his death he was one of the Corresponding Secretaries of *The American and Foreign Christian Union.* Dr. Tappan's discourse is an elo-

quent, finished, and just portraiture of the character and labors of this excellent man.

8. PERSECUTIONS IN MADEIRA. (285 pages, 18mo., price 38 cents.) This most interesting volume contains a record of facts concerning the persecutions in the island of Madeira, the flight of a thousand converts from Romanism to the West India Islands, and also of the removal of many of them to the United States, where they are now settled, in the State of Illinois. This work has had a large sale, but it deserves a far greater one. It is well calculated to open the eyes of those among us (and there are many) who think that Rome has ceased to hate the Gospel, and has lost all disposition to persecute those who abandon her fold.

9. THE STORY OF THE MADIAI. (303 pages, 18mo., price 38 cents.) This volume contains a full account of the persecutions endured by Francesco Madiai and his wife Rosa, in Tuscany, (for reading the Bible to their friends,) their trial, the arguments of the lawyers, the judgment of the court, their imprisonment in the penetentiary, the efforts made in Europe and this country in their behalf, the great public meeting in New-York, Dr. Bethune's eloquent speech on the occasion, Archbishop Hughes' letter and two replies to the same, resolutions of various meetings and bodies, the final liberation of the prisoners, and their arrival in France, &c. &c. This work also admirably exhibits the ever-enduring hatred of Rome to the true Gospel, and her untiring efforts to suppress its progress.

10. CIOCCI. (156 pages, 18mo., price 25 cents.) A narrative of the iniquities and barbarities practised at Rome in the Nineteenth Century. A very interesting book, written by Signor Ciocci, once a monk in Rome, now a Protestant in England. The Society has published this work in German also.

11. A BOOK OF TRACTS ON ROMANISM. (206 pages, 18mo., price 30 cents.) This volume contains valuable Tracts on the *Origin and Progress*, CRUELTIES, FRAUDS, *Superstitions*, *Miracles*, *Ceremonies*, *Idolatrous Customs*, *&c.* of the Church of Rome, and is a most instructive one. No one can possibly read the dozen Tracts contained in it without being greatly profited.

12. THE COUNCIL OF TRENT. (119 pages, 18mo., price 18¾ cents.) This little volume contains a summary of the Decrees and Canons of that famous Council, with a Preface and Notes by the Rev. Dr. Brownlee. For those who have neither the time nor the

opportunity to read the great works of Sarpi, Palavicini, and others, this small book will be invaluable. No one can know Romanism well without being acquainted with the doings of the greatest of all the General Councils called together by the Popes.

13. THE WONDERFUL ADVENTURES OF A FRENCH NOBLE LADY. (100 pages 18mo., price 18¾ cents.) This volume records the astonishing adventures of a lady belonging to the French nobility, and the intrigues of a popish priest to ruin her. It has been justly pronounced a most thrilling narrative.

14. FOREIGN CONSPIRACY AGAINST THE LIBERTIES OF THE UNITED STATES. (191 pages 18mo., price 25 cents.) This little work is from the pen of Professor S. F. B. Morse, inventor of the telegraph, &c. It has been much read within the last few years; and facts are daily occurring which confirm many of the views presented in it. It ought to be read by every American citizen.

15. CONVERSION AND SUFFERINGS OF SARAH DOHERTY. (128 pages 18mo., price 18¾ cents.) This is one of the best of the Society's smaller publications. Its statements may be implicitly relied on.

16. THE PROTESTANT EXILES OF ZILLERTHAL. (107 pages 18mo., price 18¾ cents.) A most interesting history this, of the conversion of several hundred Romanists in one of the vallies of the Tyrol (in Austria) a few years ago. The writer of this notice met them, one rainy day in the month of September 1837, on the road from Salzburg to Lintz, as they were quitting their native land for the kingdom of Prussia. Never shall he forget the interesting conversations which he had with them.

17. ST. PATRICK, with Sketches of the Albigenses and Waldenses. (Price 50 cents.) This work was written by the Rev. Dr. Brownlee. A new and enlarged edition of this excellent book is in course of preparation, and will soon be published.

18. GAVAZZI'S LECTURES. (393 pages 12mo., price 50 cents.) This volume contains the lectures complete which this celebrated Italian convert from Romanism gave whilst he was in this country. It is a work of a peculiar character, and gives information which should be highly appreciated by the American patriot as well as the Protestant Christian.

19. SECRET INSTRUCTIONS OF THE JESUITS. (104 pages 18mo., price 18¾ cents.) A very important book; the times demand that it should be extensively known and well pondered.

20. PREMIUM TREATISES, No. 1 AND 2. (242 pages 18mo., price 30 cents.) This volume contains two most valuable treatises, for which their authors, "Civis" and Rev. A. A. Lipscomb received the premiums offered by the Society for the best essays on the subject. The first is entitled, *Romanism incompatible with Republican Institutions;* the second, *Our Country, its Danger and Duty.*

21. THE ROMAN CATHOLIC RELIGION VIEWED IN THE LIGHT OF PROPHECY AND HISTORY. (195 pages 18mo., 18¾ cents.) This excellent work is from the pen of Dr. Brownlee.

Besides these twenty-one volumes, the Society has issued Kirwan's Letters in German, a French Hymn Book containing more than 300 hymns, and quite a number of small works, in the shape of Tracts, such as THE BIBLE. DO YOU PRAY FOR ROMAN CATHOLICS? AN ANSWER TO PRAYER. THE ROMISH BISHOP'S OATH. PROTESTANTISM THE OLD RELIGION, POPERY THE NEW, &c.

The Society has also several works now in hands, which will be published in the course of the autumn and next winter.

An entire set of the above-named volumes, neatly bound in cloth and lettered, costs about eight dollars, at the prices named.

Now what we would most respectfully propose is:

1. That wherever it is practicable, a set of the publications of the Society be placed in the Sabbath School Library for the benefit of teachers and scholars—especially the larger scholars. Several of these books will be found to be interesting as Sunday School books. The entire collection will cost, as we have just said, eight dollars, even at the prices above-named, which are certainly reasonable enough. The Committee, however, have resolved that the entire set, when taken at one time, shall be sold for *seven dollars*—a reduction of more than 12 per cent.

2. We would suggest that all the publications of the Society be placed in Pastor's libraries, and Congregational and Parish libraries. They will be found to be eminently useful there. It would require but a very little effort on the part of one or two individuals in each church to accomplish this object. The entire collection would constitute a most appropriate present to a Pastor's library. Seven dollars is but a small sum. We hope that this suggestion will be properly appreciated by many of our readers. The late Dr. Alexander, of Princeton, expressed, not long before he died, to the writer

of this article, a deep interest in the Publications of the Society, and desired to possess them all. *

3. And finally, many of our readers would be benefited by procuring for themselves, and reading all these publications. They could hardly lay out seven dollars in a way which would be more advantageous to themselves—securing for them that knowledge of Romanism which the state of things among us demands that every Protestant should possess.

We may say that four volumes of the *American Protestant Magazine*, and the four volumes of the American and Foreign Christian Union, which the Society furnish, neatly bound,—the former for a dollar and a quarter a volume, and the latter for the same,—would be a very useful and interesting addition to any library, whether for the congregation, the neighborhood, the Sunday School, the pastor, or the private christian; for each one of them contains articles of permanent value.

In our next number we shall speak of books relating to Romanism which the Society has not published, but which it will furnish at its Rooms, 156 Chambers-street, New-York, as well as through its Colporteurs and Missionaries, upon the most favorable terms practicable. It is the great purpose of the Society to promote the circulation of books calculated to be useful to the people who constitute our churches and congregations.

RESOLUTIONS OF THE SYNOD OF MICHIGAN

(AT ITS MEETING IN JUNE, 15, 1854.)

Resolved: That the American and Foreign Christian Union deserves our regard and confidence; as it forms the bond of union for all Evangelical Protestant denominations, and affords an efficient instrumentality for their co-operation; as it zealously exerts its influence to secure to our American citizens freedom of conscience, and protection in its exercise, from foreign governments; as it vigorously prosecutes the work of publishing books and tracts to enlighten both papists and protestants, in reference to the great delusions and dangers of Romanism; and as it affords a medium for efficiently extending our christian sympathies, with persecuted Protestants, in foreign lands.

Resolved: That we regard, with deep interest and satisfaction, the effort

* For the sum of Five Dollars a very suitable selection of our books will be furnished for Sunday School libraries. This will embrace all those works which are most likely to interest and instruct the young.

made in the Senate of the U. S., and hope it will succeed in securing from our Government effectual negotiation and interposition, for the assertion of the rights and liberty of conscience, in the worship of God, and the protection in the same, of our fellow citizens residing or travelling in foreign countries, and the unmolested and christian interment of such as may die while abroad.

RESOLUTIONS OF THE ASSOCIATE REFORMED SYNOD.

The Associate Reformed Synod of New-York, having heard with much pleasure the statements of the Rev. Mr. Searle in regard to the objects and operations of the American and Foreign Christian Union, it was resolved, that the American and Foreign Christian Union be commended to the congregations under our care as an organization worthy of their sympathies, prayers, and aid. J. B. Scoulleb, Stated Clerk.

Foreign Field.

FRANCE.

The following extracts, taken from a letter from an officer of The Evangelical Society of France, will show that our brethren of that noble Association have no thought of relaxing their efforts. We trust that better days are drawing near. This letter was written two months ago, and before the occurrence of the events referred to in the first pages of this number of our Magazine:

"Some time has elapsed since you received any communication from the Evangelical Society of France. You may have thought that it had slackened its course or furled its sails during that stormy weather. No such thing, never did it display a greater amount of activity; it is firm in the resolution to raise higher and higher the standard of the Gospel. The honor of our holy cause is interested in the continuation of our exertions. If we give up, it is obvious that our adversaries will avail themselves of it, not so much against us as against the principles which we represent.

"So far from slackening our course, we have determined to consolidate and extend our work. First, we will make renewed exertions in Paris, where we enjoy more liberty than anywhere else. The dispositions of the population are excellent. Many doors of usefulness are open to our evangelists. We will establish two important schools in two quarters of the metropolis where we have none. We have appointed a pastor in the

faubourg St. Antoine, where we had already established a female school, which is in a prosperous condition; and if our friends give us efficient support, we are assured that we can multiply the works of evangelization in the metropolis.

"We are actively prosecuting our work in our other fields of Missionary labor. We have not suppressed one single Missionary post; it is precisely in the field where we have persecutions to encounter, that we must make renewed and more systematical exertions. A few extracts from our correspondence will convince you of this.

"The public meetings have been interdicted at Alençon; an evangelist who is stationed in that place writes as follows:

"'On April 28, when I arrived at Alençon, in company with Mr. D., I visited half a score of families, where I met with the most cordial welcome. They were highly satisfied when I told them that I should remain at Alençon, as long as that was necessary, if they profited by my evangelical teaching. On the ensuing day we visited some dozen persons, who evinced heartfelt satisfaction at having an evangelist to teach them the way of the Lord. On Sunday, April 30, I held four small religious meetings, at three different houses, and one in the parsonage. All these friends were delighted and thankful at these four meetings. Some forty persons heard something of the Word of Life. During the week I continued paying visits in the town and surrounding villages. I met with the most cordial reception everywhere. Almost every day of the week I held small meetings at the parsonage or at different houses.

"'On Saturday, May 13, I was called upon to perform the burial of Mrs. D. That lady had been born in the Protestant religion. About 200 persons, of every class of society, attended the burial in the cemetery. I read a portion of the First Epistle to the Corinthians, and then offered up a prayer, in which I made serious appeals to the consciences. I recited the Lord's Prayer and the Apostles' Creed. All were serious and collected. A magistrate and several ladies were among the hearers. Everything was calm and orderly. Several operatives were saying to one another, what an excellent prayer! why are those worthy people prevented from celebrating their worship publicly? A gentleman came unto me and said: "You profess pure Christianity, Sir, it is the doctrine of the Apostles."

"'On Sunday 14th, I had a meeting at Mrs. M.'s, which was attended by some twenty persons. Among them were our friends C., who had traveled nine miles to attend the meeting. I was so deeply moved in seeing the eagerness and the joy of all those friends, that I was scarcely able to speak.'

"You know, dear Sir, that in the Haute Vienne our action is much counteracted by the authorities; the work, however, is prosecuting with a great deal of activity. The schoolmasters who cannot hold public schools,

go from house to house and give lessons of instruction to the children, and evangelize the parents. The pastors go also from family to family, and im part evangelical teaching. The following letter from Mr. L., pastor at Limoges, may give you an idea of the dispositions of the authorities.

"'A few weeks ago, in a council which is called *le conseil de révision*, the prefect of Limoges, turning to the mayor and deputy-mayor of Ville Favard, asked them whether we were always holding our meetings and preaching our *lies*. You must know, said he, that I have been appointed by the Emperor to restore public order in the Department, and I will never allow the establishing of any religion which is not acknowledged by the State. But, said the deputy-mayor, why do not you shut the Protestant temple at Limoges? At Limoges, said the prefect, there are Protestants, while there are none at *Ville Favard*. The deputy-mayor rejoined, that the Protestants at Limoges had begun like those at Ville Favard, and that if there are some ancient Protestant families at Limoges, they do not date back farther than the Reformation of the sixteenth century, when they abandoned the Church of Rome, as those of Ville Favard did ten years ago. Hold your tongue, said the prefect, I forbid your adding a word more; it is with a view to make opposition that you have separated yourselves from the Catholic Church, but my will is that you should return to that Church, and you shall. Then, calling the police-commissioner, he said to him: "Go to Ville Favard by day and by night, at every moment, draw official reports, and let us drive away these disturbers.

"The pastor of Ville Favard could not help continuing to hold small meetings; the people *will* have those meetings, and the pastor cannot refuse them. He is obliged to take many precautions, as the Vicar is frequently sending spies to watch him.'

"But we have also many encouragements; the pastor at Thiers writes as follows:

"'The state of things is satisfactory; there is more constancy and resolution than I could have hoped for, although our adversaries strive to the utmost to terrify our people by horrible or ridiculous threats. I visited one of our friends who was on her dying bed. After informing her, confidentially, of the menaces of the prefect, she said: My life will probably be very short, but if I recover I will never abandon my Saviour. Let them murder me, they will kill only my body; I will go to Jesus, in whom I have found my light, my strength, and my support. I have placed my confidence in Him, I shall not die though they should kill me. To die for the name of Jesus is not to die.'

"You may perceive that we never were in a more serious situation. But at the same time, never was it more necessary to make renewed exertions. The end of that crisis seems to be at hand. In our next letter we

will inform you of the steps we have taken in behalf of religious liberty. But whatever may be the decisions of the authorities, we are firmly decided to evangelize. If the solution be favorable we will multiply our Missionary stations. If it be unfavorable, we will appoint a greater number of laborers to evangelize from house to house. The honor of the Gospel requires that our labors should be more widely spread. We therefore boldly say to our friends, so far from their support having become less necessary to us, we stand in need of it more than ever. We are engaged in a warfare, and our friends will not refuse sending ammunitions.

"With Christian regards and much esteem, we remain, dear Sir, yours very truly, E. de P."

HAYTI.

Our missionary in Hayti writes in good spirits. He preaches the gospel once more with freedom, and with no little encouragement.

SOUTH AMERICA.

The Rev Mr. Williams feels much interest and good hope in his work.

CANADA.

Our friends of the French Canadian Missionary Society are prosecuting their work with vigor and success. The Grand Ligne Mission is prospering.

ITALY.

Our readers will find much to interest them in regard to the good work in the kingdom of Sardinia, in the account which we have given, in another part of this number of our magazine, of the recent meeting of the Synod of the Waldenses. We may add here, that the Rev. Léon Pilatte, who is personally known to many of our readers, is now the pastor of the Franco-Italian chapel at Nice, under the care of the Waldensian Synod, or rather of the "Table," which is the Executive Committee of that body.

BELGIUM.

Letters from the Rev. Léonard Anet of Brussells, acknowledging the reception of $400 sent to the Evangelical Society of Belgium, by our Treasurer, speak very encouragingly of the work in that little kingdom.

IRELAND.

The Rev. Alexander King writes that he is carrying into effect

the enlarged measures of the committee, and fears that this fact will prevent his coming over to give a series of lectures in our principal cities, as the Board have desired him to do. The question however, is not decided.

THE WORK IN HUNGARY.

The Board have requested the American Missionaries to employ, if they think best, the Rev. Mr. Dudas, to labor among the Roman Catholic Hungarians, Poles, and Germans in Constantinople and its neighborhood, as well as in the valley of the Danube. In the meantime, we have received—too late to take any notice of it in this number—a very interesting letter from that brother. He writes in Latin.

A GREAT ENCOURAGEMENT.

We have received another donation from the church of the Rev. Mr. Coan at Hilo, Sandwich Islands, of *one hundred dollars*, to aid the Society in the work of spreading the truth in France and other papal countries abroad, as well as among the Romanists at home. This is not the first, nor the second, nor the third donation of a similar amount, which that church has sent us within the last few years. And yet they have never been visited by an officer or agent of the Society! They have not waited for that. Their pastor has told them about its operations, and *that has been enough.*

Would that hundreds of churches, not so far off, would imitate their example!

Movements of Rome.

It is evident that many sensible Romanists in this country are convinced that some of their clergy and editors have been going quite too fast of late. They have advanced sentiments so very un-American, so repugnant to the good sense and liberal feelings which characterize a portion of the Roman Catholic Church, that there are decided symptoms of alarm and dissatisfaction in certain quarters. General Cass' Speech in the Senate of the United States, and some remarks by Mr. Badger and some other members of the same body, have had no little influence in creating this state of things. We are

persuaded also that the great meetings held in this city, last winter and the preceding one, in behalf of the Madiai, and the religious rights of Americans when in foreign lands, also contributed to the same result. The innate and infamous intolerance of Rome has been shown up to this nation, by all these means, as it never was before.

Nor has this been unattended by palpable results. The *Shepherd of the Valley*, the ablest of all the Roman Catholic newspapers in our country, and the most hostile to every thing that is Protestant and American, has been compelled to stop. The same thing has happened to a Roman Catholic paper in Buffalo. Still more, the *Freeman's Journal*, edited by a protegé of Archbishop Hughes, has been compelled to cease to appear semi-weekly. All these things are *signs*, and indicate that Rome is compelled to be more careful not to show too soon her true character.

Still more, Dr. Brownson, the coryphœus of Rome in these United States, alarmed at the prospect of things—especially at the progress of the new American party, the "Know-Nothings," has published in his "Review" for the month of July an able article which is entirely in the spirit of a native American! This astonished every body, Protestants and Romanists. Let us give a paragraph or two; as a sample of the whole.

"Our foreign-born citizens must permit us to say that they have been imprudent, and have committed some serious mistakes. It is wrong to claim as a natural right what is really only a boon. No nation is bound to admit foreigners to all the rights and immunities of natural-born citizens. Men are naturally attached to their native soil, and on that soil have certain natural and inalienable rights, which the government is bound to recognize and protect; but they do not and cannot carry their rights with them to another country. If they choose to emigrate, and fix their residence elsewhere, they must accept it subject to such conditions, not repugnent to the *jus gentium*, as the nation which concedes it sees proper to annex. The nation has the natural right to preserve itself, and that which constitutes it what it is,—its national spirit, genius, usages, manners, and customs,—and therefore has a natural right to guard against any influx of foreigners, which in its judgment is incompatible with the maintenance of its identity. For foreigners to claim as a natural right to be placed on an equal footing with natural born citizens, is entirely to misinterpret American republicanism, and to assert that abominable doctrine of the solidarity of peoples maintained by the infamous revolutionists of Europe, and which is incompatible, not only with all regular government, but with all national independence."

This is sound doctrine—very sound doctrine. But see what he says of the Irish and some other immigrants:

"It cannot be denied that they are a miserable rabble, unlike any thing which the country has ever known of native growth—a noisy drinking and howling rabble, &c."

Alas, this is too true, especially of the portion of them who belong to Dr. Brownson's own Church.

We can only give one more extract; it is indeed to the point:

"But whatever the doctrines they avow, or the real convictions of their minds, it must be conceded that the great body of foreigners, naturalized or simply resident among us, are not republican in their spirit, their interior habits and their interior life and discipline. They have not that inward and abiding sense of the state, of law in the abstract, and of liberty with authority, which is so essential to practical, as distinguished from theoretical republicanism. Hence their invariable tendency to confound republicanism with democracy, and democracy with radicalism. They lack practical republican training."

True, every word of it true, dear Dr. Brownson.

But how has all this been received by the faithful? It has created, as may well be supposed, great excitement and much displeasure. So much so that Dr. Brownson has felt compelled to write to a gentleman in Baltimore, complaining of his Roman Catholic friends, for not having had the intelligence to apprehend his object in writing thus! But here is an extract from this letter to his friend in Baltimore. It was published in the *Catholic Mirror* of that city.

"I had a motive in what I did, and a motive which I supposed would be *patent enough to every intelligent Catholic*, but it seems that in this I overrated their sagacity, and of course must suffer for my mistake. The end I had in view was, I am sure, such as every Catholic who is, and every foreigner who wishes to become a citizen of this Union, would have heartily approved; and believing that I enjoyed the confidence of the Catholic public, I felt very sure of accomplishing it. But I was mistaken, and by the hastiness and passion of my Catholic friends, it has been defeated.

But allow me, gentlemen, to conclude by calling your attention to one or two facts, which should be known without my telling them. *We Catholics are in a small minority, and the sentiment of the country is strongly anti-Catholic.* Every measure that we oppose as hostile to us, the country will favor and adopt; and every measure we *support as favorable to our interest*,

it will reject. I am sorry that it is so, but so it is; and I think that in regard to matters which depend on popular votes, and in which we are interested as Catholics, the more quiet we keep, the better it will be for us. *You ought from this to understand me.*"

Well, this *is* wonderful. If Dr. Brownson would express himself in plain, intelligible English, which he is abundantly able to do, he would say to his Catholic friends: "I abhor as much as you do, *Native Americanism*, but in order to oppose it effectually, I must seem to be in favor of it; for, owing to the hatred which exists in this nation to every movement of Rome, the surest way of evading opposition to the Know-Nothings, and all other Native American organizations, is for us Catholics, who are only a small minority, to advocate that which we wish to defeat." But the redoubtable Doctor was disappointed. He thought that his Catholic friends would have "understood" him; but he has found that he "overrated their sagacity."

In our humble judgment, Dr. Brownson is not fit to be a *Jesuit*. Nor can any native-born American ever become a good son of Loyola. No, No; it requires an Italian, or a Spaniard, or a German to do that. The French and the Irish are better fitted than Americans for the metamorphis which a man must undergo when he divests himself of conscience outright, and clothes himself with cunning and duplicity as with a garment. The most effective Jesuits in Ireland are Italians. Even our Archbishop Hughes would make a poor Jesuit. The Jesuits themselves say that "he has too much of the Wild Irishman in him, (and it will come out,) to be a good Cardinal." We have heard them say so.

View of Public Affairs.

At the date of this writing, (July 29th,) Congress is acting with vigor. Many important appropriations have been voted by one or the other of the two Houses. Should there be united action on them, the public interests will be, it seems to us, much advanced. Of this our readers will be informed by the secular papers. Should the "Reciprocity Treaty" be ratified by all the powers concerned, our relations with Canada, the Provinces of New Brunswick and Nova Scotia, will become far more intimate than they are at present.

Nothing has been done by Congress towards the opening up of

lines of Rail-roads from the Valley of the Mississippi to the coast of the Pacific. Perhaps it is well. They hardly have the light that is requisite to enable them to decide wisely on the best routes and the best ways of aiding the enterprise.

The destruction of Greytown, by the Sloop of war Cyane, under the command of Captain Hollins, has excited great surprise and no little indignation. It remains for the Government to justify itself, if it can, for this severe and apparently unnecessary measure against such a helpless village. We fear that trouble will grow out of it; for if we may judge of it from the facts now before the public, we must pronounce it a harsh and rash affair, to say the least of it.

The cholera is making considerable destruction in many of our cities and large towns, both east and west. Thus far its ravages have not been so great as in some former years. With this exception, the health of the country is thus far, generally good. The season has also been in the main, a prosperous one. These facts call for devout thanksgiving.

The news from Europe is interesting and occasionally exciting. The affairs in the East are becoming more and more complicated. Indeed, they are almost unintelligible. It would seem as if Austria must come into conflict with Russia, if she acts up to her recent treaty with the Porte. And yet her hesitation to advance her armies into the Principalities, and the (apparent at least) determination of Russia not to abandon those districts, seems to indicate that she has a hope that peace can be brought about by her mediation and that of Prussia, without much further delay. If she is going to prove unfaithful, however, and is only aiding Russia in protracting the affair on the Danube, until from the pestilential marshes of the lower part of the valley of the river, shall spread abroad in August and September those malignant fevers which will sweep the allied armies—a foe, on whose aid it is not likely that she has failed to count, at least in some good measure—the effect will be most disastrous to the cause of the Allies.

No attack has been made at the time of this writing, on either Sebastopol or Cronstadt, by the large Franco-Anglican fleets which sweep over the Black and Baltic Seas. We must suppose that some important enterprise is going to be made in the latter direction, if we may judge from the embarkation of thousands of French troops at Boulogne and Calais, avowedly for a descent on the shores of the

Gulf of Finland. A few weeks will bring us decisive intelligence. We must wait.

We apprehend no good from this war, beyond the upholding and saving, for a time, of the Turkish Empire. Certainly without the hearty and vigorous co-operation of Austria and Russia, there is no probability of anything effectual being done to restrain and diminish the power of Russia—certainly nothing, so far as we can see. But the Saviour doubtless has some great purpose to execute, either in the shape of judgment or of mercy—probably of both—in permitting this war to take place. Let us trust in Him.

Miscellaneous.

THE ABORIGINES.—The whole number of Indians within the limits of the United States is estimated by the Commissioner of Indian Affairs to be 400,000. About 18,000 yet linger in the States east of the Mississippi, principally in New-York, Michigan and Wisconsin: the remainder, consisting of Cherokees, Choctaws, and Seminoles, being in North-Carolina, Mississippi, and Florida. The number in Minnesota, and along the frontiers of the Western States of Texas, being mostly emigrated tribes, is estimated at 110,000; those on the plains and Rocky mountains, not within any organized territory, at 63,000; those in Texas, at 29,000; in New-Mexico, at 45,000; in California, at 100,000; in Utah, at 12,000; in Oregon and Washington territories, at 23,000. The whole amount to be expended on account of the Indian service the present year is $1,115,735; of which $532,907 is for money annuities, $136,676 for goods and provisions, $61,862 for education, $94,319 for agricultural and mechanical assistance, and $189,870 for miscellaneous purposes for the benefit of the Indians.

FATHERS OF BRITISH LIBERTY.—In a noble series of lectures delivered at the Philosophical Institution, on the heroes of the English Commonwealth, Mr. Patrick Edward Dove said he regarded Milton and Bunyan as the two greatest of uninspired writers. The one had produced *Paradise Lost* and the other the true *Paradise Regained*. He said it was Hampden who established in the English mind the idea of liberty; Cromwell established in the English mind the idea of toleration; Blake established in the English mind the idea that Britain must be master on the sea; and Milton established in the English mind the idea of the liberty of the press. This was the special work of these four men—all Puritans—the fathers of British liberty.

WONDERFUL RELICS.—It is said that among the relics which the Roman Church exposes to the credulity of its adherents in different places, are

twelve heads of John the Baptist, all in a tolerably fair condition, besides many fragments of the skull and extra jaws; the hair of the Virgin is exhibited in a number of places, and in a number of colors. In Rome and other Italian cities there are twenty-seven nails of the cross.

OUR PLATE.

We give in this number, in the shape of an *Illustration*, an engraving representing an AUTO DA FE of the Romish Inquisition. The scene is a horrible one, but it is well calculated to increase our detestation of the wickedness of men who profess to be the servants of the meek and lowly Saviour, and yet can do such "acts," not "of faith," (as *Auto de Fé* signifies,) but of infernal cruelty. What Rome has once done, and for ages and in many countries, she would do again if she had the opportunity. Is she not infallible, and therefore bound to do to-day what she deemed right yesterday? If she does not persecute unto death by faggot and the stake, as in former times,—she does persecute unto death even yet by *imprisonment* at least—it is only because she deems it to be inexpedient. "The times are evil," the present Pope says.

Notices of Books.

HISTORY OF THE FRENCH PROTESTANT REFUGEES, from the Revocation of the Edict of Nantes to our own days. By Professor Charles Weiss, published by Stringer & Townsend, in 2 vols. 12mo. We have possessed for months this work in the original French, and have read it with great satisfaction. Personally acquainted with the talented and learned Author, and having aided him by furnishing such *materials* as we could, we have felt an unusual interest in a work, the subject of which is one that appeals to the deepest sympathies of every true Protestant. The work is admirably executed. The translation is faithful, and the style pure and agreeable. The Publishers have done their part well. We sincerely recommend the work to all our readers. The perusal of it will serve to give them clearer views of the nature and tendency of Romanism, and to increase their gratitude for the privilege of living in this Protestant land, and of enjoying its inestimable privileges. We hope that this work will have a very great circulation, for it richly deserves it.

MEMOIRS OF THE LIFE AND LABORS OF THE REV. ADONIRAM JUDSON, D. D., by the Rev. Dr. Wayland, and published by Phillips, Sampson & Co. Boston; 2 vols 12mo. This excellent work has been before the Christian public of this country and Great Britain for several months. If any of our readers have not yet procured and read it, we counsel them to do both without delay. Dr. Judson was a great and good man, and he lived to do a great and good work. He was fortunate, or rather we are, in his having a biographer who was so able to do justice both to him and to

his labors. No man can read this book without offering up, as he closes it, a fervent prayer that God would raise up many missionaries like to the eminent and useful man who is the subject of it.

HISTORY OF THE PROTESTANT CHURCH IN HUNGARY, from the beginning of the Reformation to 1850; translated from the German by the Rev. Dr. Craig, of Hamburg, Germany, with an introduction by the Rev. Dr. Merle d'Aubigné; published by Phillips, Sampson & Co. Boston. This volume of 560 pages contains a vast amount of information which will be new to most of those who read it. What a history is that of the Protestant Church in Hungary! It is only to be paralleled by that of the Huguenots of France. The House of Hapsburg have in fact been more infamous than those of the Valois and the Bourbons. We had the pleasure to make the acquaintance of the excellent Author of this valuable work when we were in Hungary three years ago; and though we may not speak of him by name, nor say a word even about his place of residence, or his profession, we may say that he is of all men in Hungary *the* man for the task. He has done his work well. So has the Rev. Dr. Craig, the excellent and most agreeable missionary of the General Assembly of Ireland to the Jews and others in Hamburg. The introduction is what we might expect from the illustrious Author of the "History of the Great Reformation of the XVIth Century." We hope that the work will have an extensive circulation in this country. It is a duty which we owe to Christ to make ourselves well acquainted with the history of His Church in all lands. And certainly Hungary is a country that has special claims to a heartfelt interest; for she was for centuries a rampart for the rest of Christendom against the bloody sword and the Islamism of the Turks.

THOUGHTS AND THINGS AT HOME AND ABROAD, by Elihu Burritt, with a Memoir of the Author by Mary Howitt. We are indebted to the same excellent publishing House for this interesting volume, which contains many of the best things from the pen of the "Learned Blacksmith" of world-renown. We cannot doubt that it will have a wide circulation. The eighty-six essays, etc. which it contains are generally short, and all are eminently readable. The "Memoir" is also interesting. In this book the exuberant benevolence of Mr. Burritt appears on every page, and wins the heart of the reader. We cannot say that we agree with every opinion contained in this book, but we do not hesitate to commend it to our readers.

FOOTPRINTS OF FAMOUS MEN, by John G. Edgar, and published by the Harpers, is a very agreeable and instructive book, and well calculated to incite all classes of readers to intellectual industry. It was a happy idea to select a number of men distinguished as "Men of Mind," "Men of Letters," "Artists," and "Men of Science." The selections are generally appropriate—Washington, Burke, Southey Sir Joshua Reynolds, Adam Smith, etc. The illustrations are agreeable.

SANDWICH ISLANDS NOTES. Published by the Harpers. We know not who is the author of this volume of 500 pages, but we cannot say that we are pleased with it. It contains a great deal of information about that remarkable group of islands, the character, manners and customs, religion, etc. of the inhabitants. Many of the author's observations are striking; but after looking through his work, we came to the conclusion that a truly philosophical and just account of those islands and their people remains still a great desideratum. The author of the volume in question is in favor of the "annexation" of the entire realm of his Majesty, Kamehameha III. to the United States—an event which many deem to be not very distant.

MEN AND THINGS IN EUROPE, by Kirwan, published by the Harpers. This book ought to have been noticed sooner by us, as was due to an old friend. It has been read with much pleasure by the many admirers of the widely-known author. Dr. "Kirwan" seems to have carried with him everywhere in Europe the same rotund, mirthful, Irish face, which he everywhere exhibits in this, his adopted country. The book is full of interesting things, written in the most easy style imaginable.

MEMOIR OF THE REV. JOSEPH W. BARR, (By the Rev. Dr. Swift;) THE HISTORY OF PETER THOMPSON, with several short Tracts; THE BLIND MAN AND THE PEDLER, &c.; HISTORY OF MINNA; and ANNE BELL, &c. are five charming little books for youth, published by the Presbyterian Board of Publication.

ELEMENTARY GEOLOGY, by Dr. Hitchcock, President of Amherst College, with an introduction by the late Dr. John Pye Smith, of England. Messrs. Ivison & Phinney have recently issued a "revised and enlarged" edition of this excellent work, which enjoys so wide-spread and well-merited a reputation. In this new edition the work is more adapted than ever to the present advanced state of the Sciences.

The same Publishers have given to the public a new edition—for schools as well as for general reading—of OUTLINES OF HISTORY, by Marcus Willson—a work of decided merit. They have also published a new edition of OLDHAM'S AMUSING AND INSTRUCTIVE READER—well known to the youth of our academies and schools, and likely to be for many a year.

THE CLOSET COMPANION, OR MANUAL OF PRAYER, with an introduction by the Rev. Albert Barnes, and published by M. W. Dodd, is an excellent book, containing petitions addressed to the Throne of Grace, on a great variety of subjects and occasions, and expressed in a style eminently Scriptural and appropriate. We recommend it with all our heart.

A MANUAL OF MISSIONS, or Sketches of the Foreign Missions of the Presbyterian Church, by the Rev. John C. Lowrie, and Published by Anson D. F. Randolph. It is not easy to speak too highly of this excellent little work. Besides giving much important information respecting the Missions of the Presbyterian Church of the United States, it contains valuable statistics of Protestant Missions, etc. etc. We think, however, that in a few cases, the author's estimates—for instance, of the number of Roman Catholics and members of the Greek Church—are too low.

THE NATIONAL MAGAZINE, HARPERS' MAGAZINE, PUTNAM'S MAGAZINE, and the ECLECTIC MAGAZINE for August, are all excellent. We sometimes meet with things in some of these popular periodicals which we regret to see there; but this is almost inevitable in such works. One must receive the good and reject the useless and the doubtful. We cannot agree with the author of the notice of Dr. Nott and Mr. Gliddon's "*Types of the Human Race*," in Putnam's Magazine for July.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 8th OF JULY, TO THE 1st OF AUGUST, 1854.

MAINE.

So. Paris, Cong. Ch. $6 00

MASSACHUSETTS.

Lawrence, Lawrencest. Cong. Church and Society, per G. H. Clarke, Treasurer, . $13 75
A Friend, to make Miss Elizabeth R. Fletcher of Dunstable, L. M. . . . 30 00
Marblehead, Cong. Ch. 91 00
Abington, Cong. Ch. to make Mrs. Mahitable Packard, L. M. 45 00

So. Abington, Cong. Ch. to make Nahum Reed, L. M. $45 06
Northampton, Legacy of Miss Jane K. Welsh to make Mrs. John Tappan, Rev. Charles Lowell, D. D. of Boston, and Miss Frances Helen Huntington of Northampton, L. Ms. 100 00
Auburn, Cong. Ch. in part to make Rev. L. Ives Hoadly, L. M. 17 00
So. Dennis, Cong. Ch. 10 01
Sandwich Puritan Cong. Ch. in part to make Dea. Silas Fish, L. M. 22 00
Worthington, Cong. Ch. in part to make Rev. John H. Bisbee, L. M. 16 00
Upton, Cong. Ch. 20 00
Young Ladies Benevolent Asso'n. . 11 00
Wayland, Evan. Cong. Ch. in part to make Rev. Henry Allen, L. M. 20 80
So. Hadley, 1st Cong. Church to make J. N. Hastings, L. M. 47 28
Greenfield, 1st Cong. Ch. 23 80
2d Cong. Ch. a bal. 3 67
Conway, Sam. W. Packard, in part to make Mary H. Packard, L. M. 5 00
Buckland, Cong. Ch. to make Orrin Pratt, L. M. 23 29

RHODE ISLAND.

Bristol, Rev. J. Bristed, ... 5 00
Cath. Cong. Ch. to make Dea. Wm. B. Spooner, L. M. 20 00

CONNECTICUT.

New Britain, C. W. Baldwin, in full, L.M. 10 00
Torringford, by the hands of Wm. H. Moore, 6 00
So. Windsor, Jerusha Treat, ... 5 00
So. Cornwall, Cong. Ch. per Jedh. Calhoun, Treasurer, ... 25 25

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Sodus, Presb. Ch. add. for Mrs. S. E. Collins, L. M. 3 00
Rev. Saml. Fisher, D. D. 2 00
Port Richmond, R. D. Ch. (Rev. Mr. Brownlee) to make Stephen Squier, L. M. . 40 00
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New Hackensack, Rev. C. Van Cleef, . 2 00
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Albany, 1st Cong. Ch. Rev. Ray Palmer, D.D. 70 80
N. Y. City, Mercer-st. Ch. add. William L. King, $50; Anonymous, $20, . . 70 00
North Blenheim, Miss Melissa Rosseter, in part L. M. 10 00

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Bloomfield, Presb. Ch. add. 3 00
Harlingen, R. D. Ch. 29 43
Grigstown, R. D. Ch. to make Rev. John Todd, L. M. 203 00
Blawenburgh, R. D. Ch. 44 28
W. Bloomfield, Presb. Ch. 33 12

PENNSYLVANIA.

Harrisburgh, German Refd. Ch. . . . 51 00
Jas. Weir, $5; Rev. C. A. Hay, $2 50; Ann Hay, $2 50; Eliza Hay, $2 50; J. B. Simon, $3; Dan. Eppley, $1; W. Duncan, $1; Elizabeth Tunis, $1; Esq. Longenecker, $1; P. Bernhisell, $1; Cash, $1. . 21 50
Philadelphia, Ladies Association of the 3d R. D. Ch. by the hands of Mrs. R. B. Davidson, ... 45 00
Honesdale, Presb. Ch. and Soc'y, ... 24 50

DISTRICT OF COLUMBIA.

Washington City, Add. from the 1st Presb. Church, ... 33 75

MISSISSIPPI.

Port Gibson, Ladies Auxiliary Society of Port Gibson, per H. N. Spencer, Esq. . 24 45

ILLINOIS.

Chicago, 3rd Presb. Ch. . . . . $ 88
2d Presb. Ch. E. D. Ely, for L.M. $30; W. H. Brown in full L.M. $30; Ely Whatley, L. M. $30; B. W. Raymond in full L. M. $30; T. B. Carter, $10; D. J. Lake, $10; John High, Jr. $10; J. H. Reed, $10; G. E. S. $15; Jer'h. Price, $10; H. M. Thompson, $5; S. L. Brown, $5; R. D. Holt, $5; S. B. Pomeroy, $5; Ja's. Peck, $5; F. Moseley, $5; J. C. Williams, $5; Richmond & Co. $5; G. G. Grubb, $5; O. F. Avery, $5; R. D. Jones & Son, $5; Mrs. J. E. Hubbard, $5; Mrs. Gurdon S. Hubbard, $5; E. W. Smith, $3; J. H. Atkin, $2; J. D. Quinlan, $2; C. H. Quinlan, $2; J. A. Wight, $2; Sam. Bliss, $2; H. Frink, $2; Mrs. N. Pitkin, $2; Mrs. Blake, $1, . 248 00

OHIO.

Hamilton, Asso. Refd. Presb. Ch. to make Rev. Wm. Davidson, L. M. 30 00

WISCONSIN.

Beloit, 1st Cong. Ch, ... 15 51
Dexter Clay, $5; B. Durham, $10; C. Clarke, 50c. 15 50

SANDWICH ISLANDS.

Honolulu, Ch. Coll'n. per Rev. Titus Coan, 100 00

CONTENTS.

The prospects of the Gospel in France, . 401
Liberal and Just Sentiments, ... 404
The infatuation of Rome and her votaries, . 405
Growing union among Protestants in Great Britain, ... 411
Interesting scenes at Constantinople. . . 412
The Romish Major Excommunication, . . 414
The Synod of the Waldensian Church, . . 418
THE HOME FIELD.
The Young Immigrant—A lesson for Protestants, ... 424
Our Books: an important proposition, . . 427
Resolutions of the Synod of Michigan, . . 434
Resolutions of the Associate Reformed Synod, 435
FOREIGN FIELD.
France, ... 435
Hayti, South America, &c. 438
Movements of Rome, ... 439
View of Public Affairs, ... 443
MISCELLANEOUS, ... 444
Our Plate, ... 445
Notices of Books, ... 445
Receipts, ... 447

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. V. OCTOBER, 1854. No. 10.

A FEW WORDS TO THE FRIENDS OF THE SOCIETY.

BRETHREN:—The Summer is ended, and the Autumn commenced. During the hot weather our receipts of course could not be as great as in the more favorable seasons of the year. But now the time for increased *giving*, as well as increased *doing*, has commenced. Will not our friends be so kind as to exert themselves in behalf of our Society at this season? Our operations are continually extending. Outlays greater than common have now to be encountered, especially in reference to missions in South America. The appeals from France, Italy, Ireland, Belgium, and Canada are pressing. The work at home must be enlarged. There are many important places where we still have no Missionaries. Brethren, your help is now greatly needed.

POPERY:—A COMMUNICATION.

(By the Rev. J. GRAHAM, once a Missionary of the Society.)

Popery possesses no moral element in the abstract, and its moral effects on the community are the result of man's moral agency, not of any moral cause in the system itself. The character of popery from its origin has proved it to be an elaborate political combination against the liberties of mankind, headed by a nominal representative in the power of a foreign monarch, who assumes the authority of Heaven to ratify his pretensions to universal dominion upon earth. Popery is modernized paganism, with christianity for a sign-board—the name of religion enthroned in power, and surrounded by the homage of idolatrous multitudes. Wherever its influence has been felt, it has become universally notorious for the passions it has excited and the effects it has produced. Its history in every country, and in every age, since its origin, has been written in the blood of the victims its

cannibal disciples sacrificed, and the moral horrors of the revolutions it instigated. Although possessed of *no family* moral elements, its resources as a disturbing force, for shaking the foundations of social and moral order, are potent and diversified, and always prolific of mischief. From the bull-shop of the pope, to the altar of the hedge-priest, go forth influences which equally affect the destinies of institutions, and the blasts of nations. To prostrate literary institutions, or pervert them to its own purposes, and proscribe the liberty of the press, have been objects for the carrying out of which no sacrifice has been deemed too great on the part of its disciples; and they have been more or less successful. Mailed ecclesiastics are still busily employed in every country arresting the progress of mind, and Jacob-like, wrestling with the angel of light. Superstition and ignorance, corruption and despotism in the most degrading forms, hail them as their champions and apostles. Popery gives employment to every gross passion, and scope for the development of every depraved instinct. These passions and instincts, however, are exercised or restrained with considerable discretion, and are combined or individualized in their activity, as circumstances suggest or necessity requires. Its self-adopting powers to the conventional usages of society are as wonderful as its agencies are numerous. In France it is refined and infidel, and bows with equal facility to a despot, and a god, because the despot happens to be a votary. In England popery is the *ostensible* friend of liberty, and the people whisper treason—speak sympathetically against oppression, because the sovereign and the constitution are hopelessly Protestant. In Ireland it is brutal and despotic, because the majority are the serfs of an ignorant and immoral priesthood, who know no law but what one passion inflicts upon another, and whose moral and political creed consists of hatred to the British government, because of its being Protestant. In America it is loyal to democracy, because it entertains a vigorous hope of being yet able, through the multitude of its dupes, to subvert our popular liberties, and assert its dominion over our republic of mind. In Rome, the political arsenal of the system, it preaches peace by the cannon's mouth in hoarse coercive thunders, and *ten thousand* French bayonets, by which it persuades its votaries and victims to virtue. There Pio Nono reigns over a red land by a judicature of blood, and drags his faultering footsteps over the ashes of freedom. Its mockery of government consists of a corporation of cardinals, and the people a pack of social cyphers.

"The writer is of opinion however, that Popery, notwithstanding its numerous agencies and increased activities, is far from being on the increase, America alone excepted. In Ireland, its stronghold for many years past, its mechanical existence is simply sustained by the administration of *earthy drugs*, and is everywhere struggling with death. During these last few years many thousands in that priest-trodden island have renounced the

errors of Romanism and joined the Protestant ranks. There the greatest enemy to popery, and the most obtrusive of all reformers, *gospel intelligence*, is everywhere at work, invading every territory of despotism, knocking at the door of every palace, the cottage of every peasant, and the hovel of every serf; striking down priest-craft, dissipating antiquated error, ascending the steps of the altar itself, and sowing the seeds of discord among the very guardians of ignorance.

"I would not confound the tree of knowledge with the tree of life, but rejoice in the prevalency of universal intelligence which gives peculiar character to our age, and prepares the public intellect for the reception of the Gospel. Men are beginning to think, and thought refuses to be confined by the restrictions which antiquated ignorance imposes, and refuses to be instructed in lessons composed of the dotage of the mother of harlots. Through the medium of the missionary and the press, the banner of mind is being everywhere unfurled against mummery, teaching every man upon earth that he has a Father in Heaven.

"Popery, as the enemy of God and man, ought to be arrested in its progress by every legitimate means at our disposal, hoping that through the Divine blessing the day is not far distant when that great moral upas-tree, beneath whose pestiferous shade all hope languishes, and all virtue dies, shall no longer cast its blighting and death-producing shadow over the souls and bodies of men."

Mr. Graham added to his Communication the following agreeable item of intelligence.

"A few months ago I had the pleasing duty to perform of baptizing a Roman Catholic, the parent of six children, who in a revival on 'my charge' was savingly converted to God. This was done in presence of a large congregation. It was a time of much joy to God's people then present."

THE PILGRIM FATHERS, OR THE MAN-CHILD OF THE APOCALYPSE.

In a work entitled: "*The Apocalypse Unveiled*," the ingenious hypothesis is set forth that the Origin and Destiny of the United States are distinctly referred to, and the moral influence of their political institutions on the nations of the earth described with the certainty of history, in Divine Prophecy. To this we do not see any insuperable objections. If we consider the position and influence, present and prospective, of this vast country, the nature of its wonderful political institutions, it seems to us quite as probable that it is a subject

of prophecy as any of the nations—some of them barbarous enough, and whose influence was by no means as extensive as that of our country,—to whom Prophecy is believed by almost all interpreters to refer.

We cannot go into a consideration of the facts and train of reasoning pursued by the author, for these are too long for our Magazine. We can only present to our readers a mere outline of his theory.

The text from which the author of "The Apocalypse Unveiled" draws his theory upon this particular subject, is the second and fifth verses of the twelfth chapter of the "Revelation." The woman there described as seen by the Prophet was "clothed with the sun, and the moon was under her feet, and upon her head a crown of twelve stars. And she, being with child, cried, travailing in birth, and pained to be delivered. And she brought forth a *man-child* who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne." All those symbols in the writings of the Prophet are intended to foreshadow future events in civil and ecclesiastical history. The present symbol the author considers as representing the origin and establishment of the Church of England, out of which grew the Pilgrim settlement in New England. In that view he speaks of it as follows:

"The peculiar situation of the woman referred to in the second verse very forcibly expresses the *intestine* discord and unappeasable contentions which arose in the Church of England in the reign of Elizabeth. I shall just glance at these jarring circumstances here, having had occasion to speak more fully of them under the fourth seal.

"Archbishop Laud was pertinaciously attached to the *forms and ceremonies* of religious worship; and so bigoted was he in the observance of them as almost to exclude due attention from the vital principles of godliness. His manner of conducting religious worship gave offence to many, and led them to fear that the spirit of Popery was still present in the Church of England. They went a step further, and demanded the removal of some things and a change in others, until what was at first a difference of opinion only, now became matter of public and general strife. Members of Parliament did not hesitate to express, in their official station, their abhorrence of the close resemblance to the Romish worship which they imagined they discovered in the Church of England, while people in the ordinary stations of life complained bitterly against what was termed, in popular phrase, the 'Popish customs.' These obtained the name of Puritans, by their zeal to purify the Church from the taint of Popery.

"These contentions were carried to such lengths that Elizabeth deemed it necessary to rebuke members of Parliament who had complained of the evils in the Church, while the Bishops and Clergy administered from their pulpits pretty severe admonitions to the people against meddling with ecclesiastical prerogatives.

"Upon the other hand, the discontented were not backward in imputing Popish designs to the Church and all who governed it.

"From this brief statement of the condition of the Church at that time, it is not difficult to perceive that the pains of the woman—that is, the Church—must have been distressing enough; 'and she cried, travailing in birth, and pained to be delivered' from such unhappy contentions.

"The dissatisfaction of the Puritans led many of them to leave their own country and join the Protestants in Holland. But this did not meet the purposes of providence, and they were not contented there. A number of them turned their eyes to the New World, and resolved to seek in the wilds of America the religious freedom and purity which they imagined could not be found in their own country.

"Assembled on the decks of their ships, their aged and venerable pastor reverently and devoutly committed them to the power and mercy of God. Amidst tears and prayers they parted from their friends, and launched out upon the ocean, to plant the tree of religious and civil liberty in the New World. They landed on Plymouth Rock in December, 1620. '*This was the birth of the man-child.*' This immigration of the Pilgrims to the shores of America grew out of the painful agitations and disquietude of the Church of England. The opposite terms *man* and *child*, employed to designate the subject of this birth, are very significant and highly appropriate.

"The Puritans came to this New World in the full possession of religious knowledge and experience. They did not require to be taught, like children, the catechism of their religion; it was in their heads and in their hearts. They were men, full-grown men, in this respect. They understood too the principles of civil government, and formed, as soon as they landed, a perfect miniature of a well-ordered nation. Thus they were *men* in civil and religious knowledge and experience, but were in a state of *childhood* in their political condition.

"From the fewness of their numbers they were *physically* disqualified to meet and overcome the dangers of their situation. Surrounded by hords of savages, cruel and blood-thirsty, they were constantly exposed to the danger of being cut off by them; and they were in a most inhospitable climate, upon the eve of dread winter, which of itself, under their circumstances, was enough to extinguish all hope and overwhelm them with despair. To human sight their condition was one of extreme peril, if not of certain destruction. Yet, in defiance of all these dangers, they grew and prospered,

and became a great nation. How was this done? Not by the wisdom or the power of man. The prophet tells us how it was done: '*And her child was caught up to God and to his throne.*' Here is the true secret of the safety and the prosperity of the Pilgrims! God took them under his especial care. He strengthened their hearts in the day of their trial, and succored them in their afflictions, and by his constant overruling providence, signified by his 'throne,' he guided and defended them in the midst of their enemies, and led them in safety even in the presence of great danger.

"Children of the Pilgrim Fathers, behold your sire in this man-child of the twelfth chapter of the book of Revelation; and behold the hand of God in guiding and protecting him in the day of his childhood, and miraculously conducting him through dangers which no human wisdom or power, without such aid, could have averted; and let your annual celebrations of his birth record the continued gratitude of his brave, generous, and independent children!

"The *destiny* of the man-child, as declared by the prophet, was that he should *rule all nations with a rod of iron.* The first thought which this announcement is likely to produce, is that of a grasping ambition to bring other nations under his dominion, and to exert an oppressive and tyrannical power over them. There is no such thing intended by this text. He is to become the great *lever* which will lift the nations out of the abyss of ignorance and oppression in which they are kept by tyrannical and despotic rulers. The figure is designed simply to express the strong *moral* force or influence which the nation that would arise from this man-child would exert over the governments of the earth.

"The peculiar form of the United States Government, the equal rights of all, the peace, security, and prosperity enjoyed by the people that live under its just and equal laws, have had a wonderful effect upon other nations. By the power of its free institutions this country has shaken the old despotic governments of Europe, and produced in them a more liberal and enlightened state of things; like the burning glasses of Archimedes, which reflected upon the distant ships of the enemy, in the Bay of Syracuse, such a powerful heat as to compel them to change their position or be consumed.

"By the powerful influence reflected from these United States upon the nations of Europe, the people whose rulers deny them the enjoyment of religious or civil rights, have been led to inquire why they should not have the same rights under their laws as the people of the United States enjoy; and this inquiry has aroused them to efforts to secure those rights.

"In some instances the demand for *constitutional* government by the people of Europe has shaken the throne into submission to those demands. In short, a great revolution has taken place in the political views of European nations, produced by the example of these United States.

"The sea of European politics is yet in a state of great agitation, and results will still be produced there under the 'rod of iron' which will change the whole aspect of human government.

"The bigotry and despotism which oppressed and ground the Southern portion of the American Continent, have been beaten to pieces by this 'rod of iron;' and although the different independent Governments which have sprung from the old ruins of despotism there, have not reached the full form of their great exempler, still they are in the way of gradual and progressive improvement.

"The United States afford an example of free and independent Government such as was never seen in the world before; and if the people are true to themselves, and true to their great and free institutions, this Government must revolutionize the world—must, by its irresistable moral force, 'rule all nations with a rod of iron.'

"It is wonderful to see that feeble and delicate scion which a little more than two centuries ago was transplanted from the soil of Europe to the rocky and sterile shores of New England, now throwing out its branches over half this continent, and lifting its top to the clouds; and to witness the nations of the old world reaching out their arms to gather its fruit, and pressing in great multitudes to repose beneath its peaceful shade.

"This is the Man-Child of the Apocalypse.—Under the fostering influence of political institutions, securing equal rights, political and religious, to all, he has grown up to the stature of a powerful and independent nation."

Instead of making the "Man-Child" to represent only the Puritans who fled from England to find a home in North America, we should think it more consistent with probability, to make it represent *all* the persecuted and oppressed Protestants, who came to this country from the Old World,—driven hither by persecuting and oppressive Churches or Hierarchies, whether Protestant or Roman Catholic. This would include Presbyterians from Scotland, Huguenots from France, Lutherans from Germany and Poland, and Waldenses from Piedmont. They have all contributed, as really as the Puritans, and some of them very extensively,—to form the great Evangelical Church of our country, and to shape its political institutions. But we cannot consider the subject further at present.

RANDOLPH'S VIEWS OF THE BIBLE.

The Hon. Thomas H. Benton, in his reminiscences of public men, has the following statement in relation to Mr. Randolph, and his religious views and feelings in his latter days:

"He had religious impressions, and a vein of piety which showed itself more in private than in external observances. He was habitual in his reverential regard for the divinity of our religion; and one of his beautiful expressions was, that 'if woman had lost us paradise, she had gained us heaven.' The Bible and Shakspeare were, in his latter days, his constant companions, traveling with him on the road, remaining with him in the chamber. The last time I saw him (in that last visit to Washington, after his return from the Russian mission, and when he was in the full view of death) I heard him read the chapter in the Revelation, of the opening of the seals, with such power and beauty of voice and delivery, and such depth of pathos, that I felt as if I had never heard the chapter read before. When he had got to the end of the opening of the sixth seal, he stopped the reading, laid the book, open at the place, on his breast, as he lay on his bed, and began a discourse upon the beauty and sublimity of the Scriptural writings, compared to which he considered all human compositions vain and empty. Going over the images presented by the opening of the seals, he averred that their divinity was in their sublimity—that no human power could take the same images, and inspire the same awe and terror, and sink ourselves into such nothingness in the presence of the 'wrath of the Lamb'—that he wanted no proof of their divine origin but the sublime feelings which they inspired."

IDOLATRY AT ROME: THE BEATIFICATION OF A NEW SAINT.

We call the attention of our readers to the following account of the Canonization of a *New Saint*, under the name of Germana, at Rome, a few weeks ago. It is from the pen of a correspondent of the *N. Y. Daily Times* of July 3d. How true it is that the Romish Church is the same in her base idolatry, her miserable superstitions, and her unscriptural dogmas, that she was at the Reformation, and even ages before.

"This ceremony was performed in the Church of St. Peter with great pomp on the 7th of May. A visitor may sometimes live years in Rome without the opportunity of seeing such a spectacle; but this year several saints have been made. In the forenoon the windows of the Church were curtained, and the whole choir or tribune magnificently illuminated with thousands of candles,—a scene to whose brilliancy no description can do justice. A large procession of Cardinals and high ecclesiastics entered at 10

o'clock; the brief of beatification was read, and a solemn *Te Deum* magnificently chanted. At the same time the pictured images of the new saint were uncovered, and peals of bells, and the discharge of cannon at San Angelo announced to Rome the addition of a new name to the holy calendar. A pontifical mass was then celebrated, the music by two fine choirs. At 6 o'clock in the afternoon the Pope came in person to the Basilica, attended by his Court, to venerate the new Saint. His Holiness has recovered from the illness which followed the fatigues of Easter Week, but I fancied that his hair had grown perceptibly grayer, and his whole appearance more that of an old man, since I saw him a year ago. A passage through the crowd was cleared by soldiery through the immense nave to the choir, and the great bronze door of the central entrance, opened only on great festivals, swung open to admit the Pontifical procession. The Pope extended his fingers in benediction to kneelers on the right and left—and, after a silent prayer in the midst of the civil and ecclesiastical functionaries who thronged the choir, returned in the same state to the Vatican. Vespers were then sung, but the noise of conversation and walking about in the nave impaired the effect of the magnificent music.

"Germana Consin—I take the facts as they are narrated in a pamphlet account of her 'life, virtue and miracles,' published by authority at Rome —was born near the village of Pibrac, in the diocese of Toulouse, in France. Maimed in one hand, and of a scrofulous constitution, she excited the hatred of a step-mother, in whose power her father's second marriage placed her while yet a child. This cruel woman gave the little Germana no other bed than some vine twigs, lying under a flight of stairs, which galled her limbs, wearied by the day's labor. She also persuaded her husband to send the little girl to tend sheep in the plains, exposed to all extremes of weather. Injuries and abuse were her only welcome when she returned from her day's task to her home. To all these injuries she submitted with Christian meekness and patience, and she derived her happiness and consolation from religious faith. She went every day to church to hear mass, disregarding the distance, the difficulty of the journey, and the danger in which she left her flock. The neighboring forest was full of wolves, who devoured great numbers from the other flocks, but never touched a sheep in that of Germana. To go to the church she was obliged to cross a little river, which was often flooded, but she passed with dry feet, the waters flowing away from her on either side: howbeit no one else dared attempt the passage. Whenever the signal sounded for the Ave Marie, wherever she might be in conducting her sheep, even if in a ditch, or in mud or mire, she kneeled down and offered her devotions to the Queen of Heaven, nor were her garments wet or soiled. The little children whom she met in the fields she instructed in the truths of religion. For the poor she felt the tenderest charity, and robbed herself of

her scanty pittance of bread to feed them. One day her step-mother, suspecting that she was carrying away from the house morsels of bread to be thus distributed, incited her husband to look in her apron; he did so, but found it full of flowers, beautiful but out of season, instead of bread. This miraculous conversion of bread into flowers formed the subject of one of the paintings exhibited in St. Peter's at the Beatification. Industrious, charitable, patient and forgiving, Germana lived a memorable example of piety till she passed from earth in her twenty-second year. The night of her death two holy monks were passing, on a journey, in the neighborhood of her house. Late in the night they saw two celestial virgins robed in white on the road which led to her habitation; a few minutes afterwards they returned, leading between them another virgin clad in pure white, and with a crown of flowers on her head.

"Wonders did not cease with her death. Forty years after this event her body was uncovered, in digging a grave for another person, and found entirely uncorrupted—nay, the blood flowed from a wound accidentally made in her face. Great crowds assembled to see the body so miraculously preserved, and it was carefully reinterred within the church. There it lay in place until the French Revolution, when it was pulled up and cast into a ditch and covered with quick lime and water. But even this failed to injure the body of the blessed saint. It was found two years afterward entirely unhurt, and even the grave clothes which surrounded it were entire, as on the day of sepulture, two hundred years before.

"And now, in the middle of the nineteenth century, these facts are published for the edification of believers, and his Holiness has set his seal to their authenticity. Four miracles performed by this saint after her death are attested by the bull of beatification, and also by Latin inscriptions in great letters displayed at St. Peter's on the day of this great celebration. The monks of the monastery at Bourges, in France, prayed her to intercede on one occasion, that their store of bread might be multiplied; on another their store of meal; on both occasions their prayer was granted. The other two miracles were cures of desperate maladies, the diseased persons having been brought to pray over her tomb.

"On splendid scarlet hangings, bearing the arms of Pius IX. and suspended at the corners of the nave and transept, were two Latin inscriptions of similar purport, of one of which I give a translation: 'O Germana, raised to-day to celestial honors by Pius IX. Pontifix Maximus, since thou knowest that Pius has wept over thy nation wandering from God, and has exultingly rejoiced at its reconciling itself with God little by little, he prays thee, intimately united with God, do thou, for thou canst do it, make known his wishes to God, and strengthen them, for thou art able, with the virtue of thy prayers."

"I have been thus minute in my account of this Beatification, deeming the facts I state of no little importance and interest, as casting light upon the character of the Catholicism of the present day, and showing with what matters the Spiritual and Temporal ruler of Rome is busying himself in this year of our Lord eighteen hundred and fifty-four."

A MURDER BY A ROMISH PRIEST.

Dublin, July, 1854.

Rev. Dr. Baird,

Dear Sir,—As the efforts of Romanism are increasing in various ways, in America, your readers will be interested in a few brief notices of some of its doings in "the old country."

The vigorous government of Dr. Cullen and his staff, is producing great apparent revival and energy in the Roman Catholic body generally.

Three things deserve particularly to be noticed in this connection:—the eagerness with which it is sought to increase the political influence of the clergy,—the intolerant hostility that is manifested against Protestant missions,—and the shameless manner in which public worship is degraded to the promotion of popular superstition.

1st. The spirit of the Roman Catholic system is evinced in nothing more clearly than in its uniform hankering after political power. It cannot trust to free and equal opportunities of propagation, in antagonism with Protestantism. It betrays a consciousness of its own inability to convince the human judgment in the readiness with which it becomes the tool or the tyrant of political parties. Whether in Austria or in America, in Italy or in Ireland, it seeks to live by unfair advantages over rival systems, or by depriving all others of the possibility of rivalry. Here it has lost in moral power lately, by the means employed for its political elevation; and now it is laboring to retrieve its influence, and to acquire its object by a change of tactics. Violent outbreaks of popular fury at contested elections, broken windows, broken heads, insults offered to magistrates, and assaults upon the military, all under the instigation of men professing to wield only a spiritual influence, have not contributed to the spiritual elevation of their Reverences. And as the scandal had become dangerous by the public proof, resulting from parliamentary inquiry and legal investigation, reported by the public press, a necessity arose for the adoption of a safer course. Like the Russians on the Danube—making a virtue of necessity, and proclaiming magnanimity for cowardice—the priests, under Dr. Cullen's Roman rule, reluctantly retire from the open field of political strife, not venturing even to mutter their reluctance, and betake themselves to the more Italian methods of managing

civil affairs, through the confessional, and the thousand indirect but potent influences, by which their behests can be made decisive in the legislature and with our government.

2d. Appropriately connected with these efforts to secure political advantages, are the means employed to exasperate the multitude against the missionaries of Protestantism. Quiet and inoffensive men are frequently attacked with murderous and savage violence, for offering a tract, or attempting to impart instruction from the word of God; and this hostility usually manifests itself as a two-fold outrage on the rights of conscience, being an intolerant interference, on the part of others, to prevent the missionary in his work, and to intimidate those who are willing to listen to his words.

This is a feature of the case specially deserving notice, as indicating that multitudes would listen and receive instruction, but for this unwarrantable and shameless system of persecution. All denominations of Protestants are treated alike in this matter. A short time ago a devoted young man, formerly connected with the agency of our Society, now an agent of the Congregational Home Mission, visited some of the coal vessels in our river, to impart religious instruction to the sailors, when a mob assembled on the quays, attacked the missionary and his friends, and even attempted to stone the sailors on the deck of their own vessel. It was only by the intervention of the city police, that the lives of the parties were saved; and subsequently on the investigation of the affair before the city magistrates, a most atrocious attempt at murderous assault was clearly proved, the guilty parties escaping only by the christian forbearance of their intended victims, who refused to prosecute.

The agents of the Episcopal and Presbyterian Societies are perpetually exposed to similar acts of violence. The Primitive Methodists have had the honor of giving a martyr to the cause of Christianity in Ireland. A Scripture Reader of their Society lately died, the physician who attended him testifying that his death was caused by a cruel beating inflicted by a mob, who had been shown, at a previous trial of the case before the magistrates of the city of Cork, to have acted under the instigation of their priest!

3d. The power of superstition is most assiduously invoked in aid of priestly influence. Take a single instance. In the most Protestant and respectable suburb of Dublin, where an image of the Virgin, "the colossal statue of our Lady of Refuge," has lately been set up by "Lottery" in front of the chapel, (as noticed in a former number of your magazine,) just now another similar plan for getting the poor people's money, and enslaving their minds, is being carried into operation. Inside the dome of the building it is gravely proposed to give a lodging to "the heavenly host;" and the faithful, *by paying for the advantage*, may have a joint local proprietary in these celestial *helpers of the priests!* Each man contributing for the pic-

ture (of course a portrait from life) of his own patron saint, guardian angel, partial popular Divinity, "the heavenly host," will be put to roost in the roof of the chapel, and the profits will go into the pockets of the priests.

When such tricks are played *here*, in our metropolis, amidst all the light of Protestant controversy and general information, what must be the debasement of the ignorant masses of our people in the more sequestered districts of the country, where the influence of the clergy is supreme!

Surely your readers will gladly and liberally aid to support the measures lately adopted by your board, to increase the agency of Ireland's evangelization. American Protestants must be aroused to a due estimate of the importance of these efforts to themselves and to the world at large.

If popery be not destroyed by Scriptural Christianity, it will destroy the liberties of America and Britain, and the hopes of the world.

Yours, my Dear Sir, most truly,

A. KING.

PERSECUTION IN IRELAND: DEATH OF RICHARD WILLIAMS.

It is not often that Rome does any thing worse than the act which is described in the account, taken from a private letter, given below.

"It is my painful duty to convey to you the melancholy intelligence of the death of Richard Williams. He breathed his meek spirit into the hands of his Master on Saturday, May 27, in Miltoun, in the county of Kerry, where he resided for the past two months. Since the time he received the merciless beating in Whitegate, his health was very delicate, and especially he complained of soreness in his chest, and nervous excitability. We hoped that change of scene and quietness for some time might, by the Divine blessing, restore him, but in this our expectation has been disappointed; on last Friday week he became a good deal indisposed, and on Monday a physician was called in, who pronounced it fever. He sunk rapidly, and at the time mentioned he passed away. I had a letter from the Superintendent of our Missions in that county, who was constant in his attendance upon him during his illness. He says that his expectorations, &c. were corrupted blood. The physician who attended him, says, there is no doubt but that the effects of the injuries he received in Whitegate were the cause of his death. For my own satisfaction, I consulted two eminent physicians here, and they say that most probably the fever itself was of a sympathetic nature, produced by what was going on internally.

"Richard Williams was born in the county Cavan, of respectable parents of the middle class. He was early converted, and devoted his youth-

ful energies to Christ's service. In July 1853, he was engaged as an agent of the Primitive Wesleyan Methodist Missionary Society, and was sent by the committee to the village of Whitegate, in the County of Cork, where he, with meekness and fidelity discharged his peaceful duties, seeking to extend a knowledge of the Gospel in that benighted place. For this he was denounced from Sabbath to Sabbath, from the altar—and followed by mobs (excited by these harangues) during the week—till, on the 29th of August last he was mercilessly beaten by a mob, led on by a Romish priest, and harangued by him, till, under his exciting language, they fell upon and beat our friend till they thought he was dead. Since then his health has been sinking; and now he is gone!—the victim of priestly intolerance—cut off in the prime of life because he displeased the priests of Rome by circulating the Scriptures. But he is now beyond the reach of their hatred."

A REMARKABLE LETTER TO A POPE.

We find the following letter addressed by Sir Richard Steele, of England, to Pope Clement XI. in the "*Evangelical Christendom*" for July, with the note which introduces it. Our readers will be glad to see it.

Blackheddon House, Northumberland, 22d May, 1854.

Sir,—The following extract of a letter of Sir Richard Steele, to Pope Clement XI. (translated from the Latin) is taken from a book entitled "The Present State of the Romish Church in all Parts of the World; written for the use of Pope Innocent XI." by Mons. Urbano Cerri, Secretary for Propagating the Faith: Amsterdam, 1716. Not only is the letter curious in itself, but it shows in what light the head of the Apostate Church was viewed by one of the most eminent men of the last century; on which account I have sent it for insertion in *Evangelical Christendom*, to the readers of which, I doubt not, it will prove interesting.

I am Sir, yours very truly, Edmund Hepple.

. . . "I shall take leave of your Holiness by a proposition as strange and odd in appearance as the rest of this epistle; but which at the bottom, is neither more strange nor odd than the love of justice, of probity, and of candor, in an age so depraved and corrupted. Descend, most Holy Father, from your seven mountains, and condescend to walk in the plain; divest yourself of all the vain ornaments of a pompous superstition; detach yourself from the embarrassment of worldly grandeur; turn away your eyes from the heaps of gold and silver, the use of which was unknown to St. Peter and his Master. Acknowledge that religion is something else than being enveloped with rich garments, or being expert in the art of making

wry faces; afterwards enter into yourself; renounce your infallibility, and confess that you are a man like us; and seeing that the renunciation of a kingdom, for the love of your Church, has been considered as the pinnacle of glory and excellency, it will be still more glorious to renounce, in the name of your Church, a double kingdom for the sake of Jesus Christ; I mean the *temporal* kingdom which you have erected over persons and their properties in His name and in despite of His Gospel; and, secondly, the *spiritual* kingdom which you have established over their consciences. Remember, amidst your luxury, your effeminacy and your pomp, that the earth on which you walk has its entrails armed against you. Earthquakes, and the fires that arise from their chasms (without speaking of the ordinary calamities that afflict the nations) are the preludes of that day of vengeance which shall consume you, unless you prevent it by your speedy conversion to Christianity. Renounce, therefore, your keys of gold, and your rich kingdoms; cast far from you your toys, your indulgences, your processions, and your canonizations; show yourself in naked simplicity, and embrace the Gospel with lip and heart; call home your missionaries and emissaries from all parts of the world, and cause them to be instructed before they undertake to convert others. Trouble the world no more with disputes concerning the holy sepulchre, but believe that He who was lain there is risen from the dead; cease multiplying, *ad infinitum*, the wood of his cross, and his natural body; give back the heads of the holy men and the holy women to their bodies; permit the bones of the departed saints to rest, and do not weary their blood with the care of working miracles continually; cast all your legends into the fire; banish all your true or supposed miracles, and leave all your cunning tricks to the quacks of this world; declare to the Jesuits that their thefts are no longer necessary, and give up the Inquisition to hell, where it has been forged. And to complete this great work, celebrate a public and solemn marriage between Faith and Reason; publish an eternal friendship between Devotion and Charity; and form an indissoluble concord between religion on the one hand, and humanity, toleration, and benignity on the other. . . . . I have delivered my whole soul; a particular impulse has induced me to say these things. I gave way to that impulse, and what I have said, I have said. I have opened my heart to your holiness; and you may make whatever use you please of it. If you think meet to accept my correspondence, I promise to write to you from time to time, and to give you a faithful and exact account of the present state of the Protestants, and of that in which they may be in future. In the meantime, without any other ceremony or excuse, I kiss the feet of your holiness, not through a principle of religion, but through civility, and am

"Your very faithful friend, or generous enemy,

"RICHARD STEELE."

AMERICAN AND FOREIGN EMIGRANT PROTECTIVE AND EMPLOYMENT SOCIETY.

On the 1st of March last a Society was organized in New-York, bearing the above-stated name. Peter Cooper, Esq. is the President. Francis A. Palmer, Esq. is the Treasurer, and Mortimer De Mott, Esq. is the Corresponding Secretary. The objects of this important and greatly needed Society, as we learn from a circular, are:

"To notify the emigrant previous to his embarkation, of the existence and aims of the Society, so as to prevent him from becoming the dupe of designing parties when he lands here..

"To direct emigrants to places of abode, while in the city, where they may be secure from imposition and plunder.

"To furnish legal and pecuniary aid to such as need it, or have been the victims of oppression and fraud.

"To obtain information as to the different sections of the country suitable for settlement, and the demands for labor.

"To prepare full and accurate instructions as to the various inland routes, and modes of transit.

"To induce emigrants to proceed to the country, and to advise them of the districts to which they can most advantageously direct their course.

"For the accomplishment of these Objects, it is proposed

"To open offices in New-York and Brooklyn.

"To employ a competent General Agent, with such assistants as may be found necessary.

"To establish suitable Agencies and Correspondents at the principal emigration ports of Europe.

"To have similar Agencies and Correspondents along our great thoroughfares of travel, especially Westward, and in the West; and

"To solicit the co-operation of other Cities and Towns in the establishment of Auxiliary Societies.

"THE PLAN has received the hearty commendation of our Ship-owners, Merchants, and other influential citizens. With such auguries of success, it must prove an important element in abating a fruitful source of destitution and suffering, and thus promote the *material* well-being of our city and country. For this reason, as well as upon the broader grounds of humanity and justice, we confidently appeal to the liberality of our fellow-citizens to aid us, by their contributions, in establishing the Society on a broad and enduring basis."

We wish great success to this good movement. It ought to become a powerful one. Branches are needed in all our principal

cities, as well as in the chief Seaports of Western and Southern Europe. There has been an enormous amount of imposition inflicted on the emigrants from the Old World who come to our shores—imposition commencing in the ports where they embark, and reaching to the very spots where they locate themselves. Humanity has long enough been outraged by this rascality.

THE TURKS AND THE EASTERN QUESTION.

The following extracts from a little volume of sketches of travel, entitled: A YEAR WITH THE TURKS, written by Mr. Warrington W. Smyth, will be read with interest at this time.

"No sooner does a fresh embroilment of the 'Eastern question' occur, than inventive geniuses propound their nostrums for its arrangement, very often without much regard to the conditions of the case. Some will advocate a regulated system of rapine, by which whole peoples are to be handed over to certain European Powers, whilst others erect the unsubstantial fabric of a Greek Empire, heedless of the proved character and of the small numbers of their protegés.

"A brief view of the different populations inhabiting European Turkey will expose the fallacy of many of these schemes, and the impolicy of proposing to force upon millions of men institutions foreign to their customs and tradition.

"It is well enough known that the majority of the population is Christian, but not so often remembered that, although of the so-called 'Greek' Church, the greater part of them have no affinity with, and no sympathy for, the Greeks,—Slavonian either in their origin, or (as the Bulgarians) by gradual transition, their language and religion allies them to the Servians of Hungary, and to the Russians; and they cover more or less the whole of European Turkey, excepting Albania, Wallachia, and Moldavia. Throughout the regions which they occupy, the other nations, Turk, Greek, Armenian, &c. are scattered only in groups and colonies.

"An estimate of the population, in round numbers, nearly in accordance with Dr. Boué, gives us the following results:

Turks,	1,100,000
Albanians, (Arnaoots, mostly Mohammedan,)	1,600,000
Slaves, or Slavonians—	
Bosniacs, (Mohammedan,)	900,000
Hertzegovines and Croats, (Christians,	400,000
Servians, Proper,	900,000
Montenegrines,	100,000
Bulgarians,	4,500,000

Romani—	
Wallachians and Moldavians,	3,850,000
Zinzars, in Epirus and Thessaly,	300,000
Greeks,	1,000,000
Armenians,	200,000
Jews,	200,000
Gipsies and various others,	250,000
	15,200,000

"The Turks abound much more on the eastern than on the western side of these countries, and, although chiefly confined to the towns and villages, are sometimes found thinly sprinkled through the rural districts. They not only occupy most of the Government offices, and the position of country gentlemen, but besides shop-keeping, exercise a variety of trades. Armorers, boatmen, saddlers, porters, pipe-makers, &c. are most commonly Turks, either of the old Asiatic stock, or of a mixed race of somewhat degenerate appearance.

"The lands are for the most part divided among the Mohammedan spahees, and from this cause a large proportion of the Bosniacs and other Slaves have embraced the Mussulman creed. The foregoing pages have given instances of what I believe is the general state of harmony between these land-owners or tithe-holders and their Christian peasantry. It has long been the systematic course of the enemies of Turkey, not only to sow dissension, but to persuade the rest of Europe that a cruel oppression is exercised towards the cultivators of the soil. But, whilst such sweeping assertions are distinctly false, it will be found that where cases of injustice and wrong have occurred, they are generally traceable to the irregular and vexatious imposts levied by certain Governors. These occasions are becoming yearly more unfrequent; some of the excesses have been stayed by enactments of the Government, others by the better feeling which has arisen with the amelioration of the state of all classes.

"A French author, no mean judge of the difficulties attending the government of so complicated a population, pays a handsome compliment to the general fairness of Ottoman rule: 'Comparés à tous les autres peuples de la Turquie, il n'en est pas un seul qui, mis à la place du Turc, saurait peut-être gouverner des nations si disparates avec autant de justice, d'impartialité, et de tolérence religieuse.'

"Many of the details of the Turkish régime might be imitated with advantage by nations who imagine themselves far higher in the scale. Few readers are aware of the liberty of the institutions which allow every man a fair field of enterprise, and throw open the highest honors to the humblest

aspirants; but we have not yet appreciated the simplicity of organization, the rapidity of executive administration, and the facility of resource, which contrast favorably with the cumbrous movement of Governments fettered by 'red tape,' and hampered by formalities. Too true it is, that with this simplicity is coupled a fearful amount of corruption; but, if it is no apology to point to similar evils equally infecting certain of their powerful neighbors, there is something to be said for the particular circumstances of the country. Until the appointments are made in a better manner at headquarters, every official feels that he has to look forward to *not what he deserves, but what he can get.* The consequence is clear: he commences a system of extortion, to indemnify himself in case of soon losing his post, and one sin begets another. Let matters be so regulated, from the ministry downward, that a man in the public employ may trust to obtain the fair reward of his merit, and the corruptness of place-holders will rapidly diminish; advancing education will lend its aid to the natural good feeling of the Turk, which is only obscured in the officials by a concurrence of temptations.

"The most serious crimes of this nation, the treacheries and massacres which stain their history, have been dictated by wild vengeance, or peculiar views of dealing with impracticable rebels, and will no doubt disappear under the influence of more general enlightenment. Others, which have been laid at their door, have been perpetrated in despite of the Turks, by tribes almost independent of the authority of the Sultan.

"In spite of the backwardness of education, the Osmanlis possess a sagacity on many points which places them high above a great portion of our Europeans, and must, unless harshly checked by northern gags, greatly assist the advancement of their country. 'Semi-barbarians' they have been called! But at least, the vile murders, the burglaries, the wife-beatings, the brutal language, and coarse insults, so rife among ourselves, are much more rare with them; and I maintain, from my own experience, and that of my friends, that the most uneducated Turk, even to the villager or street porter, will not only conduct himself with a decorum and grace which would shame many of our better class, but will exhibit sterling properties of honor and charity far more estimable than any glibly-practiced knack of writing or reading.

"It is objected that Sultan Mahmoud's attempted reforms have not met with the expected success. What shall we say of our own Reform Bill, or our educational efforts? Are we to despair of improvement, because its growth is slow? Sudden transformations are in these degenerate days confined to the pantomime and to the meeting-house; but the nearest approach to them, in the shape of radical changes effected within a few years, has really been wrought in Turkey. The license of the Janissary system has been crushed, the army remodeled, polygamy checked, special schools established,

bigotry softened down, commerce increased, and the position of the rayahs ameliorated. A great deal more remains on paper only, which can only become the law of the land as the generation inveterately attached to old institutions gradually passes away."

The Home Field.

We find many things in the reports of our Missionaries in the Home Field, during the last month, of an interesting nature. We subjoin such extracts as prudence will allow us to publish.

One of the Irish Missionaries of the Society, who is stationed in a large and important city in the West, (under date of August 12th,) writes as follows:

"Our mission in this city is growing daily in interest, and weekly spreading its branches wider and wider, and gathering under its saving shade many a soul wearied and distressed by the vision of a temporary purgatory, held up as a scarecrow to frighten ignorant mortals. Our Sunday School, *particularly in the afternoon*, is now more like a regular preaching station than a Sunday School; for in my daily visits for prayer and the reading of God's Word among the Romanists, I impress upon fathers and mothers the importance of setting a good example to their children by themselves coming out to the afternoon meeting; and thanks to God, we are not without abundant evidence of success.

"On last Sunday afternoon I got the Rev. Dr. H * * * to come and address the meeting, and we had present sixty-three in number, twelve of whom were heads of families, and ALL the children, excepting seven, were the children of Romanists.

"Rev. Sir,—I am sure that you and every friend of the Cause will be gratified at such a happy result amidst *such* persecution. Every other branch of my labors is prospering; and Dr. H. said (after the meeting was over) that he was astonished at our success, and could not have believed it unless he had seen it. I have asked the Rev. Dr. P. * * * to come and talk to us next Sabbath. Thus you see that the clergymen of every denomination can come and see for themselves, and bring back a good report to their people, of how the Lord is blessing our work.—May His grace be ever found sufficient for us."

In a letter of the previous month, the same missionary gives some interesting details respecting his work, which our readers will not regret to have it in their power to read.

"In despite of the greatest persecution, in defiance and in the teeth of priests and their parasites, I have been enabled (by the grace of God) not only to keep the field against popery, but to make considerable breaches in its rotten and corrupt bulwarks. My work is wide-spread and extensively known, as well among Protestants as Roman Catholics; and (glory to God) few evenings pass by without bringing to my house some anxious inquirers, wishing to learn the 'better way,'—the way to heaven through Christ alone.

"I have gotten acquainted with a young man who carries the Papist newspapers through this city—he is a young man of promise, and has been persuaded to attend my Bible Class and Sabbath School, and I thank God he is not far from the kingdom of heaven, although he has to come, like Nicodemus, secretly at times, to hear of the things about which he is hungering and thirsting.

"I have at present a teacher in my Sabbath school, a Roman Catholic young man, a good classical and general scholar, who cannot be prevented from coming by all the threats of popery, but tenaciously persists in his right, as a freeman to judge of his own way of going to heaven, and will not permit the ignorant, sensual votaries of Rome to chalk out the way for him. These two young men will be an honor to our cause, and to the cause of Christ; and Oh! may the Holy Spirit strengthen them steadily to go on in the good way on which they have entered.

"My Sunday school is still respectable, averaging twenty in the morning and forty in the afternoon, in addition to my adult class of from five to ten persons. My weekly prayer meeting is not so well attended at this season, owing (in part) to the very warm weather here at present; and yet I bless God for some evidence of vitality even in this department of my labors. I have attended at the bedside of the sick and dying, and directed them for deliverance from sin, and for salvation, to the Lord Jesus Christ, and my prayers have been responded to by them with a fervor and earnestness, which showed how much they valued such consoling words; for it was, with many, the first time they had ever heard prayer after our simple Christian form.

"The prospect here is brightening, even amidst the thick darkness of Popery and sin and crime in which so many are steeped. A better, a happier, and a holier day is in store for them; and I hope the Lord will enable me to do much good for these poor perishing souls."

Another Irish Missionary that labors in one of the most important cities, (or rather a union of two or three cities,) in the West, gives us many interesting statements in a recent report. Commencing with an account of a serious sickness which he had undergone, he makes the following just reflections:

"This is a warning voice from the Father of Mercies to me, to all, in daily discharge of our duty as laborers in the vineyard, to work while it is day, and to be instant in season and out of season. Souls are actually perishing around us, and we do not seem to realize either their danger or our own responsibility. Not only is Romanism blighting our hopes as to the salvation of many a precious soul in these populous cities, but infidelity and nominal Protestantism are also on the increase to an alarming degree. There is much work to be accomplished by the instrumentality of the Evangelical churches of our cities in the evangelizing of our dense population, who attend no place of worship. We who profess the name of Jesus, and hope to be saved through faith in his atoning blood, should examine how much are we influenced by his spirit when he wept over Jerusalem. The tears and toils of our Redeemer should add new fuel to our efforts in behalf of perishing fellow mortals. Paul tells the churches to be followers of him as he was of Christ Jesus, and how did he feel when speaking of such characters as those with whom we all come in contact every day. 'For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose god is their belly, whose glory is in their shame, and who mind earthly things.' I feel myself at times in my labors as if I were an isolated being, standing alone, and laboring alone; as if I had no sympathiser in my arduous and barren field of labor. Perhaps at no time for the last ten years has Roman Catholicism put forth such efforts to retain her hold on the intellect of her deluded devotees as at the present day. Her altars and confessionals are the silent witnesses of the priestly proscription of all Protestant publications and religious converse with heretics. Is this the time for us to slacken our efforts? Oh, no, but rather to increase, even to double our energies in behalf of that class of our perishing fellow sinners who are held in the grasp of Romish superstition by the Mother of delusion."

This missionary reports that he had visited the last month 152 families, 65 of which belong to Rome. In speaking of these visits he relates an interview which he had with a Scotchman, a Protestant, who has sadly neglected the institutions of religion since he came to this country, and contracted the habit of drinking ardent spirits. This leads our Missionary to make the following remarks, and state the following facts, which are surely enough to stir the hearts of all true Christians in the most effective manner.

"There are no less than 12 families of those visited this month that had been once in connection with, or, in full communion with some of our Protestant churches; they live now in total neglect of Gospel ordinances,

two of them having taken offence at their brethren, in the churches of which they were members, and sinfully, as I told them, absented themselves from the sanctuary, as if offended at the God of the sanctuary. One family came to this country 39 years ago, were members of a church on the other side of the Atlantic, but now have no church connection. They were told they could get no sitting in any of the churches to which they adhere, less than 10 dollars a year. It is a natural consequence that the children of such parents are neglected in their religious instruction, family worship neglected, and the word of God seldom if at all read. Another upon whom I have called, I found the husband and father of three young children to be one of the most reckless characters I ever met with. When I entered the house he was stretched on the floor asleep, and without taking any notice of him I entered into conversation with the family on the subject of my visit (religion.) He awoke and inquired the object of my visit. I told him that my object was to search out those families who habitually neglected the ordinances of religion, neglected the house of God, and the study of the sacred oracles. He coolly told me that he did not trouble himself with these matters. He said that he read a great deal, but nothing of a religious nature. Attended no place of worship since he was married. I attempted to set his duty as a citizen, a husband, a father, and a sinner, before him. I asked him if he would be willing that his children should become infidels. No, was his answer. Your neglect of religion is a sure way of making them so. His wife seemed to be deeply affected during the conversation with her husband, and I hope the opportunity will not be entirely forgotten or lost upon herself and her husband.

"I have thus far transgressed upon your patience, and perhaps digressed from the great object of my mission, but I have done so in order to stir up the churches in the discharge of that duty which God has entrusted to his friends who profess his name. O that I could provoke my brethren in all the Evangelical churches of our populous cities 'unto love and to good works' and that the zeal of our churches, like that of Corinth, might provoke very many throughout all the States of the Union. The common enemy of our religious and civil liberty has taken the field and has been actively at work lengthening his cords and fastening his stakes, till now he can almost bid defiance to all opposition. All this time we have been looking at the latent and unparalleled progress of the system of iniquity, crying out, we see no danger. Till now we find that the arguments formerly used are self-contradictory, viz. that when Romanists come amongst us, our free institutions, free press, free schools, and so many other freeisms will produce a change on them, that they will of their own accord snap asunder the mystical chain which in Europe enslaved both mind and body. Have our institutions done so? Nothing can do it but divine power, and bringing the

Gospel to their very doors, and by the divine blessing accompanying the efforts of the churches, let the instrument be ever so weak, if he go out with our efforts. He can 'make Jacob a sharp threshing instrument, to thresh the mountains.'"

Our Missionary next speaks of the obstacles which stand in his way. One is the difficulty of reaching the people, of gaining access to them, and getting them to listen. This demands great perseverance, wisdom, and kindness. Another is violence, either threatened or enforced. Of this he gives some striking instances. Experience has made him know, however, that these things are not of great account. A little firmness and judicious conversation usually silences all threats, and disarms all violence. The following, with other instances, he cites under the head of "Encouragements,"

"The woman to whom I have referred in my last report, who was cast into the furnace of affliction by sickness in her own person, the death of her child, and persecution from the Popish husband, since my first visit to her family, has come out boldly on the side of truth, and now attends on the public ordinances of salvation. She told me the other day, that for some time previous to my first visit she used earnestly to pray that God might send some one to direct her how to act in her critical situation; her conscience upbraided her, and she could not be at rest under its reproaches. Her neighbor, a widow already referred to, is now reading her Bible, and her two boys, whom I have clothed, attend a Mission Sabbath school in the neighborhood. The Rev. Dr. A—'s Sabbath school have on my application agreed to clothe another family of four children, their parents having agreed to send them to Sabbath school if clothed them, and I hope to bring out the parents to church not many days hence."

We give one more extract from this brother's Report, which, though long, we do not think will be found *too long*.

"When Romanists peruse their own Douay version of the Scriptures, they are more accessible than their co-religionists who never look into its pages, notwithstanding the erroneousness of the notes that are found interspersed throughout the pages of that version. There is some hope of reaching this class by a kindly, free, and friendly conversation. One day last week while visiting a part of the city not visited before by your missionary, I knocked at a certain door, a young married female came to the door. I inquired of her if she would read a religious tract; she said, she was a freethinker and would read any book. I noticed an open door to one of the rooms, and two men sitting inside. I was anxious for an invitation to where they were, which was given by the elder person, the young woman's father, the other was her husband. As I entered the room I asked

the old man if he would read a good religious tract. He said these tracts were "so full of old Popery, that he was not very favorable to them." I found myself in a dilemma by this remark, and played the jesuit a little till I should sound the old gentleman. Poor old Popery should not be rashly condemned, said I. There are some old things that are preferable to those that are new. Besides, we are getting back to the old fashions that were in vogue in the days of our grandfathers. 'That is very true,' said he, 'our blessed Saviour said, Unless you eat the flesh of the son of man and drink his blood, you shall not have life in you. Did he not say to his disciples, when he gave them the blessed Eucharist, Take, eat, this is my body broken for you?' I said to him, 'do you suppose, he gave them his real body to eat?' 'Yes, Sir. For so says the new law.' We have to do with our senses, and to exercise our rational faculties which God has bestowed upon us. If Christ gave them his body to eat, and in his body sat in the midst of them alive at the table, conversing with them, he must have two bodies, and gave them, not the suffering body nor the one that was broken for them on the cross, but a body that never breathed, never suffered, never died. Is this reason? Where were their senses and rational faculties at the time? No, Sir. He had only one body in which he suffered, was his answer. I find it of little benefit to take down all his arguments upon the power of the priesthood, and the authority communicated to them by Apostolic succession. While on the priesthood, I told him that all true believers were made by Christ kings and priests unto God. This he would not listen to on any account. I took out the Douay New Testament to prove what I said, but it was of no use. Confession was introduced by him. He repeated the 15th verse of the 5th chapter of James, The prayer of faith shall save the sick man, and the Lord shall raise him up at the last day. There is no *last day* in that verse, said I. He shall raise up at last is in it, said he. No, Sir. And the Lord shall raise him up, is all that the Apostle says. At this he arose and went up stairs for his Douay version. When he came down he found the chapter, and reading it from the beginning, he acknowledged his error. His next subject was the power invested in the Apostles, they were made priests forever, he said, after the order of Aaron, and made like unto the son of God. I told him he misquoted these texts. 1st, He would not find the order of Aaron in that verse, that the text speaks of Christ, Thou art a priest forever, after the order of Melchisedec (Douay, according to,) I showed him the words Heb. ix. 11. 17. Secondly, That it was Melchisedec, of whom it was said, 'he was made like (Douay, likened) unto the son of God.' Did not Christ say to Peter, thou art Peter, and upon this rock I will build my church? You will allow me, Sir, to take your own Bible and read a few verses. Yes, yes, said he. I then took his Douay version, and read the following verses in 1 Peter ii. 'If yet ye have

tasted that the Lord is sweet. To whom approaching the living stone, rejected indeed by men, but chosen, and honored of God. Be you also as living stones built up, a spiritual house, a holy priesthood to offer up spiritual sacrifice, acceptable to God by Jesus Christ,' &c. I then shut the book and said to the old gentleman, I shall make only two remarks. First, if Peter was constituted the rock upon which the Church was to be built, why did he not say so himself? why did he in this place speak of Christ as the living stone rejected of men—but chosen by God. Peter by the spirit of prophesy, seems here to warn us lest we trust to any other rock, and so become rejectors of God's chosen living stone. Think of this, my friend, said I. The next remark is, that believers are called living stones, a spiritual house—and what you had strenuously denied since I came in, believers are called by Peter a holy priesthood, to offer up spiritual sacrifice, acceptable to God, by Jesus Christ—you see your duty here, go to God in prayer, through faith in Christ, and give yourself up to him, soul and body. Say, here I am, Lord, mould my corrupt and perverse will into thy own will; change my hard and unbelieving heart, and transform me into the image of thy son Jesus Christ, and make my heart a temple wherein thy Holy Spirit may dwell. This is the way in which God would have us to come to him. During this conversation the daughter and her husband listened with the greatest attention, and during the latter part of it I noticed the tears running down her cheeks. The father marked many of the texts to which I referred, and as I rose up to depart he thanked me, and invited me to call back—and call often."

In the report of one of our most experienced Missionaries in the city of New-York, occurs the following paragraph:

"Recently I was greatly encouraged by the happy change effected in the minds of several young persons, who by severe personal affliction, and the prospect of death and eternity, have been led to give their youthful hearts to Jesus, who in his condescension and grace has, I trust, opened their hearts to his word, and overcome their prejudice, and so inclined them to receive with meekness the Gospel, as the power of God unto their salvation, so that during their painful anticipations, their hopes have been founded on Christ, and on him alone. Another instance of the power of divine truth is that of a dying poor man, once a rigid Romanist. Having read the sixteenth chapter of John for him, he seemed to be taught by the Holy Spirit, through the word, not only that the redemption by Christ Jesus is subversive of the papacy, but of every other refuge of lies, and I have no doubt but this is another gem brought out of this dark apostacy to sparkle in the diadem of Immanuel. By instances such as these I am greatly comforted in my labors, and I hope that when it shall

please the Lord to remove others who hear the word, they too will be found trusting in that name in which there is salvation for the guilty."

Another Irish Missionary, who labors in a neighboring city, reports, that in the preceding month he had visited 369 Roman Catholic Irish families and thirty German, prayed with them 43 times, read the Scriptures 67 times, gave away about 100 tracts, and sold 3 Bibles, attended 8 prayer meetings, and gathered 10 children into Sunday schools. We give an extract from his report.

"It is with a thankful heart I communicate the pleasing intelligence that the work of the Lord is advancing. Though the enemies seem to break in like a flood, the Spirit of the Lord is lifting a standard. One of the ways I think to judge that the work is prosperously going on, is from the enmity of the drunkard, the swearer, and the ignorant bigot. All this I can see very plain. Another is to see at the same time men gladly receiving the word which is able to save their souls.

"A few days since, in a house in —— street, when a number of Roman-catholics assembled to hear me, we had a long and useful discussion. One man, an Irishman, who had been educated for a priest, withstood me bitterly, speaking in a very uncourteous way; but the good Lord enabled me to answer him kindly and scripturally too. The Word had the desired effect; all, with the exception of himself, not only heard gladly, admitting of prayer, in which they evidently joined, but also entreated the man to desist. He got ashamed, and received a tract which he had previously refused. I parted with them all in a way I think that will never be forgotten. I could tell many similar pleasing interviews, and would too, but that many of them are so much alike, and also knowing your time to be precious.

"But this I can say, that good is doing; and that the work can be carried on in such an efficient way that this city will soon realize that those who labor are not spending their labors for naught; the 'word is not returning void;' it is, it will accomplish the thing whereto He has sent it. May He prosper us all, for Christ's sake: Amen."

An Irish Missionary in a city in the Northern part of the State of New-York, reports, that he visited, the preceding month, 375 families, of which 300 were Irish papists, and 75 French and Canadians; in 200 families he distributed religious tracts, in 85 he read the Scriptures, and in 100 he was permitted to pray. He has re-opened his Sunday school, which, owing to sickness in his family, had been closed, procured a library of 139 volumns from the Am. S. S. Union for the sum of ten dollars. By many Romanists, he says he was well treated; but by some he was treated "like a dog."

From our Irish Missionaries laboring in New England we have received interesting reports, but have not room for them.

A new Irish Missionary in the city of New-York reports that he had visited 365 families, 265 of whom were Roman Catholics. By many he was well received, and was heard with much interest as he read the Word of God *in their own version.*

We have good reports from our French Missionaries in Northern New-York, Vermont, and Michigan. They meet with much encouragement, and the details they give are interesting, but scarcely of such a nature, for the most part, as should be published.

Our Spanish Missionary reports that he has, since his preceding report, announced the Gospel to 27 European Spaniards, 60 Cuban, distributed 6 Bibles, 2 New Testaments, and 150 tracts. He has also visited a goodly number of French families.

Our German Missionaries are doing well. But we cannot give extracts from their reports this month. They are doing a great and good work. The Rev. Mr. Winnes, who labors in Newark, N. J. has been greatly in the midst of sickness and death during the last month, from July 15th to Aug. 15th.

Foreign Field.

IRELAND.

The movements of Rome, and the efforts of the friends of Protestantism, are both characterised by much activity and vigor.

Every department of the Roman Catholic Church in Ireland is now coming under the rigorous discipline, and ultra Romanising influence of Archbishop Cullen; though some of the liberal old fashioned Irish party who formerly flattered themselves that they could be "good Catholics," and yet love the Protestant doctrine of "civil and religious liberty," are sore and sorrowful for the changes that are taking place. They do not forget that the domineering Primate is himself the representative of a policy by which the last remnant of their own boasted liberties was rudely torn away, that he is truly a foreigner, forced upon them, not chosen by them; and that his mission is to remove every thing Irish from the Irish Roman Church, and to make it, in all respects, the creature and the slave of Rome.

The various Protestant Missionary Societies are increasing their efforts in Ireland to counteract the *slave* policy of the priests; and to induce the people to investigate the claims of the rival systems. At the late meeting

of the general assembly of the Presbyterian Church, held in Belfast, a report was brought up, and a committee appointed on the subject of Romanism. An amendment was presented, including "Puseyism," and alleging that the assembly's missions in Connaught have been opposed by the Church of England as much as by the Church of Rome. The vigorous action of the body was pledged in antagonism to the movements of the priests.

The Episcopal Established Church, and the Primitive Methodists are prosecuting their evangelizing labors with increasing energy, and publishing appeals in England for increased funds; and the Congregational Home Mission, lately revived—is hopefully at work, sustained by the sympathy and aid of the united Presbyterian Church of Scotland.

In the midst of this varied agency the mission of our own Society goes on with increasing prospects of usefulness.—Our agent, Mr. King, is now engaged, with the assistance of several christian friends of different denominations, in organizing the little staff of scripture readers lately provided for by our board; and as these laborers will be placed in different and distant parts of the country, we hope to have accounts of their future work that will supply our readers with varied and interesting information.

Mr. King has lately been engaged in delivering lectures, the subjects of which have been in part suggested by the present war between Russia and Turkey.

The history of Mohammedanism, and of the Christian Churches of Greece and Asia Minor; the character of the Church and state system of the Russian autocracy, and the present condition of the continental nations of Europe generally, have all been introduced to illustrate the principles of scriptural Christianity, and to trace the growth and influence of the Romish Apostacy. The parallels and contrasts between the eastern and western Antichrists have presented new and striking views of the Papal system to the minds of some Roman Catholics; and led to a series of invitations and requests, which Mr. King is now endeavoring to meet by lecturing in various places on parts of the general subject which he has just gone through in Dublin.

As some of these addresses will be delivered at public meetings, in the places where our new agents are commencing their labors, an interest will thus be awakened which may provide favorable openings for their work.

Some of Mr King's subjects have been very comprehensive and suggestive.—"The early corruptions of christianity,"—"The rise and progress of Mohammedanism." "The Turks and the Russians;"—"The Czar of St. Peters, and the Pope of St. Petersburgh;"—"The story of how the Pope became a king;" "Ancient and modern christians in Rome;"—"Christianity and Christendom,"—"The people and the priests?" Considerable interest appears to be awakened by these addresses, and it is earnestly hoped they may be made instrumental of much good.

FRANCE.

We have lately received the following important letter from the Corresponding Secretary of the EVANGELICAL SOCIETY OF FRANCE. It was written near the end of July. Our brethren in France need our earnest prayers, as well as our pecuniary help.

Paris, July 26, 1854.

SIR, AND MUCH HONORED BROTHER:

Our Committee was of opinion that owing to the seriousness of circumstances, it was their duty to ascertain the actual state of things, and they therefore sent two delegates into that most important field of labor, the department of the Haute Vienne.

You know to what extent our adversaries have succeeded in counteracting the works of Evangelization in that benighted country, to which our evangelists had brought at once the blessings of civilization and the Gospel; twelve schools have been shut under the most unjust pretences, the places of worship, (excepting that of Limoges,) have been equally shut; several suits have been entered against our laborers, and several means of pettifogging persecution have been used.

We will now give some account of the visit of our delegates. They had three principal objects in view. First, they were to visit the authorities, and to represent to them that it was a very serious matter to enter on the way of persecution. 2dly, They were to visit the people who adhere to Gospel truth, in order to encourage them, and to assure them that they should never be abandoned by our Society. 3rdly, They were to consult with the agents concerning the most efficient means of strengthening the work of evangelization.

Their first visit was to the Prefect of Limoges. It is he who has exerted himself to check our work. He was very civil to our delegates, but alledged that they had no right to ask any explanations concerning decrees, which as a Prefect he was empowered to issue. Let us be permitted at least, said one of our delegates, to put some questions to you,—are the populations who adhere to our cause, worse than the other populations in the department?—"Quite the reverse, said the Prefect; they are distinguished by their superior morals, and by their fidelity in fulfilling their engagements; and that is a very rare occurrence in our country."

Have you to complain of a spirit of political agitation on their part?—"Not in the least: in that respect they are unexceptionable. No complaint has ever been made against them."

And our agents! what is it said of them? "If we except their ardor for proselytism, they are highly respectable men."

Assuredly such a testimony from an adversary of the work of evangelization is precious. It shows that the Gospel, and the Gospel alone, is obnox-

ious to the Authorities. The Prefect endeavored to justify the severe measures which he had adopted. He pretended that our agents had no right to make proselytes, and that every one ought to remain in the religion of his forefathers. Our delegates availed themselves of that opportunity to speak to him very openly. They declared to him, that the law of God was superior to the law of man, and that Prefectorial decrees were not to be placed upon the same line with the positive commands of the Lord. They gave it out that our friends in the Haute Vienne were not engaged alone in that cause, and that applications were to be made to superior Authorities.

Our delegates did not content themselves with seeing the Prefect; they also paid visits to the public functionaries in every district. Every one of them gave a good character to the people who have adhered to the Gospel cause. We hope these visits will produce good results; and they will convince the official men that the christians are decided to make a stand, and resolutely to vindicate the rights of conscience.

You can scarcely imagine to what degree our friends are treated and counteracted. One has endeavored to frighten them by menaces. The Prefect has spoken very harshly to them, but they have remained unshaken in their religious convictions. Spies surround them, and try to catch them when they are assembled at prayers. They are called upon to work, for the repairs of public roads, far from their home, and thus to waste a great deal of time and money; they have also endeavored to win them by promises. Thanks be to God, all these attempts have proved ineffectual. These poor villagers are steady and resolute. They declare that they will not give up.

Our delegates have visited Villefavard, and after gathering all the heads of families, have asked them whether they would consent to return again to Romanism; they all declared that they would never abandon the Word of God. In spite of threatenings, prohibitions, and spies, our friends meet on Sundays in the fields and woods, and when the pastor cannot join with them, they content themselves with reading a chapter in the Bible, and singing hymns. During the meeting a sentinel is placed at the end of the field or the wood, to warn them in case the police officers should come. It is a young man, blind, but who has a very acute hearing, who is thus placed as sentinel. At *Thiat* our friends meet in the corn-fields, and the stalks, which are very high, hide them from the sight of their enemies. On every day particular meetings are held in the families; the fidelity of children is especially moving. The public evangelical schools are shut, and every means has been tried to allure them to Romish schools. They will receive no other lessons of instruction than those from their christian teachers, who go and instruct them from house to house, from village to village. How should not we be reminded of these words of Luther's; "the work will not perish, when we have the children on our side." Everywhere, there are groups of

christians who are decided not to give up. At Chateauponsac, Rancon, Balledent, our friends unite closely together, and solicit us not to abandon them. At Limoges the work of evangelization has had no difficulties to encounter, and is prosecuting with the most cheering success.

Our delegates have been highly encouraged by what they have seen of our agents; these friends have evinced much courage, prudence, and devotedness to their work.

In a word, our delegates have been much encouraged and cheered by every thing they have witnessed. They are fully convinced that we ought to make renewed exertions; and since we are countenanced by the populations to whom the Gospel has been announced, we must boldly move onwards. The Committe have decided that a memorial should be addressed to the Emperor, in the name of all the free churches,—stating their causes for complaint. One of our delegates has been entrusted with the care of drawing up that memorial.

Our Committee have also decided that two new agents should be sent into the missionary field of the Haute Vienne, in order to strengthen the work there.

We hope that these foregoing details will cheer our friends. They go to prove that the time is come when much zeal is to be displayed, and that we greatly stand in need of the support and prayers of our friends. Can we abandon people who declare that they will never abandon the Bible? that cannot be; we must go on with the holy warfare which we have undertaken.

But it is obvious that we cannot go on with that holy warfare without being supplied with the materials of the war. It is important, then, that we should inform your board of our financial situation. You may have seen from our last annual report, that we have begun our twenty-second year with a deficit amounting to 20,646f. Three months have elapsed since, and as is usual, we have in this season of the year received very inconsiderable supplies, and as we have not made any diminution in the number of our agents,—but quite the reverse—it follows that our deficit is nearly double what it was at the beginning of the year. We do not mean to slacken our course, quite the reverse; we mean to send new laborers to the missionary field of the Haute Vienne; we mean to employ new evangelists and schoolmasters in the metropolis; we mean to establish a school for boys in the faubourg St. Antoine, and to appoint a pastor in that part of the metropolis: in a word, we mean to prosecute our work with much energy and system. We therefore want supplies of money. We shall very soon make an appeal to our French subscribers; but as they are accustomed to send their donations rather towards the end of every year, than towards the begining, we ought also to make earnest applications to your Board, and solicit them to forward us part of the subsidy which they have agreed to grant to our Society.

Your Board may see that we are in no way discouraged, neither our committee nor our agents will shrink at the difficulties which we have to encounter. But our situation would become really distressing, if to the difficulties which we have to encounter on the part of the government and the priesthood,—new difficulties (we mean financial difficulties) were to be added, that would be truly disheartening. But we hope that we shall be spared these difficulties; we depend on the christian sympathy and affection of your Board.

With christian regards and much esteem we remain dear Sir, yours very truly, on behalf of the committee, DE PRESSENSE.

Movements of Rome.

So far as our own country is involved, the most remarkable movement of Rome of late has been, strictly speaking, a "movement" of Archbishop John Hughes, who, inasmuch as he is bishop of the greatest city in our Union, appears to be a sort of "Metropolitan" prelate, and to consider himself charged with the guardianship of all Rome's interests in the North American Confederation.

The month of August witnessed a remarkable controversy between the Archbishop and the Editor of the *New-York Daily Times*. The origin of that discussion was on this wise. The editor of said paper, in two articles from his own pen, intimated pretty clearly, or rather *asserted* roundly, that there is a growing difficulty in the Romish Hierarchy in this country, arising from the fact that the bishops of American birth are dissatisfied with the appointment of so many bishops and other ecclesiastics of foreign birth, and their overbearing conduct and action. He intimated too, that this feeling exists among the inferior clergy and the people.

Nor is this wonderful, when we consider that at the utmost, there are not more than ten American bishops to twenty nine of foreign origin. Probably about the same proportion is to be found in the rank of the priests. Now, although the great majority of the Roman Catholics in this land were born in foreign lands, or the children of such, yet it has been felt to be impolitic and unreasonable, if ever Rome expects to give her Church a permanent foothold in this country, and render it popular, to give to the foreign element so great and so long-continued an ascendency.

The Editor of the *Times* sets forth all this, and asserts that he has proof of the truth of his assertions, derived from high sources—such

as he cannot hesitate to pronounce worthy of entire confidence. He also refers to Dr. Brownson's remarkable "*Native American Article*," of which we took some notice in our last number.

The effect of these two articles in the *Times* was instantaneous and great. It became evident that the editor had touched a subject on which Rome is exceedingly sensitive. Archbishop Hughes replied over the signature of *Philo Veritas*. The editor commented on his reply, and re-affirmed his assertions. The Archbishop rejoined, and the editor replied to his rejoinder. And so the war of the pen went on, till the Archbishop had written four communications, and the editor, from first to last, six or more. The controversy was spirited and even sharp. The Archbishop's articles all related to two great points. First he denied, and re-denied in his most direct and earnest terms (ever appealing to the tribunal of his Maker) the truth of the editor's insinuations and assertions—maintaining that there is the most admirable harmony in the Romish Hierarchy in this country and everywhere else, and that it is impossible that there could ever be anything else! The Archbishop grows warm on the subject, and over and over asserts that there is "not one word of truth" in all the propositions of the editor,—which may be called the Archbishop's courteous way of giving the editor *the lie direct*.

This bold, uncivil, and even (we must say) arrogant tone, was remarkably visible in his first two communications. As to the argument, which the editor drew from Dr. Brownson's article, it was manifest that the Archbishop found it to be no very easy thing to get over it. We are inclined to think that the very sensitiveness and vehemency of the Archbishop, were the strongest possible confirmation of the assertions of the Editor of the *Times*. In this the Archbishop shows his usual Irish rashness and folly. If he were a *Jesuit*, (as some ignorantly assert,) he would never be guilty of such imprudence.

The second subject on which the Archbishop was most earnest, was the authorship of the communications which the editor asserted that he had received. He demanded the *authority* on which the editor made the charges or assertions in question. On this point too his Grace betrays great want of wisdom. It is evident that *this* is the point on which he feels the deepest solicitude. But all in vain. The editor would not give him, and for good reasons, the authority on which he stated what he did.

And here the controversy between the editor and the prelate

ceased. But the subject was far from having been dropped. A correspondent of the *Times*, over the signature of "Vindex," took up and exposed the assertions of "Philo-Veritas," respecting the "harmony" of the Roman Catholic Church. In the closing paragraph of his communication he gives the following item of information, which "supplemented" the statements of the editor of the *Times* in regard to the "Cardinalate" in these United States. We give the substance of it: When the question of appointing a Cardinal in the United States (which "Vindex" says the late pope Gregory XVI. told a lady of his acquaintance that *he* had greatly at heart) was agitated in 1850–51, it was concluded at Rome to consult the Bishops of this country about both the "proposition" and the "man." Almost all gave their opinions against it, and all but one, and with them Chief Justice Taney, opposed the appointment of Archbishop Hughes. "Vindex" says that he had this from "good authority," when he was at Rome not long afterwards.

So much for "Vindex." But what was worse, Archbishop Hughes stirred up Mr. John Mitchell, Editor of the "*Citizen*" an antagonist who has told him plainly some things hard to bear. His reply to the Archbishop's disparaging remarks in reference to Mr. Meagher's exile, and escape from that exile, were really *excoriating*, if we may use the most suitable word in the English language. What had Mr. Meagher done? He had sought the liberation of his country—a movement which Archbishop Hughes had applauded and even promised to *aid* while it was in progress—but he failed! For his failure and its consequence, —exile, and escape from that exile, "Philo-Veritas," *alias* Archbishop Hughes, reproaches him! Was there ever equal meanness? We wish from the bottom of our hearts that Archbishop Hughes would not desecrate the words "Philo Veritas "(*Lover of truth*,) by using them henceforth. Truth! Lover of Truth! Why that is the very last thing that Rome ought ever to claim. She has done all she could to destroy in mankind all idea of the sacredness of Truth. Has she not taught men that *falsehood* is very often just, and even praiseworthy, especially if the interests of the Church (her Church) can be promoted thereby?

But we must dismiss this subject, at least for the present. We would give *all* the articles of "Philo Veritas," the "Editor of the *Times*," "Vindex," and "John Mitchell," *in extenso*, if we could, but they would fill an entire number of our Magazine.

THE MORALITY OF ROME: THE APOSTLES.

The following item appeared in the Cincinnati Police news a few weeks ago.

"A party of Irishmen assembled in a coffee-house on Lock, near Eight street, on Sunday night, and raffled off a cow, for the benefit of a widow woman. They then sat down and had a game of Cards. The police discovered them, and Judge Spooner fined them $10 each and costs."

Upon this the Catholic *Telegraph and Advocate* remarks as follows:

"This strikes us as a case of great injustice, whatever of law there may be in it. Here are a few evidently kind-hearted and charitable men who stint their own families, perhaps, to buy a cow for "the benefit of a poor widow." *What better deed for the Sabbath day*, whose religious exercises such men had surely not neglected? And because they quietly and innocently amused themselves, after a day so well spent, in playing a game of cards, they are made prisoners, their names published in the newspapers with disgrace, and fined each ten dollars!

"We are no friends to gambling—we never handle a card; but we ask, where in the Bible, or the decalogue, is it made a sin to play a game of cards? God, we are convinced, saw no sin in the acts of these men, for which the law has so severely punished them. It was well for the Apostles that they did not come under Judge Spooner's jurisdiction, or he would have convicted them, for *casting lots for a successor to Judas.*"

Poor Apostles! What a pity it is that you did not know that your drawing lots after solemn prayer and appeal to the ascended and glorified Saviour, in order to choose a *successor to Judas*, you did not understand that you were giving authority to good Catholics to "raffle for a cow," and then go to "playing cards," at a coffee-house, *alias* "groggery," on the Sabbath day. How much noise and hard-drinking of whiskey took place on the "pious occasion," the *Telegraph and Advocate* does not tell us, though no doubt Judge Spooner could, if interrogated. God sees no sin in a *game of cards!* No sin in *raffling for a cow!* This is a specimen of Rome's morality.

The Roman Catholics of New-York have sent to Dr. Newman, through Archbishop Hughes, the sum of £223. Dr. Newman has written a grateful letter in return, in which he states that he will appropriate this money to the erection of a Cemetery!

AMERICAN ROMAN CATHOLICS IN DUBLIN.

A letter in the *Freeman's Journal*, dated Dublin, July 21st, says:

"Our city is now crowded with Americans; some direct from the transatlantic cities, others making Ireland a visit on their return from Rome, France, &c. Mr. Sadlier, of New-York, is in the city. Rev. Mr. Gallagher, of San Francisco, who has been in Rome, Belgium, Paris, &c. securing missionaries and nuns for that distant part of the vineyard, arrived here a few days back. He has already procured eight or ten priests, and I believe six Sisters, who will accompany him to the "land of gold," via New-York. He stopped whilst here at the College of Foreign Missions, and left this morning for Cashel, and afterwards goes to Cork. The Rev. Pastor, (I think of Syracuse, in the Diocese of Albany,) is also in town, spending a few days last week visiting the far-famed "Tara of the Kings" and the historic Boyne. Mr. Ruder, of St. Louis, and family, left this morning for Belfast, to return thence to America. Dr. Ives is at present in London, and expected here next week; Mr. Berrian accompanies him. We are also daily expecting Dr. Fitzpatrick, the Bishop of Boston, and his chaplain. So you will perceive we are quite honored with Americans."

View of Public Affairs.

Never before has the Cholera spread its ravages so extensively over our country in the course of so few months. North and South, East and West, in large cities and small villages, it has made its appearance. It is a just occasion of thankfulness however, that its ravages have been far less dreadful than during some former seasons.

The Yellow Fever has made its appearance in a few of the Southern cities; but thus far it has not been very severe; and the hope is entertained that its visit will not be a protracted one.

In many parts of our country the agricultural interests have been greatly injured from long continued drought. The crops of corn and potatoes, as well as the pasturages, have greatly suffered; and in many places the farmers will be compelled to reduce greatly their flocks and herds. In some of the western and south-western, as well as the middle and eastern states, the fields have been, as it were, burned up; the streams have become dry; and even the wells and

water-springs have failed. In such localities there has been more than the usual amount of sickness, from fevers and affections of the bowels.

In addition to all, there have been a greater number of fires in our cities and towns, and conflagrations in the forests, (especially in Ohio and Maine,) than usual; attended with an enormous loss of property. In all these occurrences the true christian will recognize the dispensations of a just and holy God, who rules the earth in righteousness. Certainly He has sufficient reason for displeasure against us as a people. Never did a nation enjoy greater displays of Divine goodness; seldom has a nation been more ungrateful. May it please Him, who is the Author of "every good and every perfect gift," to grant us those dispositions of mind which we ought to possess, whilst His hand is stretched out, in judgment as well as in mercy, over this land.

The publication of all the official documents relating to the burning of Greytown has doubtless modified, in some respects, the general indignation, which the destruction of that place by the United States ship of war Cyane, excited some weeks ago. It would seem as if that village, of some 300 inhabitants, was little more or better than a rendezvous of worthless people, from various countries. Their conduct had long been outrageous and unendurable. Still, we are inclined to think that a less harsh course might have been pursued. It would be better that the United States, or England, should take possession of the place, and hold it; for it is clear, that the governments in the vicinity are incapable of maintaining a proper state of order and security there. The conduct of the Hon. Mr. Borland, and that of Captain Smith, can in no way be justified.

The war in Eastern Europe advances slowly. The Turks have gotten possession of Bucharest, and the greater part of the Principality of Wallachia; the Russians still occupy Moldavia, from which there is now some prospect that they will be dislodged by the Austrians,—or rather by the Turks, aided by the Austrians, French, and English.

At the date of this writing, (September 1st,) news has arrived that the English and French forces have attacked and taken possession of, the Russian fortifications on the group of islands called *Aland*, (or Oland, as the Swedes and Russians pronounce the word,) lying at the entrance of the Gulf of Bothnia. The strongest of these fortifications is on the Island of Bomarsund. It would be a great thing for Sweden, if the Allied Powers should compel Russia

to restore those islands to her, to whom they once, and for 400 years belonged. Russia wrested them from her within the present century.

It is also reported with great confidence, that the English and French forces in the Black Sea are, at this moment, making an attack by land and water on Sebastapol, the strongly fortified Russian naval station in the Crimea. It is even asserted in certain quarters, that England and France will make a strong effort to get entire possession of the Crimea, the last portion of Russia which the Tartars held, and from which they were expelled in the year (1783) which saw the close of our Revolutionary struggle. Should this report prove true, we may expect to hear very soon some interesting news.

There has been a Revolution in Spain, (at the head of which is General O'Donnell,) occasioned by the improper conduct of the Queen and her infamous mother, and that of the intriguing and worthless *Camarilla*, by which the throne has for the last few years been surrounded. After several days of fighting in the streets of Madrid, and some severe struggles in some of the Provinces, the insurgents triumphed. Espartero has been called to the helm of State. This distinguised Spaniard, one of the best patriots of that country, was Regent of the kingdom during the minority of the present Queen. He is a decided friend to religious toleration and to the circulation of the Scriptures, as we have had occasion to know. But it is very uncertain whether he can carry on the government at present,—so many and so discordant are the elements which are in commotion in the Iberian Peninsula. The Royal Council which Espartero has formed have ordered a Constituent Cortes to be elected. That body is to meet on the 8th of November, to form a new Constitution. Much will depend on the character of that assembly. Concha has been appointed Governor General of Cuba. This is well; probably a better man for the post could not be found in Spain.

The King of Saxony has been killed by a fall from his carriage and the kick of a horse. He was a worthy man. His brother, the Duke John, who is a good deal of a scholar and philanthropist,—but not very popular—succeeds him. The new King is a Roman Catholic, (as was his brother,) though the nation is Protestant.

It is greatly to be feared that there will be dreadful ravages, in the armies in the lower valley of the Danube, from cholera and fevers in the autumnal months. May God hasten the time when wars, and all their horrible consequences, will be known no more; when that

"Kingdom," or "Reign," which consists in righteousness, peace, and joy in the Holy Ghost, shall be established over all the earth!

Juvenile Department.

DIALOGUE NO. 16.

BETWEEN A FATHER AND HIS TWO SONS, EDWARD AND WILLIAM.

Of France, (Tenth Conversation.)

Eddie. And now, dear father, we are going to have our last conversation respecting France; I think you promised to tell us something about the Infidels of that country.

Father. Yes, Eddie, I told you that we should conclude our conversation about France with some remarks respecting the Infidelity of that country.

Willie. I have heard that there are many Infidels in France. If that be so, I should like to know why it is.

Father. That is a very important inquiry, my child; that there are many people in France who have turned away from Christianity is very certain. Every one who visits France has the proof of this fact presented to his observation on all hands. You were both too young when we left France to remember much about the people. But so long as we lived in Paris, we could not tell the difference between the Sabbath and any other day of the week, so far as the conduct of the people was concerned. They did as much work on Sunday, at least till 4 o'clock in the afternoon, as on Saturday, and more than on Monday. In the evening the places of amusement were more crowded on the Sabbath than on any other. Not one person in ten went to church at all. The same thing was true of all the other great cities in France; nor has the state of things much improved since, although efforts are now making to bring about a better observance of the Lord's day.

Eddie. What is this great Sabbath-breaking owing to, dear father?

Father. To the great prevalence of Infidelity.

Willie. But why should Infidelity prevail so much in France?

Father. I will tell you, my children; and I wish you to pay much attention to what I am going to say, for the subject is of great moment. You know that I told you of the dreadful persecutions which the Protestants endured in France throughout the reigns of all the kings of that country, from Francis I. to Louis XVI., inclusive, (there were *ten* of them,) with the exception of Henry IV. By these persecutions and the troubles which they occasioned, the Protestant religion was almost extirpated. The great Reformed Church

of France once (in 1572) had eighteen hundred ministers, and the day came when it had but one, (about 1740,) it is said! For a hundred years and more (1685 to 1786) the Protestants could do nothing to promote their religion openly. This I have told you before. During all that period the Protestants did not *publish* a book, or a tract even, in France. They could *print* nothing unless in the most secret manner. They had to get such books as they could from Switzerland and Germany, and especially from Holland, where French "refugees" resided in great numbers.

Eddie. During all this time the Roman Catholic Church must have had the ground to herself.

Father. Exactly so, and that is what almost ruined her. Having no longer antagonism from the Protestants to dread, Rome did as she pleased. For much of that period the Jesuits controlled in all religious questions. It is true that the *Jansenists*, who were a sort of Roman Catholic *Puritans*, and held much more of the Truth than the other Romanists, did for a while oppose them, but *they* were at length put down.

Willie. Will you tell us, dear father, as you go along, whether there are any Jansenists still in France.

Father. There are some, but their number is comparatively small. In the city of St. Etienne there are some hundreds, as well as in the villages and hamlets around, where they make the beautiful *ribbons* which are brought to us from France, as well as much cutlery. There are Jansenists in other parts of France. In Paris there are a few. I am told that the celebrated Charles Dupin, President of the Academy of Science, and his two brothers, distinguished lawyers, are Jansenists. But the Jansenism of the present day tends strongly to fanaticism. They seem to think that the Third Person of the Trinity will appear *incarnate* in the world, (as the Second did,) and bear the name of Elias or Elijah! But let us go on.

The Jansenists as well as the Protestants having been put down in France, Rome showed what was her true character. Many of the distinguished members of the Hierarchy, Cardinals, Archbishops, and Bishops, became courtiers and flatterers of royalty; and some of them, such as Richilieu, Mazarin, and others, became statesmen. The lives of many of the inferior as well as the superior clergy became corrupt, and often scandalous.

Willie. And was not the effect of all this deplorable?

Father. It was, indeed, most deplorable. Such great *Infidel* writers as Voltaire, Diderot, D'Alembert, Volney, and Rousseau appeared, and they wrote Christianity into contempt; I mean what they mistook for Christianity, for most of them knew nothing more of Christianity than what they saw in the Roman Catholic Church. Nor is it wonderful that they turned away from *such* a Christianity.

Eddie. I thought Rousseau was a native of Geneva, and not of France?

Father. That is true, but he wrote in French, and his writings had immense circulation in France. And although he was not such a *bitter* enemy to the Christian religion as Voltaire, yet his writings did much to corrupt society to its very core.

Eddie. I remember that the Genevese erected a bronze statue to him on a little island in the lower end of the lake of Geneva, and almost in the center of that city.

Father. Yes, one can get over to the islet-garden in which it stands by means of a little bridge that runs from the one which crosses the lower end of the lake, and serves to unite the Geneva on the right or north bank of the Rhone, which issues from the lake at that point, with the Geneva on the left or south bank of the lake and the river.

In the latter half of the last century almost all the higher classes of the people in France, including, it is believed, many of the clergy, became Deists and Infidels. Infidelity went down into the masses and turned vast numbers of them away from Christianity. All this prepared the way for the bloody scenes of the Revolution of 1789.

Willie. But are the Infidels of France of the present day such bad men as were those of the First Revolution?

Father. By no means, my dear boy. There are bad men among them, without doubt. That was seen in 1848, in the writings and conduct of some of the "*Red Republicans*," as they were called, who figured so much in the scenes of May and June of that year. But generally speaking, the Infidels of France of the present times are such from ignorance and indifference. Many low and scurrilous Infidel books are still circulated throughout the country which poison the morals of the people, and turn the masses away from Christianity. And yet the Infidels of France, of our day, are not generally *hardened* in their hatred and hostility to Christianity. On the contrary, they often manifest a desire to hear or learn something about it; that is at once surprising and encouraging. I often *heard*, when in France, and I have often *read* since, most interesting accounts of the conversion of Infidels in that country. I have myself often conversed with Infidels when traveling there, and have been greatly struck with their candor; and their readiness to hear the subject of religion discussed was truly remarkable. They are very different Infidels from those which exist in our country. Men who have known the truth and turned away from it—men "who love darkness rather than light, because their deeds are evil." Indeed, I hardly know which are the most accessible to the truth, the serious Roman Catholics in France or the reflecting Infidels. Many of both classes have been brought to the knowledge of the Gospel within the last few years.

Eddie. Do you suppose, dear father, that the Infidels in France are as numerous as the Roman Catholics?

Father. I do not know, my dear boy; but I know that when Mr. Alton Shée declared in the Chamber of Peers, seven or eight years ago, that the majority of the French nation did not frequent the Roman Catholic Churches, and that in *that sense* France was *not* a Roman Catholic country, those who opposed him were forced to acknowledge by their silence that it was true. But here we must take leave of France. Our next conversation will relate to Belgium.

Miscellaneous.

CHASTENING IN LOVE.

Blessed is the man whom Thou chastenest.",

(By Sir Robert Grant.)

O Saviour, whose mercy severe in its kindness,
Has chastened my wanderings and guided my way,
Adored be the power which illumined my blindness,
And weaned me from phantoms that smiled to betray.

Enchanted with all that was dazzling and fair,
I followed the rainbow—I caught at the toy;
And still in displeasure thy goodness was there,
Disappointing the hope, and defeating the joy.

The blossoms blushed bright, but a worm was below;
The moonlight shone fair; there was blight in the beam;
Sweet whispered the breeze, but it whispered of woe,
And bitterness flowed in the swift flowing stream.

So, cured of my folly, yet cured but in part,
I turned to the refuge thy pity displayed;
And still did this eager and credulous heart
Weave visions of promise that bloomed but to fade.

I thought that the course of the pilgrim to heaven,
Would be bright as the summer, and glad as the morn;
Thou show'dst me thy path—it was dark and uneven,
All ragged with rock, and all tangled with thorn.

I dreamed of celestial rewards and renoun;
I grasped at the triumph which blesses the brave;
I asked for the palm-branch, the robe, and the crown;
I asked—and thou show'dst me a cross, and a grave.

Subdued and instructed at length to thy will,
My hopes and my longings I fain would resign;
O give me the heart that can wait and be still,
Nor know of a wish or a pleasure but thine.

There are mansions exempted from sin and from woe,
But they stand in a region by mortals untrod;
There are rivers of joy, but they roll not below;
There is rest—but it dwells in the presence of God.

VOLTAIRE'S DEATH.

The awful details of Voltaire's death are too well known to need repetition. The following authentic anecdote may be interesting:

"Some years ago, an individual well known and highly respected in the religious world, narrated in my hearing the following incident. In early life, while with a college companion he was making a tour on the continent, at Paris his friend was seized with an alarming illness. A physician of great celebrity was speedily summoned, who stated that the case was a critical one, and that much would depend upon a minute attention to his directions. As there was no one at hand upon whom they could place much reliance, he was requested to recommend some confidential and experienced nurse. He mentioned one, but added, 'You may think yourself happy indeed, should you be able to secure her services; but she is so much in request among the higher circles here, that there is little chance of finding her disengaged!' The narrator at once ordered his carriage, went to her residence, and much to his satisfaction, found her at home. He briefly stated his errand, and requested her immediate attendance. But before I consent to accompany you, permit me sir,' said she, to ask you a single question; Is your friend a Christian?' 'Yes,' he replied; 'he is indeed a Christian in the best and highest sense of the term; a man who lives in the fear of God. But I should like to know the reason of your inquiry?' 'Sir,' she answered, 'I was the nurse that attended Voltaire in his last sickness, and for all the wealth of Europe I would never see another infidel die.'"—*Ford's Damascus.*

"The following is an interesting statement of facts respecting San Francisco:—The population has increased about 8,000 during the past year, and it now numbers about 59,000. The members of the Bar already number about two hundred. There are ten schools, with 1,250 scholars. Churches eighteen, and church-members about 8,000. Of newspapers, there are twelve daylies, two tri-weeklies, one commercial, one French,

and one Sunday paper. The Fire Department consists of fourteen companies, with twelve engines and three hook and ladder trucks. There are two government hospitals, one hospital in course of erection by a benevolent society, and an alms-house, all having together about 600 patients. The property in the city is estimated to value about $40,000,000, and it appears that during 1853, 100,000,000 pounds of flour and meal, worth $5,000,000; 20,000,000 pounds of butter, worth $4,000,000; 25,000,000 pounds of barley, worth $500,000, and 80,000,000 feet of lumber, worth $4,000,000, were imported; and the total imports are more than $35,000,000, or an average of more than $100 for every person in the State. The freights to vessels coming into port during the year were $11,752,084, and the duties collected at the Custom House were $2,581,975. The only exports worthy of notice were about $60,000,000 of gold dust, and 18,800 flasks of quicksilver, valued at $683,185. The persons arriving at the port were 55,000, and those leaving were about 50,000. There were about 1,000,000 of letters sent during the year to foreign and Atlantic ports. The arrivals for the year were 1,028 vessels of 558,755 tons, and the departures were 1,653 vessels of 640,075 tons.

Notices of Books.

LIFE OF REV. DR. ARCHIBALD ALEXANDER, by the Rev. James W. Alexander, D. D. and published by Charles Scribner. We spoke in advance of this interesting work in the May number of our Magazine, and now that we have read it, we can truly say that it is worthy of all the praise which it has received. It is one of *the* books of this time.

RUSSIA, TRANSLATED FROM THE FRENCH OF THE MARQUIS OF CUSTINE.; D. Appleton & Co.—This work, the production of a witty Frenchman, was well received in France and England on its first appearance, and has been republished at a seasonable conjuncture. The author pretends only to describe what he has seen with his own eyes. His noble rank in France does not prevent him from expressing his mind with candor, and reprobating with severity the foibles of the privileged classes. What Custine saw may be confidently believed, though some of his anecdotes must be received with a grain of allowance. His work is well written, lively, and among the most entertaining productions of the day.

THE APOCALYPSE UNVEILED, is a work in two volumes, published by French, at the Bible House. We have given an extract from this curious work, and shall speak of it again.

LECTURES ON THE TRUE, THE BEAUTIFUL AND THE GOOD, by M. V. COUSIN; D. Appleton & Co.—A new work by this distinguished French author, whose "History of Modern Philosophy" is so well known and appreciated in this country, will be received with pleasure by the American public. The present contains a *resume* of the philoso-

phical theories and system of the author, more distinctly and completely stated than they can be found elsewhere. If any additional recommendation on our part be necessary, it will be sufficient to add, that the book is published in a style of more than common excellence and beauty.

FLORENCE EGERTON, OR SUNSHINE AND SHADOW; BY THE AUTHOR OF CLARA STANLEY, (R. Carter and Brothers,) is a story for youth. Its tendency appears to be promotive of youthful energy and conscientiousness; and if the whole is as entertaining as the pages over which we have cast our eye, we do not hesitate in predicting that Florence Egerton will be a great favorite with our young friends.

THE HIVE OF "THE BEE-HUNTER," by T. B. THORPE. (D. Appleton and Co.) This volume contains a repository of sketches, and, we have little doubt, in the main, faithful descriptions of life among the inhabitants of the "Far South-West." The accounts of arrow-fishing, and of hunting, will no doubt be read with great interest by all. Intermingled with the stories are descriptions of scenery and manners, and the work is dedicated to the lovers of nature. The wood-engravings are numerous and well executed.

GRATITUDE: AN EXPOSITION OF THE HUNDRED AND THIRD PSALM, by the REV. JOHN STEVENSON. (R. Carter and Brothers.)—The publishers have done a real service to the Christian public in introducing to them a new work by a well known and beloved author. The duty of gratitude is one of those which are most apt to be forgotten, though incentives to it are more numerous than to any other. Mr. Stevenson has stated them fully and forcibly, following, for the most part, the order of the remarkable Psalm which forms the ground of his work.

GAVAZZI'S LECTURES, (complete,) published by Mr. Dodd and the American and Foreign Christian Union. We are happy to learn that a new edition of this interesting work has been called for and is selling rapidly. The former edition consisted of 3,000 copies. The work meets what is felt to be a great want of these times.—the want of reliable information respecting the true principles and dangerous nature of Romanism.

THE CHRISTIAN RETROSPECT AND REGISTER of the First Half of the XIXth Century, with a supplement, by R. Baird. Mr. Dodd has just published the fifth edition of this small and popular work, which gives, in few words, a large amount of valuable information respecting the Scientific, Moral, and Religious Progress of the world during the by-gone part of the present century.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF AUGUST, TO THE 1st OF SEPTEMBER, 1854.

MAINE.

Bath, Central Ch. to make George Dounell, L. M. $48 78
Limerick, Mrs. Hannah Eastman for L. M. . 5 00

NEW HAMPSHIRE.

Nashua, Bapt. Ch. 26 65
Nashua, 1st Cong. Ch. to make Jesse Crosby, L. M. $28 71
Pearl-st. Ch. K. W. Lane in full L. M. $15; Others $35 17, ... 50 17
Union Meeting, ... 11 41
Manchester, Hiram Brown for L. M. . . 10 00
Keene, 1st Cong. Ch. Dr. Daniel Adams in part to make Mrs. Lydia Kendall, L. M. $15; Others to make Mrs. Susan Boles, L. M. $24 07 . . . . . 49 07

VERMONT.

Chelsea, Cong. Ch. and Soc'y $16 34
Vergennes, Cong. Ch. and Society, Rev. H. F. Leavitt to make Samuel Morgan, Esq. L. M. 46 00
Brattleboro, Cent. Cong. Ch. to make Rev. Geo. P. Tyler, L. M. 94 22
West Cong. Ch. 19 75

MASSACHUSETTS.

Williamstown, Cong. Ch. 84 60
Boys in Mr. Swan's School 2 00
Students of the Senior Class, $16; of the Junior Class, $30; of the other Classes $32, to make Gen'l and Madam Beckwith of La Tour, Piedmont, L. M. . . . 78 00
Pittsfield, additional 5 00
Lee, by the hands of Jerusha L. Perry, to make Hon. Sam'l Gates, L. M. . . . 20 00
Conway, Cong. Soc'y 75 28
Lawrence, Sab. School of Lawrence-st. Ch. from Wm. Thaxter's Class, $27; B. Coolidge Class, $3 to constitute Wm. Thaxter, L. M. Mrs. W. A. Kimball, $4, ... 34 00
Wayland, Evan. Cong. Ch. in full to make Rev. Henry Allen, L. M. 10 00
New Bedford, North Church, ... 20 00
Franklin, Ladies Benevolent Society for a Missionary at the West 26 00
Lincoln, 1st Cong. Ch. in part to make Rev. W. C. Jackson, L. M. 10 50
A Friend in Mass. 50
So. Dedham, Cong. Ch. in part to make Rev. Moses M. Colburn, L. M. 21 51
Sharon, Cong. Ch. 20 52
East Cambridge, Evan. Cong. Ch. in part to make Rev. J. L. Bennett, L. M. . . . 14 24
Brimfield, Cong. Ch. 22 00
Lowell, Free Will Bapt. Ch. in full to make Rev. A. K. Moulton, L. M. 8 64
Wesleyan Meth. Church 8 00
Mrs. Southwick, ... 5 00
Kirk-st. Church, ... 85 10
Appleton-st. Church, ... 81 30
Norton, Mrs. W. C. Sawyer, ... 2 07
Greenfield, 2nd Cong. Ch. "bal" 1 50
So. Hadley, a few Ladies of the Mt. Holyoke Seminary, ... 10 00
Colerain, Cong. Ch. 11 00
Ashfield, Cong. Ch. Gents' Asso'n, $10 45; Ladies Asso'n $9.40. . . . . 19 85
Ware, East Cong. Ch. Okin Sage L. M $30; G. C. Gennison, $5; Joseph Lawton, $5; W. S. Breckenridge, $5; Others to make John Lovell, L. M $54 33, ... 99 33

RHODE ISLAND.

Slatersville, Cong. Church in full to make Arthur Young, L. M. 28 00

CONNECTICUT.

Sharon, Cong. Ch. 11 00
Middle Haddam, Cong. Ch. to make Rev. J. Kilburn, L. M. 11 00
Glastenbury, David Hubbard, ... 15 00
Darien Depot, Cong. Soc'y to make in full Rev. Ezra D. Kinney, L. M. . . . 15 00
N. Cornwall, Cong. Ch. collection $23 72; supplying, pulpit $10, ... 33 72
Madison, Cong. Ch. 20 75
New Haven, So. Cong. Ch. and Soc'y . . 101 12
Chapel-st. Ch. in part Elihu Atwater, $25; Henry L. Whittlesey $15; Mrs. Chas. Ball $10, ... 50 00
Yale College in part Rev. C. A. Goodrich, D. D. 10 00
Westville, Cong. Ch. and Soc'y . . . $10 00
Hartford, North Bapt. Ch. and Soc'y in part E. Boles, $10; J. S. Curtis, $5; J. B. Gilbert, $5; W. S. Bronson, $3; L. Howard, $3; C. G. Smith, $3; H. Schulze, $3; J. W. Dimmock, $3; Others, $6, ... 41 00
South Bapt. Ch. in part Albert Day, $5; Albert F. Day, $5; Norman Burr, $1, 11 00
Bristol, Cong. Ch. and Soc'y J. C. Brown, $5; Elijah Darrow, $5; Thos. Barnes, $5; E. C. Brewster, $5; H. H. Sheldon, $3; Aaron L. Atwood, $3; John Birge, $3; Stephen Taylor, $3; E. O. Goodwin, $3; E. Ingraham, $3; H. T. Cook, $3; Others constituting the Past. Rev. Wm. H. Goodrich a L. M. $52 67, ... 98 67

NEW-YORK.

Newark Valley, Presb. Ch. bal. 5 00
Silver Creek, Presb. Ch. in part to make Rev Stewart Sheldon, L. M. 16 00
Perry Village, Presb. Ch in part to make Rev. Jos. R Page, L. M 17 00
Bapt. Ch. in part to make Rev. H. R. Brooks, L. M. 5 00
Owasco, Sand Beach Reform. Dutch Ch. bal. 3 25
Clarence, Presb. Ch. balance, ... 5 75
Meth Ch balance, ... 25
Prattsburgh, Presb Ch. 21 47
Bapt. Ch. in part to make Rev. W. F. Purington, L M 5 81
Eaton, in part to make Rev. H. E. Ruggles L. M. 10 00
Sherburne, ... 28 72
Smyrna, ... 7 00
Camden, M E. Ch. 2 19
Presb. Ch in part, ... 21 68
Holland Patent, balance, ... 4 90
Pitcher, Bapt Ch 5 41
Presb Ch 6 53
Sauquoit, Presb Ch. balance, ... 5 00
Camden, Presb Ch. balance, ... 1 50
Cambridge, Associate Ch. in part, . . . 5 04
Presb Ch. 13 43
Coventry, 2nd Presb Ch. 8 00
Fulton, Presb. Ch in part, ... 41 58
Utica, R D Ch in part, ... 47 50
1st Presb. Ch. in part, ... 75 50
J H. Edwards, Esq 2 00
Cincinnatus, ... 3 13
Chittenango, R. D. Ch. 8 45
Kingston, 1st Reform. D. Ch. 20 80
Hudson, Reform D Ch. 21 00
Kingston, 2nd Reform D. Ch. 10 50
Jamaica Presb Ch. addit. 16 00
Plattekill, Rev. Loring Brewster, . . . 25
New-York city, Mr Atkins, ... 6 40
Elmira, S. Benjamin, Esq. 5 00
Sherman, Cong Ch balance, ... 6 00
Canandaigua, Cong Ch. in part, . . . 34 25
Horseheads, Presb and Bapt Chs. to make Rev Warham Mudge, L M. . . . 20 00
Griffins Mills, Cong Ch. 5 00
Corning, Presb Ch in part, ... 11 38
Bapt Ch 2 00
Saugerties, Ref. D. Ch. Castsbaan, . . . 5 00

NEW JERSEY.

Mendham, M. E. Ch. Rev. Mr. Yard, . . . 8 00
Ewing, Presb. Ch. 37 51
Blawenburgh, R. D. Ch. in full to make Rev. Thos. B. Romeyn and Mrs. Amelia A. L. Romeyn, L. Ms. 13 13
Morristown, Colleo'n in 1st Presb. Ch. (Mrs. Bonnette) in part, ... 16 00
Perth Amboy, S. E. Woodbridge, A. M. . . 100 00
New Brunswick, 2d Ref. Dutch Ch. Rev. S. Woodbridge, ... 25 00

PENNSYLVANIA.

Philadelphia, Missionary Society of the 1st Independent Ch. $25 00
Chesnut Hill, Presb. Ch. 71 00

TENNESSEE.

Moscow, Cumberland Presb. Ch. per Rev. J. S. Pickens, ... 8 00
Boonville, Cumberland Presb. Ch. per Rev. W. C. McGehee. 5 00

MISSOURI.

St. Louis, Pine-st. Presb. Ch. Capt. B. H. A. Whiteley and Daughter to make him a L. M. $80; Joseph Charliss, part L. M. $20; J. H. Alexander, $10; R.M. Hanning, $10; S. Robbins, $10; J. T. Chappel, $5; W. G. Clarke, $5; Others, $10 05; which makes Rev. S. B. McPheeters, L. M. . . . 100 05
South Presb. Ch. which makes Rev. James A. Page. L. M. 30 00
2d Baptist Ch. Hon. M. Brotherton in part L. M. $20; D. B. Gale, $10; others $11, 41 00
1st Meth. E. Ch. South, which makes Rev. Robert A. Young, L. D. . . . 61 05
Assembly Presb. Church which makes Rev. W. L. McCalla, L. M. 33 00
Mound Presb. Ch. makes Rev. W. L. Parks, L. M. 39 00
Fairmount Presb. Ch. 10 45
1st Trinitarian Cong. Ch. S. M. Edgell, L. D. $100; W. G. Webb, L.M. $30; A. D. Pomeroy, L. M. $30; Rollin Clark, L. M. $50; E. W. Blatchford, to make Nathaniel Hopkins Blatchford, L. M. $30; S. D. Eaton, $30 to make Mrs. Caroline E. Eaton, L. M.; S. N. Kellogg $10; T. H. Knox, L. M. $30; John S. McCune, L. M. $30; Rev. T. M. Post, $5; N. G. French, $3; S. Plant, $5; S. A. Plant, $5; M. D. Plant, $5; C. Knight, $5; W. H. Rice, $5; H. W. Rice, $10; M. Kerr, $10; R. P. Studley, $10; S. Nourse, $10; J. A. Chapin, $5; others $21 70, ... 439 70
1st Presb. Ch. R. Scarritt, . . . 10 00
1st Ger. M. E. Ch. to make Rev. Jno. Smith, L. M. 87 00
Centennary M. E. Ch. South, balance to make Rev. J. F. Truslow, L. M. . . 5 00
1st M. E. Ch. South, balance to make Rev. R. A. Young, L. D. 19 00

ILLINOIS.

Alton, 1st Presb. Church to make Rev. A. T. Norton, L. M. 46 05
Union Meeting, ... 11 44
Jerseyville, N. S. Presb. Ch. 42 45
Jerseyville, Baptist Church, ... $16 75
M. E. Church, ... 10 40
Jacksonville, M. E. Church, to make Rev. C. James, L. M. 40 80
Christian Church, to make Rev. A. G. Kane, L. M. 30 00
Springfield, Third Presb. Ch. in part, . . 25 00
Christian Church, ... 9 50
Bapt. Ch. to make Rev. W. Sym. L.M. 30 00
Bloomington, O. S. Presb. Ch. to make Rev. F. N. Ewing, L. M. 50 00
M. E. Church, to make Rev. William Rutledge, L. M. 30 00

INDIANA.

Monroe, M. Church, to make Rev. Joseph M. Sadd, L. M. 30 00
Franklin, College, ... 2 50
N. S. Presb. Church, ... 3 00
Mr. Manwaring. 5 00
Hopewell, O. S. Presb. Church, part L. M. 28 00
South Hanover, Bethel Church, Asso. Refd. in part L. M. 17 25
Madison, Individuals, ... 4 00
North Worthington, Pisgah Ch. & others, 30 25
Hopewell, Rev. M. Sadd, ... 6 00
Vernon and Dupont, Collections, . . . 13 50
Hanover, O. S. Presb. Church, ... 15 10
Carmel. Asso. Ch. to constitute Rev. Mr. Arnott. L. M. 35 50
Columbus. N. S. Presb. Ch. in part L. M. 26 00
Greensburg. O S. Presb. Ch. in part L.M. 27 05
Kingston, Congregation, ... 14 50
Madison, Rev. W. D. Rossetter, to constitute Mrs. M. L. B. Rossetter, L. M. . . 30 00

OHIO.

Springfield, 1st Presb. Church, by hands of the Pastor, ... 30 00

MICHIGAN.

Mount Clemens, Bapt. Church, . . . 2 20
Presb. Church. in part to make Rev. H. N. Bissell, L. M. 15 00
Rochester, Cong. Church, ... 5 40
Romeo, Cong. Church, in part to make Rev. Philo B. Hurd, L. M. 26 00
Saint Clair, Cong. Church, in part to make Andrew Blaikie, L. M. 25 00
Pontiac, Cong. Church, ... 6 00
Presb. Church, (O. S.) H. W. Lord, $4; J. A. Weeks, 50c. O. F. North, 50c. 5 00

WISCONSIN.

Racine, 1st Presb. Ch. Rev. Z M. Humphrey, 35 25

ERRATA.—New Haven, Conn. Mrs. Lucy Stone, who donated $7, should be Mrs. Lucy Starr.

CONTENTS.

A few words to the friends of the Society, . 449
Popery:—a communication, ... 449
The Pilgrim Fathers, or the man-child of the Apocalypse, ... 451
Randolph's views of the Bible, ... 455
Idolatry at Rome: the beatification of a new Saint 456
A murder by a Romish Priest, ... 459
Persecution in Ireland; death of Richard Williams, ... 461
A remarkable letter to a Pope, ... 462
American and Foreign Emigrant Protective and Employment Society, ... 464
The Turks and the Eastern Question, . 465
THE HOME FIELD, ... 466
FOREIGN FIELD.
Ireland, ... 476
Movements of Rome, ... 481
American Roman Catholics in Dublin, . 485
View of Public Affairs, ... 485
Juvenile Department, (Dialogue No. 16.) . 488
MISCELLANEOUS, ... 491
Notices of Books, ... 493
Receipts, ... 494

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. V. NOVEMBER, 1854. No. 11.

THE POSITION OF THE SOCIETY: AN APPEAL.

In our last number we called the attention of our Readers to the position of the Society. On the present occasion we lay before them an Address to its friends and patrons and the Christian Public in general. We sincerely hope that this appeal will be promptly and liberally responded to.

To the friends of the American and Foreign Christian Union, and of the Cause of Evangelical religion in papal lands.

DEAR BRETHREN.—The undersigned, officers of the American and Foreign Christian Union, beg leave to call your attention to its position and wants, and request your kind and prompt assistance.

The American and Foreign Christian Union has been in existence five years, and its Board of Directors and Officers are enabled to say that, through the Divine blessing, it has every year been growing in favor with the Churches and enlarging the sphere of its influence and usefulness. The number of its Missionaries at home and abroad, last year, was one hundred and thirty-two, and since the Annual Meeting the measures which the Board have adopted will increase the number to between 140 and 150. At a recent meeting of the Board appropriations were made to the work in France, Piedmont, Belgium, Ireland, Canada, Hayti, and South America to the amount of more than $10,000. And yet these appropriations have scarcely equalled one half the earnest demands which have been addressed to us from the friends of the work in those countries. In all of them there are great and increasing facilities for prosecuting it. With the exception of France, it encounters little or no opposition worthy of mention.

In all those countries the good work is evidently advancing.

New doors are constantly opening. The friends of the Gospel whom God has raised up in them are evidently encouraged. They are doing what they can themselves in the work, but they are still too open and too wanting in resources to carry it on as it should be prosecuted, without aid from abroad. From all those countries the appeal to our Society is very earnest. This is particularly the case in regard to Piedmont, France, Belgium, and Canada. Immediate help is greatly needed. The Board would send without delay at least $5,000 to those countries if they could. This they cannot do unless our friends come up immediately to our help. Indeed twice that sum is imperatively needed at this moment to place the foreign operations of the Society on the footing on which they ought to be.

On the other hand, the Board are compelled from want of ability, to forbear appointments in the Home Field which ought to be made. They are very desirous of having Missionaries in every principal city and town, from Maine to California, and from the Lakes to the Gulf of Mexico, where there is a large papal population; but they are far from having reached that point. Indeed, unless our friends come speedily to our help, the Board will be compelled soon to retrench instead of enlarging its missionary operations in the domestic field.

In addition to all, the Board greatly need to extend their operations in the way of publication. They have issued more than thirty volumes relating to the papal controversy and several excellent tracts, and it is their desire to extend their work greatly in this direction; but it is impossible to do it without effective aid.

An appeal has come to us from Turkey even, for the appointment of Hungarian and other Missionaries to labor among the Hungarians, Walachians, and other nominal Christians, (Roman Catholics and Greeks,) now rendered accessible to the Gospel. One, only one Missionary have the Board felt at liberty, situated as they are, to appoint in that field. And yet how important it is that the Scriptures should be widely circulated in that field, for the first time, and so wonderfully, open to evangelical effort?

In view of all these facts, and others which we cannot state without rendering this appeal too long, the undersigned, in the name and on behalf of the Board, would most respectfully and earnestly ask the kind and prompt aid of the friends of the Society and of the work which it prosecutes. Brethren, your help is greatly needed. Without it the operations of the Society must be injuriously re-

stricted, both at home and abroad. Several thousand dollars are imperatively needed by the Board at this very moment. Be so kind then, as to take this appeal into immediate consideration, and send us the help which you can give, whatever it may be. Direct your communications to Edward Vernon, Esq. the Assistant Treasurer, No. 156 Chambers-street, New-York.

THOMAS DE WITT, *President.*
ANSON G. PHELPS, *Treasurer.*
ROBERT BAIRD, } *Secretaries.*
E. R. FAIRCHILD, }

OUR DANGERS.

A gentleman in this city who is in circumstances which qualify him to judge correctly on this subject, has recently called our attention to a matter of the greatest importance. It is the insidious influence of Rome in some of the female schools of this city, nor is the evil confined to New-York. There is more or less of it to be seen in all our great cities. We will make the case so plain to our friends "that he may run that reads."

It is this: Certain foreigners, chiefly French ladies, who are Roman Catholics, have established female seminaries, in which, as they affirm, the pupils have great advantages for learning the "Accomplishments,"—music, drawing, and especially the French language. They profess to have, and do have, foreign teachers, who speak French and other foreign languages. A great effort is made to create the impression, as false as it is common, that these things can no where be so well learned as at these seminaries,—just as if Protestant French people, Italians, and Germans cannot be found who can teach the French, Italian and German languages, and also music and drawing, as well as Roman Catholics from France, Italy and Germany!

Well, what has been the consequence? Many Protestant families, especially those of the richer and more fashionable classes, have been induced by these professions and representations to send their daughters to schools where the teachers of the "accomplishments," especially the French, are for the most part ladies, who are zealous adherents of the Romish Faith, and often secret, if not open, propagators of its dogmas and rites. They avail themselves of the

favorable opportunities which they have to instil into the uninstructed minds of these youth, the dangerous and deplorable errors of Rome. The poison operates silently but effectively, as subsequent years reveal.

The gentleman, to whom we have referred, informs us that he occasionally looks into the Roman Catholic Church in Eighth-street, (within whose walls the great and good Dr. Mason preached the glorious Gospel when it stood in Murray-street,) in which the Rev. Mr. Forbes, once an Episcopal Minister, is the officiating priest, and recognizes among the auditors not a few ladies who were once pupils in Madam C——'s celebrated school and others of a similar description. Many of these ladies belong to old Protestant Dutch and American families, who were brought under the influence of Rome in the way which we have just described.

Still more and no better: In the schools in question, it has been a common thing for the keepers of them to invite their pupils, whether boarders or day-scholars, of sufficient age, (especially the former,) to their *soirées*, at which they are introduced to young gentlemen,—merchants, merchants, clerks, etc.—from foreign lands, by conversing with whom they may, it is boasted, improve their French, Italian, etc. Well, what has happened? Just what might have been expected, and was intended. Many of these young ladies, of old Protestant American families of wealth, have married foreigners, Roman Catholics for the most part. In this way Rome has gained a foot-hold in several of the influential, fashionable families which are nominally Protestants. These encroachments of Rome are frequently made in families that are not only of a fashionable and worldly character, but also of a class of Protestants who have by a sort of instinct, or from a want of all proper Protestant instruction, a strong *leaning* towards Romanism.

The danger which Protestants run in sending their children, especially their daughters, to Roman Catholic Schools, is strikingly and deplorably illustrated by what has been going on in this city for the last 20 or 30 years. When will they be wise? Roman Catholic Seminaries! we have seen many of such schools, male and female, in various countries, and we have never yet seen one which we would call a first-rate school. They may give more attention to the French language—we speak of those in this country which are intended for the education of the "higher," or, rather, "fashionable" classes; but they fail sadly in the more important branches.

They are superficial establishments in all respects. This is true of the Roman Catholic Colleges in this country, even of those which are in the hands of the Jesuits. They excel in nothing, unless it be in teaching boys to read and talk Latin, and this more in a *parrot-fashion* than any thing else. But we cannot pursue the subject farther at the present. We have only to ask again: When will our Protestants be wise in regard to this subject?

RIGHT FEELINGS TOWARD ROMAN CATHOLICS.

(A communication from the Rev. Alexander W. McLeod.)

"I hate the system of Romanism, but I love the souls of Papists." *Dr. Duff.*

The sentiment, contained in this motto should influence every sound evangelical Protestant, marking, as it does, with just discrimination, the essential difference between the claims which an erroneous system of belief, and the spiritual interests of its deluded adherents, have in our regard.

So wedded are Romanists to all that goes to constitute Popery, so powerful and controlling is the force of their religious education, so inveterate is the hostility to Protestantism, instilled into their minds from infancy, and fostered by the Priesthood throughout the whole period of life, that they are led to construe every expression condemnatory of Romanism as a false and anti-scriptural system of doctrine, into a direct criminatation of themselves personally. They seem to be incapable of conceiving the possibility of a Protestant feeling an ardent love for their souls, whilst, at the same time, he holds the papacy in utter abhorrence. Yet, no contradiction is involved in the simultaneous existence of these opposite states of mind—they are in perfect harmony with the principles of Christian Love and Christian Truth. As a general rule, the greater the love for the souls of the votaries of Popery, the stronger the hatred to the Anti-christian system by which they are inthralled and their eternal interests are so fearfully perilled.

Romanists, then, should know, that the very *charity* which constrains the true Protestant to love their souls and to seek their salvation, compels him to detest the religious system which they have been taught to venerate as embodying in itself the only true and Apostolic faith; because it, in a greater degree perhaps than any other scheme of human device, obstructs the attainment of personal salvation from the guilt, the pollution, and the final consequences of sin, and a preparation, through the sole merits of Christ, for the bliss of heaven.

The errors of Popery are fundamental. They come in palpable colli-

sion with the essential verities of divine revelation. To instance, at present, but one particular:—*Popery changes the entire ground of a sinner's justification*, substituting the dogma of justification by human merit for the scriptural doctrine of justification by faith in the sacrifice of Christ. On this all-important point, the teachings of Romanism and of Christianity are extreme opposites. Both cannot be true—one or the other must be necessarily false. To which of these antagonistic systems of instruction the Truth appertains, no man, rightly influenced, can for a moment hesitate to decide. Let God be true, if thereby every man is made a liar. So Apostles believed and wrote, so we believe and write. Were modern Romanists to examine with candor the dogma of their Church on justification, in the unerring light of St. Paul's epistle to the primitive Church at Rome, they would themselves perceive how greatly the Council of Trent, the recognized exponent of Roman Catholicism, has, in its decisions, departed from the "faith once delivered to the saints." To this consideration their attention is seriously invited. Bringing these decisions to the infallible test of truth furnished in the Sacred Scriptures, the result of their own inquiries would justify our hostility to Rome. In love to their own souls, they would unite with consistent Protestants in hating the system of Romanism, as one essentially anti-christian, and, by consequence, one destructive of every well founded hope of eternal life.

The perils encompassing the salvation of papists, whilst adhering to the distinguishing dogmas of their Church, admonish evangelical Protestants of whatever name, of the imperative necessity, *now existing*, for greatly increased efforts to rescue the deceived followers of "The Man of Sin" from the soul-destroying errors of Popery. Past comparative supineness should give place to deep concern for their spiritual good. Zeal and activity should be manifested correspondent to the extreme exigencies of the case. Millions of precious souls are being deluded, by a false religion, to their eternal undoing. Shall no man properly care for those souls? Shall they be permitted by christian men to ripen for destruction, without strenuous efforts to effect deliverance? Shall men of God, men instructed in the divine oracles, men themselves saved through grace, men who love the Saviour and who feel their own obligations to the infinite love of a merciful God, prove indifferent to the spiritual safety of vast multitudes in their midst, groping in the darkness, held in the tyranny, cheated by the delusions of popery?

To your watch-towers, to your sanctuaries for prayer, men of Israel! Let not the blood of those multitudes be found in the skirt of your garments in that day when God, the righteous Judge, shall make inquisition! Let the calls of duty be heard—let the demands of perishing souls meet with a willing, a prompt response! Sustain to the utmost of your ability, The American and Foreign Christian Union, in its benevolent and lofty

aim, "to diffuse and to promote the principles of religious liberty, and a pure Christianity, wherever a corrupted Christianity exists!" Whilst we "hate the system of Romanism," may we practically evince that we "love the souls of Papists."

ALEX. W. M'LEOD.

Baltimore, Md. Sept. 19, 1854.

PETITION DISMISSED.

The petition for a charter from the "St. Bonifacius Benevolent Society of Birmingham, in Pennsylvania," was dismissed and application refused, by the Court, on Saturday last. It appears to be a strictly sectarian society, being composed of Roman Catholics entirely. One of Judge Mc Clure's principal reasons for refusing the application is contained in the following from the constitution of the society: "If any member revolts against his spiritual superiors; if it calumniates or slanders them; if it injures their honor or rank, said member shall be disposed of as in section third" of article sixteenth, which provides for his expulsion or fine, according to the number of times he may have been guilty of offence.

THE IMMACULATE CONCEPTION OF THE VIRGIN MARY.

At length this great question is to be authoritatively settled! Our readers may remember that in the number of this Magazine for August, 1852, (vol. iii.) we stated that his Holiness, Pius IX. had found leisure whilst at Gaeta to address a letter to all the bishops of the Roman Catholic Church, asking their opinions, not so much whether the doctrine of the Immaculate Conception of the Virgin Mary is true, as whether the time had not come for its authoritative declaration,—as a dogma to be received by all the faithful. The very proposition was hailed with delight by the journals of Rome, in all parts of the world, including the *Freeman's Journal* and all others in these United States. Great are the benefits, it was asserted, which are to flow from it! One of which is the utter confounding of Protestantism and the destruction of all its sects in the Holy Apostolic and Catholic Church. Well, the great event is drawing near. The Pope has issued a *bull*, calling for a sort of "Lateran Council" of bishops at Rome, *ex professo*, to make that solemn declaration, but more probably to concert measures for upholding the tottering edifice of Romanism,—especially to arrest the progress of

Protestantism. A Jubilee is proclaimed in *form* and reality, though not in *name*. A Jubilee was proclaimed, we believe, in 1851. There ought not to be another till the year 1876. But his Holiness gets over the difficulty by having one in *form* but not in *name*. But to the precious bull in question. Here it is—sufficiently *dolorous* and even *lachrymore*, in the beginning, as usual. His Holiness has good reason to be sad!

AN "INDULGENCE" TO ALL GOOD CATHOLICS.

Protestant Maladies, Fearful Earthquakes, and Other Direful Calamities to be Cured, Stopped and Prevented by the Performances of the Faithful.

The following is rendered from the authorized version published in the French Catholic paper, *l'Ami de la Religion*, which is of itself a translation from the original Latin in which the document was written:

To Our Venerable Brethren the Patriarchs, Primates, Archbishops, Bishops, and Other Ordinaries in Grace and Communion with the Holy Apostolic See:

PIUS IX, POPE:—

Venerable brethren, health and apostolic benediction! In glancing with the solicitude and the sentiments of our apostolic charity over the whole Catholic world, we can hardly express, venerable brethren, with what profound sorrow we are penetrated when we see Christian and civilized society troubled on all sides in a lamentable manner, tormented, and as it were oppressed, by the saddest calamities. You are not ignorant of the fact that Christian nations are at this moment afflicted and disorganized by civil wars, by intestine feuds, by Protestant maladies, by fearful earthquakes, and by other direful calamities. But what is most to be deplored is, that among so many misfortunes and dire catastrophes to be bewailed, the children of darkness, who in their generation are wiser than the children of light, endeavor more and more, by every kind of devilish artifice, by machinations and conspiracies, to pursue a bitter war against the Catholic Church and its salutary doctrine; to overthrow and to ruin all legitimate authority; to pervert and corrupt everywhere the minds and the hearts of men; to propagate in all places the deadly poison of indifferentism and incredulity; to confound all laws divine and human; to create and foster quarrels, discord, revolts and impious revolutions, stopping at no crime or evil doing, and not shrinking from any attempt to annihilate—if it were possible—our holy religion, and even to destroy utterly all human society.

Therefore it is, that in the midst of conjunctures so critical we—recollecting that by the special mercy of God we possess the resource of prayer to obtain all the benefits which we require, and to evade all the evils which we dread—have not ceased to raise our eyes towards the high and holy

mountains whence we expect all help to come. And we have not, in the humility of our heart, wearied in invoking and in supplicating the God rich in mercy, by constant and fervent prayers, that He may deign to make war disappear from one end of the earth to the other; that after having appeased the dissensions existing among Christian princes, He may restore to their people peace, concord and tranquillity; that He may inspire these princes themselves with an increasing zeal, more and more devoted to the defence and propagation of the faith and of the Catholic doctrine, which are the chief source of the happiness of nations; in fine, that He may deliver both the sovereigns and the nations from all the scourges that afflict them, and that He may cause them to rejoice by bestowing on them all true prosperity; that He may give to the erring the gift of His heavenly grace to bring them back from the way of perdition to the path of truth and of justice, and to convert them sincerely to their God. Already in our well-beloved city, we have prescribed prayers to implore divine mercy; nevertheless, according to the example of our illustrious predecessors, we have also resolved to have recourse to your prayers and to those of the Church.

It is for that purpose, venerable brethren, that we address to you these letters, to demand earnestly of your eminent and approved piety, that you with all possible zeal and care exhort the faithful confided to your charge, through the motives already expressed, to lay down by a sincere penitence the burden of their transgressions, and to endeavor, by supplications, by fastings, by alms, and by other works of piety, to appease the wrath of God, whom the crimes of men have incensed.

Show to the faithful, as your fervent piety and wisdom will inspire you, how abundant are the mercies of God for all those who call upon Him —what power there is in prayer if we close up all access against the enemy of our safety, and draw near to the Lord. "Prayer"—to borrow the language of St. John Chrysostom—"is the source, is the root, is the mother of countless blessings; the power of prayer extinguishes the flames, curbs the fury of lions, suspends wars, appeases combats, calms the tempests, puts the demons to flight, opens the gates of Heaven, breaks the bonds of death, cures diseases, drives away misfortunes, strengthens tottering cities; the scourges of Heaven and the attacks of men; there are no evils which prayer does not dissipate."

We earnestly desire, venerable brethren, that while we shall be addressing fervent prayers to the Father of Mercies for the causes announced above, you do not cease, according to the wish of our encyclical letters of 2nd of February, 1849, dated from Gaeta, to implore, in concert with all the faithful, by supplications and vows more ardent than ever, the bounty of the same Father, that He may deign to enlighten our souls with the light of His Holy Spirit, and that we may thus the sooner come to a decision on

the question of the conception of the very Holy Mother of God, the immaculate Virgin Mary, which may be to the glory of God and of that same virgin, our well-beloved mother.

To induce the faithful confided to your care to carry to these prayers a more ardent fervor, and that they may derive more bountiful advantages therefrom, we have been pleased to open the heavenly treasures—the dispensation of which has been confided to us by the Most High—and to dispense them abroad. Therefore, relying on the mercy of the all-powerful God, and on the authority of His holy apostles Peter and Paul, and in virtue of that power of binding and loosing which the Lord has given to us, notwithstanding our unworthiness, we by these presents, grant to all and each of the faithful of your diocese, of both sexes, who within a space of six months, to be fixed by each of you in advance, and to commence from the day to be determined on by each, shall have humbly examined their transgressions, shall have confessed them with a sincere detestation, and purified by sacramental absolution, shall have respectfully received the sacrament of the Eucharist, and devoutly visited three churches designated by you, or one of them at three different times, praying with devotion for some time according to our method for the exaltation and prosperity of our holy mother the Church, and of the Apostolic See—for the extirpation of heresies—for peace and accord among Christian princes—for the peace and unity of every Christian people, and who besides, in the same interval, shall have fasted once and given alms to the poor, as their piety dictates, an indulgence in form of a jubilee, which they may apply in manner of privilege (suffrage) to the souls in purgatory.

Desirous of facilitating the gain of this indulgence to nuns (*religieuses*) and others living in perpetual seclusion, as well as to those who are detained in prison, or whom corporal infirmity or other impediment may prevent fulfilling all the works of piety mentioned above, we accord to the confessors the power of commuting those works to other works of piety, or of proroguing in their favor the jubilee for a short time; we also accord to them the faculty of dispensing with the communion of children who have not yet been admitted to the first communion. Therefore, we empower you, on this occasion only, and during the space of three months, to grant to the confessors of our dioceses all the powers conceded by us in the jubilee, made known by our encyclical letter of 21st November, 1851—letters addressed to you, printed, and beginning with these words, "In virtue of our other;" always, however, making the same exceptions as we made in those letters. Besides, we grant you permission to accord to the faithful of your dioceses, as well laymen as secular and regular ecclesiastics, of whatever institution, even though it may not have any special designation, the right to choose as confessor on this occasion whatever priest they

wish, whether secular or regular, among the approved clergy, and to accord the same right to nuns, even to those who are exempt from the jurisdiction of the bishop, and to the other women who lead a conventual life. To work, therefore, venerable brethren! you, who are called to participate in our solicitude, and who have been constituted the guardians of the walls of Jerusalem. Cease not to pray with us day and night, to join to your constant thanksgivings, with humility and earnestness, your cries and your supplications towards the Lord our God—to implore his divine mercy, that his propitious hand may turn away the scourges brought upon us by our transgressions, and that in perfect clemency it may scatter over all the richness of his bounty. We doubt not that you will be earnest in responding in the most perfect manner to the desires and to the requests which we have just expressed to you. We are fully persuaded, also, that above all, the ecclesiastics, the monks, and the women consecrated to God, as well as all the laical faithful, who, in leading a pious life, walk worthily in the way of their vocation, shall uninterruptedly, and with the most ardent zeal, address their supplicant prayers to God. And that our prayers may find a more easy access to God, forget not, venerable brethren, to invoke the suffrages of those who have already won the crown and the palm of victory; and above all, let our prayers be perseveringly addressad to Mary, Mother of God, the virgin immaculate: to her whose intercession is the most favorable and the most powerful before God, to her who is the mother of grace and mercy; let us also demand the protection of the holy apostles Peter and Paul, and of all the saints who reign with Jesus Christ in the heavens. On the other hand, let nothing be nearer to your heart, and consider nothing as more important than the employment of all the efforts of your zeal in continually exhorting the faithful committed to your cares, in giving them your warnings and your encouragements, that they may be daily more and more established in firmness and strength, in the profession of the Catholic Church, that they may with the most anxious care avoid the snares, the ambuscades, and the frauds of men who seek to ruin them; and that they may endeavor to march with an increasing joy in the path of God's commandments, zealously abstaining from crime, which is the source of all the evils that afflict humanity. Therefore, leave nothing undone to stimulate as much as possible the zeal of the curates in particular, that they, performing carefully and religiously the duty of their charge, may not cease to inculcate, in the minds of the Christians confided to them, according to their capacity, the holy lessons and prescriptions of our divine faith, of perfecting them therein, of nourishing them carefully by the administration of the sacraments, and of exhorting all the world to embrace the healthful doctrine.

In conclusion, as a pledge of all heavenly gifts, and as an evidence of the very ardent charity that we have for you, receive the Apostolic bene-

diction, which we give you from the bottom of our heart, and with love to you, venerable brethren, to all the clergy, and laical faithful confided to your guardianship.

Given at St. Peter's, at Rome, Aug. 1, 1854, the ninth year of our Pontificate. PIUS IX, POPE.

SHALL THE BIBLE BE IN THE PUBLIC SCHOOLS?

This is a great question, and so important that we give up several pages of this number of our Magazine to a portion of the able speech made by Richard H. Dana Jun. Esq. at a suit-at-law which occurred recently in the State of Maine. In a letter which we have received from Mr. Dana he expresses his confidence that the decision of the case will be, if it has not been already made, in accordance with the principles of his argument. The following statement taken from the *New-York Observer*, gives a clear historical view of the case.

Lawrence Donahoe is a citizen of Ellsworth, Me. has paid his taxes, and is entitled to send his children to the public school. Bridget, his daughter, is of a proper age to attend a school, and there is no objection to her right to attend, except it be derived from the facts hereafter stated. The common English Bible has always been read in the public schools of Maine, and was designated by the School Committee to be read in the school which the plaintiff attended. The plaintiff's parents are Roman Catholics, and by the authorities of the Roman Catholic Church the reading of this translation of the Bible is considered a sin, and is prohibited to all Catholics. The parents of the plaintiff, with other Roman Catholics, refused to permit their children to read this Bible, but offered to permit them to read the Douay (Roman Catholic) translation. The School Committee required conformity to a uniform rule, and the plaintiff refused compliance. She was, after due notice, refused permission to attend the school until she would conform to the rule, and her father has since provided instruction for her at his own expense. If, on these facts, the actions could be maintained, there was to be a trial before a jury, and if not, judgment was to go against the plaintiffs. These actions were special actions upon the case for damages, one by the daughter, through her father as her *prochain ami*, and the other by the father in his own right, counting upon the pecuniary loss to himself in the payment of his taxes, for which he received no equivalent, and in the expenses of providing tuition for his child. The cases were argued together on the same report of facts, and by the same counsel.

PLAINTIFFS' POINTS.

James S. Rowe, Esq. of Bangor, opened the cases for the plaintiffs. The points upon which he relied were the following:

I. The act of the defendants was unconstitutional, whether justified by statute or not, because by the constitution of Maine the schools are required to be "public schools," open to all who entitle themselves by residence and tax-paying, and who do not come under certain prescribed disabilities. By requiring a test, which all persons of a certain religious denomination are unable to comply with, the schools are no longer public, but exclusive and sectarian.

II. The act of the defendants is in violation of the clause in the constitution which provides that

"No one shall be hurt, molested, or restrained in his person, liberty, or estate, for his religious professions or sentiments."

III. This suit may be maintained in law. Although there is no precise precedent in the books of a suit against a school committee for dismissing a child, yet it may be maintained on the analogy of suits against selectmen for refusing to receive the vote of a qualified voter. (Lincoln agt. Hapgood, 11. Mass. 350.) Where an important civil right is invaded, the party injured should be allowed to establish his right by a suit at law, and no other form of action is more appropriate than an action on the case.

ARGUMENT OF MR. DANA.

The case of the defendants was argued by R. H. Dana, Jun of Boston. The full report of his speech would occupy more of our space than we can afford, but a few passages will be read with great interest and instruction. After showing from the statutes of the State that the School Committee were to exercise their discretion in the selection of school books, Mr. Dana proceeds:

Continuing the use of the English Bible as a text book in the public schools, is a reasonable exercise of discretion.

It has been used in the public schools of Maine since she has been a State, and while a part of Massachusetts, from the beginning. It is not required as an act of religious worship, nor is there any allegation or pretence that doctrinal passages have been selected, or that it has in any way been used as a means of conveying instructions or impressions favorable to the peculiar tenets of any sect or denomination of Christians, and unfavorable to those of others, or that the passages in which the two translations differ have ever been read in school. The objection is to the use of the book at all. The Bible is a collection of books, sixty-six in number, the work of different writers, on various subjects, and written at very remote periods of time, first called the Bible, the book, by St. John Chrysostom, at Constan-

tinople, in the fifth century. In this collection there are portions historical, portions purely narrative, portions poetical and imaginative, portions conveying by precept and parable moral lessons. As to all these portions, there is no contest on the point of translation. Indeed, there are only some half dozen places in the whole collection in which the Douay Bible makes a dogmatic and doctrinal issue with the common English Bible. And, forsooth, this entire book, the noblest monument of style, of thought, of beauty, of sublimity, of moral teaching, of pathetic narrative; the richest treasury of household words, of familiar phrases, of popular illustrations and associations, that any language has ever possessed, is not to be read in schools, because the parents differ in opinion as to the translation of *Metanoesate*. The contested passages have never been, so far as appears, read in the school, but the entire book, the whole sixty-six books, narrative, parable, history, moral law, psalms and spiritual songs, prophecy, all are to be banished, because somewhere, in some epistle, in a place never read in school, "repent" is not rendered "do penance!" Need I ask your Honors if our act is unreasonable? Is not the objection far more unreasonable?

What can these defendants do? They are obliged by law, they have no option, to see to it that the principles of morality and all the virtues shall be taught in the schools. They are to "take diligent care and exert their best endeavors" that these principles be impressed on the minds of the children and youth. The public school system was intended to provide, as Chief Justice Shaw said, in *Sherman* agt. *Charlestown*, a "system of moral training as well as seminaries of learning." How can principles of morality be taught except on the basis of religion? A system of morality not founded on religion is not morality, but only an enlightened self-interest. Whately says that the maxim, "honesty is the best policy," is a true maxim, but he that acts upon that maxim only, is not an honest man. So it is with what is called morality, divorced from religion.

But our opponents may say that they do not object to the Bible, but to the translation. We cannot read the original in the schools. This is the common English Bible, which has always been used. It is not a "*Protestant* Bible." Great portions of the translation were made by men in the bosom of the General Church, before the Reformation, by Wickliffe, Tyndale, Coverdale, and Matthew. Testimony as to its accuracy has been borne by learned men of the Roman Church. Leddes calls it "of all versions the most excellent for accuracy, fidelity, and the strictest attention to the letter of the text;" and Selden calls it "the best version in the world." As a well of pure English undefiled, as a fountain of pure idiomatic English, it has not its equal in the world. It was fortunately—may we not, without presumption, say providentially?—translated at a time when the English language was in its purest state. It has done more to *anchor* the

English language in the state in which it then was, than all other books together. The fact that so many millions of each succeeding generation, in all parts of the world where the English language is used, read the same great lessons in the same words, not only keeps the language anchored where it was in its best state, but it preserves its universality, and frees it from all material provincialisms and *patois*, so that the same words, phrases and idioms are used in London, New-York, San Francisco, Australia, China and India. To preserve this unity and steadfastness, the Book of Common Prayer has done much, Shakspeare, Milton, and Bunyan have done much, but the English Bible has done ten-fold more than they all.

From the common English Bible, too, we derive our household words, our phrases and illustrations, the familiar speech of the people. Our associations are with its narratives, its parables, its histories and its biographies. If a man knew the Bible in its original Greek and Hebrew by heart, and did not know the common English version, he would be ignorant of the speech of the people. In sermons, in public speeches, from the pulpit, the bar and the platform, would come allusions, references, quotations —that exquisite electrifying by conductors, by which the heart of a whole people is touched by a word, a phrase, in itself nothing, but everything in its power of conducting—and all this would be to him an unknown world. No greater wrong, intellectually, could be inflicted on the children of a school, aye, even on Roman Catholic children, than to bring them up in ignorance of the English Bible. As well might a master instruct his pupil in Latin, and send him to spend his days among scholars, and keep him in ignorance of the words of Virgil and Horace, and Cicero and Terence and Tacitus. As a preparation for life, an acquaintance with the common English Bible is indispensable.

The Douay Bible, on the other hand, was translated on the continent, by men of English origin, it is true, but who, banished from England by the Protestant persecutions, were not Englishmen in speech, in literature, in association or in habit. The English ecclesiastics of the Roman Church, even to this day, in style and speech, as in habit and feeling, are un-English. Their literature, their training, their associations, are continental. Much more so was it then when England was closed against them. Their translation suffered accordingly. Where it does not agree with the common Bible it is comparatively a piece of awkward, unidiomatic English. Even where its style may have been as good originally, the language has settled upon our basis, and not upon theirs. Even among Romanists themselves; it does not furnish the household words, the popular phrases, the illustration and associations known to the people and cherished by orators and scholars.

Throwing dogmatic theology out of the question, can any one doubt that the real question here is not whether each child shall choose its version, but

whether the Bible shall be read at all? There are various translations. The Romanist thinks *metanoia* wrongly translated, the Unitarian thinks there are mistranslations and interpolations favoring the doctrine of the Trinity, the Baptist thinks that *Baptiso* should be translated "immerse," and all of these have their translations. But all have heretofore agreed that the common English Bible should be read in the schools. If one is to insist on his version, another will on his. Confusion and scandal will be introduced, and few school committees or teachers will trouble themselves to enforce such a motely system as that. Besides, if there is a conscience against reading a dangerous book, will there not be equally a conscience against hearing it read? But if there is a conscience in the Papists against hearing *metanoia* called "repent," will there not be a conscience in the Protestant against hearing it called "do penance?" No, may it please your honors, until a uniform translation can be agreed upon, carefully avoiding controverted passages, as we have done, the Bible will not be read in the schools at all. And I feel that I am pleading here, to-day, for the Bible in the schools, and not on any question of option or device in translations. If the Bible is not read, where so well can the principles of morality and all the virtues be taught? "How infinitely superior," says Maurice, "is a gospel of facts to a gospel of notions!" How infinitely superior to abstract ethics are the teachings of the narratives and parables of the Bible? What has ever taken such hold on the human heart, and so influenced human action? The story of Jacob and Esau, the unequalled narrative of Joseph and his brethren, Abraham and Isaac, the pathetic and romantic story of Saul, the death of Absalom, Naamanthe Syrian, the "old prophet," the wild, dramatic, poetical histories of Elijah and Elisha, the captivities of the Jews, the episode of Ruth, unsurpassed for simple beauty and pathos; and time would fail me to tell of Daniel, Isaiah, Samuel, Eli, and the glorious company of the apostles, the goodly fellowship of the prophets, and the noble army of martyrs. Where can a lesson of fraternity and equality be struck so deeply into the heart of a child as by the parable of Lazarus and Dives? How can the true nature and distinctions of charity be better expounded than by the parables of the widow who cast her mite into the treasury, and the woman with the alabaster box of precious ointment? Can the prodigal son, the unjust steward, the lost sheep ever be forgotten? Has not the narrative of the humble birth, the painful life, the ignominious death of our Lord, wrought an effect on the world greater than any and all lives ever wrought before? even on those who doubt the miracles, and do not believe in the mystery of the Holy Incarnation, and the Glorious Resurrection and Ascension!

Remember, too, we beseech you, that it is at the school alone that many of these children can read or hear these noble teachings. If the book is closed to them there, it is open to them nowhere else.

Nor would I omit to refer to the reading of the Bible as a part of the education of the fancy and imagination. Whatever slight may be thrown upon these faculties by men calling themselves practical men, they are powerful agents in the human system, which no man can neglect or abuse with impunity. Pre-occupy, pre-occupy the minds of the young with the tender, the beautiful, the rhythmical, and magnificent, the sublime, which God in his bounty, his wisdom too, has poured out so profusely into the minds of his evangelists and prophets! Nowhere can be found such varieties of the beautiful and sublime, the magnificent and simple, the tender and terrific. And all this is brought to our doors and offered to our daily eye. If the mind of the youth, girl and boy, is not pre-occupied by what is moral, virtuous and religious, the world is ready to attack the fancy and imagination with all the splendor and seductions of sense and sin. Their minds will have the food for imagination and fancy, and if they are not led to the Psalms, and Isaiah, and Job, and the Apocalypse, and the narratives and parables, they will find it in Shelley, Byron, Rousseau and George Sand, and the feebler and more debased novels of the modern press of France.

Following then the guidance of the statute, and acting in good faith, with no sectarian object alleged or offered to be proved against us, we trust we have made no unreasonable use of authority in declining to remit the requirement of reading the common Bible.

It only remains, then, for me to consider the constitutional objections urged by my learned friend, the counsel for the plaintiffs.

The constitution of Maine (art. 4, sec. 1) gives the Legislature power to

"Make and establish all reasonable laws and regulations for the defence and benefit of the people of this state, and not repugnant to this constitution or to that of the United States."

And in art. 8 it is made the duty of the Legislature to provide for the general diffusion of education by means of public schools in the several towns. The power to regulate these schools, to determine what studies shall be pursued or what books read, and to maintain the discipline of schools, and to preserve the moral and physical health of the children from infection, and to secure the usefulness and peace of the schools, so as to conduce to the greatest good of the greatest number—this power must exist and be lodged somewhere. It is placed primarily with the teachers, subject to the final judgment of the school committee, who are annually elected by the people. If the power to dismiss, suspend, or refuse children, were not expressly given, it would exist by law, from the necessity of the case (*Sherman* agt. *Charlestown*, 8 Cush. 161, and *Spear* agt. *Cummings*, 22 Pick. 228.)

It is said that the schools are public, and that all resident tax-payers

have a vested right in them. But this is not an absolute personal right, but a common right, and to be enjoyed as public common rights must be enjoyed, subject to restrictions and conditions made for the good of all, and to the maxim *sic utere tuo ut alienum non lædas.* (*Sherman* agt. *Charlestown*, supra.)

It will hardly be urged that this is an establishing by law of "a subordination or preference of one sort or denomination to another." The law makes no such preference. It is based on the principle of majorities. The majority of each town elect the committee, and thus select the books. If the Roman Catholics can elect a school committee who will introduce the Douay Bible, they have a right to do so, and if they should introduce it in good faith, and use it to no sectarian purpose, they would be justified in doing so. But this question does not touch sects and denominations at all. There is no allegation that we have intended or attempted to use the book to any sectarian purpose, or even for any teaching of dogmatic theology whatever.

The only constitutional objection worthy of attention is that which arises from this clause in the constitution:

"No one shall be hurt, molested, or restrained in his person, liberty, or estate for . . . his religious professions or sentiments, provided he does not disturb the public peace, or obstruct others in their religious worship."

It would seem to be sufficient to say that nothing developed in this case amounts to the evil intended to be guarded against by this clause of the constitution. It was intended to guard against religious persecution directed against the person or property. Whatever the plaintiffs may have suffered has been indirect or incidental, of which their religious opinions may have been the occasion, but which was not the direct effect of the statute, nor any part of its object or *intuitus*. (*Thurston* agt. *Whitney*, 2 Cush. 104.) And if the father cannot, as we have argued, maintain an action in his own right, there is no affecting of the "estate" of any one, as the child pays no taxes.

But let us take the case at its worst. Suppose that both actions are maintained, and that the plaintiffs, one or both, have been "hurt, molested or restrained in their persons, liberty or estate," by our act; still we say that the power we exercise is not, for that reason, unconstitutional. The question which is presented here is one which opens some of the finest reasonings and nicest analogies of our constitutional law. In our constitution various securities are provided, powers conferred, and limitations placed. In the practical operation of these provisions conflicts occur. Not conflicts between rights and no rights, constitution and statute, but between portions of the constitution, and between one right and another. In these con-

flicts some adjustments and compromises must be made. Several such have been established by judicial decisions, the necessity of which will be acquiesced in by all reasonable men.

* * * * * *

The Sunday laws are constitutional, although all Jews, by reason of their "religious professions," thereby lose one-sixth of all their working life, and "are hurt and restrained in their liberty and estate," and are put to an inequality with Christians, and a "preferance" is thus indirectly given to one denomination over another. The legislature has the right, under its general power of providing for the public good, to establish one day in seven as a day of rest from all labor, for the good of man and beast, and to make this day uniform, without option, although the religious belief of an entire denomination fixes the Sabbath on a different day of the week, and requires them to observe it and to labor on the other six days. The complaint of the Jew that he is allowed no opinion as to his Sabbath, might be presented with quite as much force as that of the plaintiff, that she is allowed no choice of her translation. The answer of the Legislature is the same to each: that in exercising a necessary power for the public good, neither the interest nor direct effect of which is to persecute or punish, or restrain, or hurt any one for his religious opinions or belief, if his religious belief, indirectly, is the occasion of his suffering some loss, if the stone is not thrown upon him, but is set for another and a lawful purpose and he falls upon it, the law is still valid, and what he may suffer is *damnum absque injuria.* * * *

From all these cases I draw, please your Honors, a rule which I will venture to put into the following form, as my fifth point:

Where a power is constitutional, and its exercise is necessary, and it is exercised within reasonable limits, and the purpose and direct effect are constitutional and proper, it is not rendered unconstitutional by the mere fact that it incidentally and inevitably operates to impair or restrain a particular right.

Or to bring it to the case under consideration. If in regulating the public schools of Maine, under legislative authority, within reasonable limits, an act is done in good faith with no other *intuitus* and direct effect, it is not rendered unconstitutional by the mere fact that it so operates that the religious opinions of an individual prevents his taking the benefit of the school.

But your honors will permit us to repeat that, in our opinion, the plaintiffs have not been in any manner "hurt, molested or restrained" in their "persons, liberty or estate," within the meaning of the constitution; and that I hope all the reasoning on the conflict of right, with which I have occupied the court, will be found unnecessary.

MORE PERSECUTION IN TUSCANY.

We give a full account of a recent trial which has taken place in Tuscany. It will be seen that the spirit which led to the persecution of the Madiai still reigns in the heart of the Tuscan Government. Albeit, there seems to be a little relaxation. The sentences in the present case are not so severe as in that of the Madiai. We give this document from the pages of *La Luce*, a new religious journal published at Turin, Italy.

"Royal Court of Florence, (Criminal Deciding Chamber.) Sittings of the 11th and 12th of July 1854, under the presidency of the Vice-President Cav. V. del Greco, King's Attorney F. Trecie, Counsel for the defence E. Marchionni. Case of Baldi and Manzuoli. Impiety by means of proselytism.

ACCUSATION.

The Royal Procurator General to the Royal Court sitting in Florence

Exposeth

That a decree of this Court, offered by the Chamber of Accusation on the 24th of March past, and communicated to the office on the 30th of the same month, has ordered the placing in state of accusation, and the summoning to the Criminal Deciding Court, of

Peter, son of Louis *Baldi*, born and residing at Sesto, 34 years old, married, without children, mason, alias "Manasse," and of

Michael, son of Joseph *Manzuoli*, born and residing in Sesto, 31 years old, married, without children, barber and shoemaker, accused of impiety by means of proselytism.

In execution of this Decree the exposer declares that from the papers of the examination there appears as follows:

The accused, Peter Baldi and Michael Manzuoli, intimate friends of each other, and accustomed to break forth in sacrilegious blasphemies against the Divinity, expressed without any reserve principles contrary to the religion of the State, with very great scandal of the people of the village of Sesto. In the house of Manzuoli there commenced to come together at the end of November 1852, various persons, among whom was the other accused, Baldi. In these cautious assemblies, which they continued about a year, both of the accused erected a seat of impiety, reading a book generally judged anti-catholic. Not only in the indicated place, but also elsewhere, they manifested and tried to insinuate to others their impious doctrines.

Baldi used to invite some persons to attend at the reading of the Bible, of which, making himself the interpreter, he declared that faith in Jesus

Christ, confession, mass were prejudices; that the assistance of priests to the dying was false, as also prayers for the dead, since after the death of the body the soul was immediately judged. The rumor arose and was continually maintained at Sesto, that he on some feast days led a crowd behind him to the adjacent country, to which he explained in his way the Bible, and distributed fragments of bread, forsooth in imitation of the most august of the sacraments.

The other accused, Michael Manzuoli, tried on his part to distribute the Bible of Diodati, of which he said he had many copies; offered to make himself its interpreter, and turned into derision mass, prayers for the dead, and the priesthood.

Therefore,

Peter Baldi and Michael Manzuoli, as above described, are accused of impiety committed by means of proselytism in the place, time, and manner indicated above.

A crime provided for and punished by article 60 of the law of Nov. 30, 1786, and art. 137 § 2 of the Penal Code.

From the office of the Royal Procurator General, April 8, 1854.

FERDINANDO LAMI.

In pursuance of this act of accusation the criminal trial took place against the accused *Baldi* and *Manzuoli*, held by the order of the president with closed doors.

We know that after the results of the debate, after opportune advances as to the facts and the law, they abandoned the accusation as far as Michael Manzuoli was concerned, and demanded that Peter Baldi should be condemned of the sole charge of *impiety*, to six months imprisonment, and that both should afterwards be placed under the surveillance of the police, and condemned to the costs.

We know also that on the bench of the defence sat the advocate Emilio Marchionni, who in behalf of the accused sustained these propositions:

That the right of exhibiting moderately and with dignity one's own religious opinions, whatever they may be, and of examining those of others, is a necessary consequence of the right of religious liberty; as since no law in Tuscany binds this liberty, neither must the said right of moderate manifestation, and criticising with dignity, be held to be bound;

That the acts of which Peter Baldi and Michael Manzuoli are accused, being admitted, for the moment, to be such as they are represented in the act of accusation, being reducible to manifestation of their own opinions, and remarks on the opinions of others, were not punishable, either by the ancient laws by which the dispute ought to be solved, or by the new Penal Code;

That, as far as regards the ancient law and jurisprudence, since in the

said acts publicity, proper or less proper, its inapplicability appears evident;

That, as to the art. 137 of the Penal Code, the § 1st of that article refering to a *public attack*, it could not be applied, for the same reasons which excluded the applicability of the ancient law;

That, since also *private instruction* could not be alledged, the applicability of §. 2d of the said article was excluded;

That, to alledge of *instruction*, both *power* and *action* must concur, that the grade of education of the accused excluded the power; that vague and accidental propositions were not *lessons*, and in the next place disciples were wanting;

That, if instruction could have been alledged, it did not constitute a *desire to propagate impious doctrines*, since no means of propagation worthy of being so called appeared to have been put into practice; nor a desire to separate from the Catholic Church those who belonged to it, since there were no proselytes, and it was not known whether the few who attended the alledged meetings, and were unknown, were always in the bosom of the Catholic Communion;

That *seduction* could not be alledged, in as much as all the testimonies had declared with one voice that they had not even been solicited, not to say seduced;

Finally, the defence maintained that even if, by supposition, the acts mentioned in the bill of indictment had been made to appear punishable, yet a satisfactory proof of them had not remained.

At the sitting of the 12th inst. the Court pronounced the following

SENTENCE

In the case of the Tribunal of Florence

against

Peter Baldi, &c. and Michael Manzuoli, &c.

Having examined, &c.

Finds in point of fact, as the result of the public discussion,

That the two accused, Peter Baldi and Michael Manzuoli, bound to each other by intimate friendship during the past year, 1853, came to be designated by public opinion as devoted to the propagation, at Sesto, of opinions and principles contrary to our most holy religion, to the great scandal of that village;

That Baldi was heard, on the day of the Assumption, to read in the garden of Peter Barsi a book containing Psalms, which he himself said to be the Holy Bible, that translated into Italian by Diodati, mingling with such reading impious propositions concerning the most holy Trinity; admitting only the existence of the Eternal Father, (*false*) refusing the worship of the most holy Crucifix and of the Saints, and the necessity of the administration of the most holy sacraments to the sick;

That said Baldi did not abstain, from time to time, to report some of those principles also in his familiar discourses with some witnesses, and was a number of times seen with that same book, which he boasted of understanding well, and of explaining to whoever was willing to listen to him;

That, on a feast-day in the month of May, in the afternoon, he said to several persons standing around him in the public street near his house, that the soul receives no benefit from *prayers*, because as soon as it was severed from the body it was immediately judged;

That Michael Manzuoli on his part about the middle of the month of August of the past year, invited an acquaintance to buy a Bible translated by Diodati, of which he said he possessed two or three copies to distribute in accordance with the commission he had received from a friend at Florence;

That he held, especially in the afternoon of feast-days, meetings not strange to Baldi, in his own kitchen, where he, Manzuoli, sometimes was heard to read, although not unfrequently they played cards there, hastening to shut the window shutters towards the adjoining garden as soon as any one appeared in it; in which meetings it was the common belief that he explained and interpreted the Bible in his way, and showed himself ready to read and explain it to whoever asked him;

That the said Manzuoli often announced that it was not necessary to attend holy mass; and when others were speaking in a shop of a person having spent a sum of money for prayers offered for the soul of one of his relatives who had died, he remarked, "per me si dovrebbero fare i calli alle mani;"

That Manzuoli had the custom of insulting God, the Virgin, and the priesthood with vile words, and not free from prejudice also towards politics; had in his house among his papers, on the 17th of November last, a secret printed proclamation to the Italians, for the purpose of causing to cease the discords between the Republicans and the Constitutionalists, and containing passages not very reverent; not so much to the spiritual as the political authority of the papacy;

That denying both of them the acts of which they were accused, Baldi would only declare to the court that he had had in his hands only the 7th volume of translation of the Bible by Monsignor Martini, which he compared with a book of Compagnia, and Manzuoli conceded only that he had not been too desirous of fulfilling the precept of attending holy mass on feast-days, whenever the occupation of his shop left him the time;

And, finally, that they have been in prison, Baldi from November 18, and Manzuoli from December 12, 1853.

The questions having been proposed, &c.

Whereas, if from the preceeding exposition of facts it does not appear sufficiently clear that the two accused have made and formed proselytes to

the anti-Catholic principles which they sought to insinuate, and from which on the contrary some shrank so as not to re-appear at their readings, that it does not appear that they had a sufficient number of hearers to induce publicity; and so the extreme of impiety alleged in the bill of indictment is not applicable, yet the title of impiety, it cannot be dissembled, is constituted by the repeated announcement of heretical propositions and doctrines, contrary the doctrine of our holy Roman Catholic Church, which is the religion of the State,

Declares that it is evident that the two accused, Peter, son of Louis Baldi, called di Manasse; and Michael, son of Manzuoli are culpable, not of impiety by proselyting, but of impiety by the repeated expression of heretical propositions with very bad example, and with scandal committed under the above mentioned circumstances of place, time and manner.

And whereas bringing under the influence of the judicial observations, interpreting the article 60 of the law of November 30, 1786, in vigor at the day of the offence, &c.

Condemns the named Peter son of Louis Baldi, surnamed Manasse, and Michael son of Joseph Manzuoli, to the punishment of imprisonment for ten months, to be computed as to Baldi from February 18th, and as to Manzuoli from March 12th, and conjointly to the expenses of the trial and judgment, fined at 32 lire.

Judged thus and pronounced on the day, month and year as above, by Messrs. V. Del Greco, Vice-President, by the Counsellors Z. Pasqui, G. Gilles, R. Cocchi, G. Porrini and G. Valeri.—Sandrelli Coad.

This precious document is worthy of preservation as containing a specimen of a Tuscan trial-at-law, as well as of Tuscan justice.

The Home Field.

We have received many interesting reports from our Missionaries in the Home Field for last month. Some of these brethren have been in scenes of great suffering and distress. One of them writes (from Pittsburgh, Pa.) as follows:

"It is now the time for sending of the September Report of my labors. And how can I state or give utterance to the scenes through which I have passed since the commencement of the epidemic? The calls on me were so many that I know not how I have escaped from the contagion. I have been at their bedside, praying with the dying, directing them to the Redeemer of a lost and ruined world. I cannot picture to you the state of the community, every countenance told the feeling of the mind. The 22d of the

month was kept as a day of fasting and prayer by all denominations, and all classes of the community; and from the manner in which the day was observed it was evident that the whole community was alarmed at the devastation which the pestilence was committing on every hand and in every part of the city. In the 6th Ward, where I reside, and the 3d Ward, it has been more mortal I believe than in any other part of the city. They were cut off in great numbers in my neighborhood. Many who were at their daily calling throughout the day were buried next morning. The Lord has mercifully preserved my family and myself, although we were all complaining. Indeed, there was scarcely an individual with whom I conversed but complained of a sort of feeling that caused an uneasiness at the stomach, with dizziness and headache.

"This letter will be all the report I can give for the month now ending, as I have nothing to report but what all the clergy of the city have been engaged in.—My calls have been so numerous that it is beyond my power to state them, for I have labored more than in any two months since I came, and entirely outside of the churches."

The Rev. Mr. Winnes, whose labors were greatly blest in gathering and building up a German Protestant church in Newark, N. J. has removed, with his family, to Cincinnati, to commence a new enterprise there among the German Romanists. Mr. W. is one of our most esteemed missionaries. We hope that he will, through God's blessing, do much good in the great city whither the Committee have sent him, and in which it is estimated by some that there are 50,000 Roman Catholics, a large proportion of whom are from Germany. In a recent letter from Mr. W. we are informed that he had reached Cincinnati in safety; had found, after several days' search, a small tenement for his family; had preached once for one of the pastors, and was to commence his public missionary labors among the Germans, by preaching in a Hall the next Sabbath. Mr. W. speaks in warm terms of the kindness with which he had been received by the Rev. Dr. Fisher, the Rev. Mr. Rosseter, (our District Secretary,) and other brethren. In the midst of all the encouragements and cheering anticipations with which he entered upon the work in his new field, he informs us that the severe illness of his oldest child for several days "took away all his joys." But the Lord was gracious to him and restored the child to health and he goes on his way rejoicing again. We hope our readers will pray that the Lord would open a wide and effectual door for him, and bless his labors there to the salvation of many souls.

An Irish Missionary, who is about to go to another field for us, gives an interesting account of the Roman Catholics of the city where he has been laboring, and says that quite a number of his countrymen, though Romanists, express much friendship for him, "heretic though he be."

A Missionary who has recently gone to one of our most important new cities, to labor among the Irish Romanists, writes as follows:

"My labors for the last month have been for the most part encouraging, and now that the weather is getting cool, my Sabbath schools are beginning to be better attended, and things in general are more gratifying and cheering. I have visited a good many families, all Romanists with here and there an exception. They have on the whole received me kindly, and listened to me with a good deal of interest, as I read for them out of the Bible the way God would have them take to be saved. Some few have manifested sincere sorrow for their sins, and a desire to become true Christians. They have gone with me to church and prayer meeting, and one of them, an interesting young man, visits my house about three times a week regularly for instruction. He is also endeavoring to do good to others, particularly his own friends and relatives. He is just now been leaving me, with a lot of religious and temperance tracts, which I gave him at his own request for distribution. When I read for him the form of "the anathema" used in excommunication in the Church of Rome, and read, by way of contrast, our Saviour's Sermon on the mount, he expressed his surprise in the most indignant manner, at such a horrible document coming from those who profess to be the Priests of Him who has said, "bless and curse not," and who even prayed for His murderers. I have strong hopes that this young man will become, through the grace of God, a new creature in Christ Jesus. His mind is undergoing a wonderful change. When first I met him he was so ignorant and superstitious that he thought the Priests could work miracles, and that to them was given all the power which Jesus Christ had when He was here on earth! He never can be made to believe so again, any how. The light of the glorious gospel of Christ has shone in upon his mind, and banished the delusion.

"In my last report I mentioned the case of a family which had renounced Popery. The head of that poor family is now given up by the physician, and his poor wife and children are in great affliction and distress. I went to see him yesterday. He is very far gone with consumption, but though his worldly prospects are dark, especially in regard to his poor wife and children, he can look forward to a bright and never-ending future, conscious that the Saviour has blotted out all his sins in His precious

blood, and purchased for him an eternity of glory and happiness, to the enjoyment of which, death immediately admits him. There is no fear of purgatory before his eyes now—all is peace.—I have not, however, such hopes in the wife, but yet she may be better than I think. There is another man here who had been a schoolmaster in the old country, but who is perfectly ignorant of the Gospel. He visits me sometimes and argues with me on the subject of religion. His proofs are all drawn from the Romish Catechism. I asked him on one occasion whether he believed the Roman Catholic religion and the Protestant religion were contrary the one to the other? 'Yes,' said he, 'certainly.' Well, but Protestants prove their doctrines from the Bible, (as you see I do,) while Roman Catholics prove theirs from the Catechism, and therefore the Catechism and Bible must be contrary the one to the other. 'Yes,' said he, 'they are, but I mean the Protestant Bible.' Well, then let us see what your own Bible will say upon the matter. What saith the *Douay?* 'A Bishop must be blameless, the husband of one wife, &c.' 'There is one God, and one mediator between God and man,' &c. 'By grace are ye saved, through faith,' &c. 'The blood of Jesus Christ cleanseth us from all sin.' 'God is a Spirit, and must be worshipped in spirit and truth.' 'Thou shalt not make unto thyself any graven thing,—the likeness of anything that is in heaven above or in the earth beneath,—thou shalt not bow down thyself to them,' &c. Here is your own Bible condemning you; for you cannot deny but these texts are against praying to saints, worshipping of images, works of human merit, clerical celibacy, purgatory, &c. He was perfectly confounded, and could not answer a word. The woman of the house, and a few more who were present felt deeply interested. They all invited me to call often, they would be always glad to hear me on these things; for if they could be convinced that they are in error, they would come out independently and fearlessly on the side of truth—even the poor schoolmaster mumbled something to the same effect; but he evidently 'whispered in bondsman's key.' The poor fellow is not to be blamed however, for he is out here but a few months, and that superstitious fear of the priest which pervades the hearts of all ignorant Romanists, and presses upon them like a nightmare, crushing every free thought and aspiration, has not left his heart yet. May God give him and all who are like him, a new heart and a right spirit.

"The mother of one of my scholars thought to make her son go to the Catholic school, but he told her he would never enter a Roman Catholic school or college. This she told me herself a few days ago, but she did not seem to disapprove of the son's determination, and I believe she would just as soon he should go to church and be a Protestant as remain a Catholic. She is a poor widow with a large family, who lives by 'washing and ironing,

and she says Protestants are so much more kind and charitable than her own folks, that she believes they must have more of the love and grace of God in their hearts. She cannot read, but she can observe and see what tree it is that bringeth forth good fruit, and the poor woman's test after all is the true one; for our Saviour says, 'ye shall know them by their fruits.' There are some who visit me at my house, but I cannot prevail upon them to meet together, or come together, so as to form a meeting.

"I held a meeting last Sabbath in the worst part of the city. I had a good many listeners, most of whom, however, were bad boys and girls who came designedly to disturb us. They were quiet until near the close, just as a Methodist brother was offering the closing prayer, when they broke loose, and set up a terrible yell, which when they did, we concluded, locked the door, and left them to howl away. I intend to open a Sabbath school here too, if I can get the house which I think I can, if the ladies to whom belong the giving of it only were at home. I have plenty of work to do here, but the field is a hard one. The priests and their satellites are very busy spreading their baneful doctrines, and their influence is wide-spread and powerful among all classes. There is a Roman Catholic Bishop here now, and the house they are going to build for him will cost $15,000, some of which will be subscribed by Protestants, so say the Papists; but they mean those gentlemen who try to make political capital out of them, and whose religion, if they have any, is of a very elastic character."

A pastor who resides in one of our new and rapidly growing cities in the State of New-York, writes to us for a Missionary to labor among the Romanists of that place, and gives us some interesting details. The following paragraphs we extract from his letter:

"I wish to subscribe for your Magazine, I will send the amount due you for it in a short time. I am settled here in * * * * *, now a place having some fifteen hundred Catholics, and there is some prospect of my being brought in collision with the priest. He has already taken some children out of our Sabbath school, and yet they would not *stay out*. Two or three returned in a week. The priest appeared before our people in a letter addressed to them pretending to contradict what he called a rumor to the effect—that 'arms' were concealed in their new church—a rumor which did not exist, but which he pretended did, that he might have a chance to say some particular things. I replied to him the following week in a strain ridiculing the whole thing, and making light of it. He was very much displeased about it, and I was *confidentially* told yesterday that he went to his Bishop and got him to write a reply. Our editors will

not publish letters without knowing the author, so the reply was not published. The priest laid himself open to severe remark by the following sentence in his letter, and which gave me a handle for severe comment, viz. '*If poor Catholics out of their hard and honest earnings have built a magnificent church, they ought to be lauded for it.*' It was built out of *hard honest* earnings, and yet a hundred Romish families here have not a shelter from the winter before them that we would think warm enough for our cattle! I think there is here a vast field for effort, and if you have a good *converted* Catholic who could be spared a short time, I think his labors here might be blessed. One of their numbers (converted) would have more influence than a Protestant. I have been *turned out* of doors almost before *I entered* by different families, but yet I have found access to some and left a few tracts. Many Catholics have lost all *confidence* in their priest, and some come out and hear me preach. If you can in any way provide us with a judicious laborer you will do much, we think, for a place which is now cursed by a system of religion tolerating drunkenness, &c. One young man having a grocery told me he would read any book I would give him on the subject. Will you then be so kind as to send me some of the best books for that purpose, (say half a dozen volumes,) and also a few bundles of tracts, and I will send you the pay soon. You can send them by '*express.*' I spend half a day in each week among the Roman Catholics, and some few families are getting now some confidence in me, since they find I do not *injure them* or REVILE their religion. If you will send me the two or three back numbers I will be thankful, as I have not seen them."

We regret, on some accounts, that we cannot allow more space, this month, for Home intelligence, of which we have much from all parts of our country.

Foreign Field.

We begin with giving the following letter from Sweden. The Rev. George Scott, of England, through whose hands all Mr. Rosenius' letters come, and to whom we are indebted for the translation of them, informs us that he is continually in the reception of letters from acquaintances and friends in that portion of Scandinavia, which convince him that a great and good work of grace is silently making progress in that country. May our blessed Lord hasten it! The regeneration of the Protestant countries of the Continent of Europe

is a great desideratum. Mr. Scott expresses the opinion, in many of his letters, that our humble and excellent Missionaries, Rosenius and Ahnfelt, are doing much good.

To the Rev. Dr. Baird, New-York.

Dear Sir—Your sincerely obliged and attached friends in Sweden again come to give you some account of proceedings there. First, however, let me present to you many thanks from brother Ahnfelt and myself for the salary which has been sent us, through our mutual friend, Mr. Scott. I received it yesterday, and will take the first opportunity of sending brother Ahnfelt his part of it. We request you to present our expressions of gratitude to the Society which in this manner also benefits Sweden, by trying to promote the cause of God there. It must be agreeable to you to hear that your and our exertions are not in vain. I have lately traveled through some of the southern provinces of our country, and saw with my own eyes many joyful results of the labors of brother Ahnfelt. They had been told me before, and in many letters I had read encouraging testimony borne to them, but now I saw with my own eyes. It is rather difficult for me to tell you of the fruits growing up from the seed sown by the "Pietist," but with the grace of God, I can use the Apostle's words and say, that for his sake I had the sweet but humiliating experience that I was received as if I had been an angel of God. During this journey I saw many groups of living, true, Christians, lovely to behold, of whom partly they themselves, partly some faithful ministers, testified that they mostly were the fruit of the labor of some laymen, and among these Ahnfelt was mentioned in the first place. All his accounts have never interested me half so much, or given me so profound an impression of what God is working through him, as what I now had an opportunity of seeing myself.

If it would not detain you too long, I should like to communicate to you some descriptions of what I saw on my journey, but must content myself with some words touching the most striking traits. In the town of Touhoping I did not remain more than one day. It was a Sunday. Early in the morning, at seven o'clock, I was invited to an assembly in a private house, for the purpose of reading the Word of God together. The crowd and heat were great, but still greater was the warmth of love and rejoicing in the Lord. At eleven o'clock I went to another smaller and more select company of friends, brothers and sisters belonging to the few nobles who are called, who have learnt to bow to the influence of the Spirit. There also we had reason to rejoice in His presence. At four o'clock we again assembled at a beautiful country place, Bjorneborg, where we had several rooms opened to receive us, but the crowd was so great that we were obliged to have recourse to the park, where I had my place as speaker allotted to me under a fine old oak, with a large assembly of auditors before me, all so attentive. I will

never forget this occasion. The evening was beautiful, and the 55th chapter of Isaiah, together with the 5th of Gallatians, afforded us some very valuable reflections. Sometimes these were suspended by songs that resounded very beautifully and delightfully, far and wide, through the happy and numerous assembly. The following day I traveled to that well known and lovely place, Herrestad, well known to you also, if you have read the description in Evang. Christendom, (May, 1853.) There I remained two days. We had meetings morning and evening, and the grace of God was with us. Some clergymen from the neighboring parishes also came. One of these had, through Ahnfelt, come to the true and living faith in Jesus Christ.

I cannot recount all the places I visited on leaving Herrestad. In the neighborhood of Wrigstad and Hvetlanda, also in the province of Småland, we had delightful meetings both morning and evening. On account of the great concourse of people we were obliged, in both these places, to assemble under the canopy of the heavens; in both we also met with true, faithful pastors, and one of them considers himself, under God, indebted to brother Ahnfelt for his being a new creature in Christ Jesus. How great was the love and joy in the Lord reigning in these places, among the people and their ministers. When I had finished my lectures, the clergyman resident on the spot rose, and pouring out his heart in praise and encouragement, he called to mind what seemed to him most important of what had been spoken. Joyful and cheerful songs were sung to the melodies of Mr. Ahnfelt, and gave a pleasant variety to the occupations of reading and prayer. In the town of Mestervich I also found a number of searching and believing souls, who have for their leader a layman, a merchant of the town, who is an experienced, sensible, and zealous christian, who many years ago found the costly pearl, and now praises it among all his fellow creatures. In short, God shows his power and might, making the work apparent among our people, so that we cannot enough rejoice and praise His mercy; at the same time, we see with regret how the greatest number lie enslaved in the darkness of spiritual death.

I have had accounts from brother Ahnfelt lately, and I find that his experience is much the same. It is curious that he has not yet received his final sentence for the offence of which he is accused, against the Conventicle Act. He has been called to appear before four different courts of justice, and two of these have declared him guilty, and fined him one hundred rix dollars, Swedish money; but these sentences are only preparatory to the final sentence. In the meantime his accounts of these examinations are rather droll. "The people are not at all frightened by these examinations and persecutions, but go on with the conventicles just the same. In the very courtyard at Rôinge, outside the house where the examination was held, a number of 'Readers' came round me when I came out, and inquired very calmly, as if

nothing had taken place, 'When shall we have our next meeting? Will you speak to-day? There is a peasant in the village who says that he will open his house if we like to come;' &c. &c. We had then new meetings, and more frequented than ever. In one place about fifteen or sixteen hundred persons came together from different parishes. It will be difficult to repress this hunger for the Word of God, or to extinguish this fire which is burning. It is rather strange to go in this way about, between the examinations, holding conventicles, one after another, with constantly increasing numbers. So it is, however, when we have the testimony of our conscience that we have a righteous cause, and the consent and protection of an Almighty Lord." So far brother Ahnfelt's words. More of this another time; now I must only, just with a few words touch upon another interesting subject. There has been a meeting of the clergy at Stockholm, the results of which will probably be very important. It was conducted with much firmness, and opinions were uttered publicly which no one ever would have expected to hear thus acknowledged. Dr. Thomander was in the chair; Mr. Lundbergsan was Secretary, who is a man of much talent, but made himself obnoxious to the clergy some years ago by speaking rather severely on the subject of their partaking so freely in so many worldly amusements. Some of the most eloquent and excellent men of Sweden were present. Dr. Wieselgren and Dr. Fjellstedt had come nearly four hundred miles to be present; also Dr. Bergman, who is a warm friend of religious liberty; and its distinguished advocate, Mr. Hammar, Rector of Mjellby, editor of the Evangelical Friend of the Church. The latter was the person who mostly influenced the meeting. He is a man of great abilities and decided evangelical views. The resolution was taken that a general meeting or convention is to be held, at which christian laymen also are to have a right of expressing their sentiments.

A meeting of the friends of religious liberty also took place, at which Mr. Hammar was the principal speaker; but notwithstanding the interest of the subject, it was not much frequented.

I must finish for this time. Pray for us! Salute in love the esteemed and beloved brethren who are with you, from their Swedish brethren in the faith. With much affection, I sign myself your humble friend,

C. O. Rosenius.

Stockholm, the 20th June, 1854.

P. S. I am just making myself ready to start for the north, from which I have had the most pressing invitations. There is a still greater want of christian leaders for those who are awakened there than in the southern parts of Sweden.

We have encouraging letters from Hayti and Canada. Similar intelligence, also, we have from an excellent Missionary in South

America, who has a school for young men and boys, sons, in many cases, of families of influence, into which he has introduced the reading of the Scriptures. He opens and closes the exercises every day with prayer. We can say no more with prudence. We wish that there were a hundred such men at work in that important part of our hemisphere, in the same way.

We have received many encouraging items of news from France and Belgium. On the whole, the cause advances decidedly in both countries. In the former, now and then, a servant of Christ has to go to *prison* for awhile; but, after all, the "Word of God is not bound." We subjoin a letter from one who has been called to this endurance.

"I have delayed writing to you for some days about my stay in the prison of Bernay, because M. Chatton wrote me word that you were coming to Elbeuf. I hope you will still come; so for the present I will only say a few words. I thank God for all the blessings that He vouchsafed to me during the six days that I was in prison. The Jailer showed me much kindness, and gave me great liberties; he often asked me into his room, that we might converse together, which gave me opportunity of declaring the Gospel to him. From the time of my arrival, he never confined me with the other prisoners until towards evening; he showed me several rooms, telling me to choose whichever I preferred. I chose the one which enabled me to have most people about me during the day, and I found myself next day in company with eight other prisoners, all respectable persons. One was confined for having forgotten to light his carriage lamp; another was a doctor, who had practiced without a license. I soon made acquaintance with these people, and when they found out who I was, they began to question me about the Protestant religion. From that time till I left the prison, I may say I was preaching incessantly, and every evening before we separated we prayed together. The people were struck by the clearness of the teaching, and they were much affected by the prayers that I offered up for each of them.

"On Sunday an unexpected circumstance gave me a further opportunity of declaring the 'hope that is in me.' The Priest came to say mass; I attended along with the others. In the middle of the service he turned towards the prisoners and began to preach against me, saying that he had learned that there was amongst the prisoners a dangerous person, who was trying by flattering and insinuating words to turn them from the truth. He brought forward the old and well known calumnies against the Reformation, and concluded by exhorting his good friends not to listen to such pernicious errors. After mass, I sent word to the Priest that I wished to reply to his attacks. He answered that he had not time. I then went up to him, and

told him that if he refused I would publish his conduct in the newspapers; he then told me to go with him into the vestry room. I replied, that as he had attacked me publicly, I must answer him publicly. I had told the prisoners to stay; they urged him to agree to what I asked, and at last, more dead than alive, he went back to the chapel. Victory was assured to me beforehand by the prisoners, and to their great delight the Priest was completely defeated. He wanted several times to go away, but I detained him. At last I let him off, after I had given him two of M. Pusux's Tracts, 'Rome' and 'The Romish Church.' One of the prisoners said to him, 'Sir, as you have not time to-day, come and spend to-morrow here; if we find that you are right, we will follow you; but if the other gentleman is right, we will follow him.'

"Furious at being defeated, he complained to the Jailer. Shortly after, I was called upon for my explanation, and I expected that I should be separated from the other prisoners, and they feared the same thing; but nothing of the kind happened. The Jailer asked me what had occurred. I gave him an account of it, and he then said to me, 'If it were only for my sake, do not speak any more about religion.' I answered, 'Sir, you know how grateful I am to you for the kindness you have shown me, but you ask me to do what would be impossible. If you think it necessary, put me in a solitary cell, because as long as I have any one with me I must try to turn them from the errors of the Church of Rome.' The Jailer was struck with my frankness, and testified his approval of it by the greatest kindness.

"Emboldened by this success, I offered him a Testament, some of M. Pusux's works, and some religious Tracts, which he accepted with real pleasure. The next day I asked his permission to distribute a few Testaments, a hundred or so of religious Tracts, and to give a Bible to be kept in the prison; every thing was granted. Before I left, he desired to have another interview with me. I read several portions of Scripture, and expounded them for him. He was moved to tears, and pressing my hand, begged me never to go to Bernay without paying him a visit. My fellow prisoners all pressed my hand warmly, tears glistened in their eyes, and they promised that in remembrance of my visit they would read a chapter every evening, and when they returned home, they would do all in their power to win over others to the Gospel; and they hoped that at some future time I would go amongst them to preach the Gospel. Indeed, any one who had heard them would have thought that they had been original Protestants.

"The inhabitants of Fumechon* have just written another petition for the establishment of worship amongst them. I took it to Rouen. There is much to be done in that neighborhood.

(Signed,) J*** B***."

* It is the name of a village near St. Oportune which has lately turned to Protestantism.

One of the most interesting movements in Europe is that which is going on in the city of Geneva, in the rural portion of the Canton of Geneva, and in the adjoining Duchy of Savoy. In Annecy, an important city in that Duchy, a Protestant congregation is gathering, a church has been organized, and even a Protestant religious paper (*Le Glaneur Savoyard*) has been commenced. This is a great point gained. It is now possible to distribute the Word of God and religious Tracts broadcast in the Duchy of Savoy. Widely different from this was the state of things a few years ago, when it was impossible for a traveller to give away a religious Tract or a New Testament to any one along the road side without running the risk of being thrown into prison for months, and even years. At present there are no less than five places in Savoy in which there is Protestant worship, and the Truth is spreading. At Geneva the Protestants are making such efforts to enlighten and save Romanists as they never made before for a long time. After the discussion which Professor Gaussen held with a priest of the name of Combalot, a year or two ago, the Venerable "Company of Pastors" took up the subject, and appointed five ministers to deliver each a sermon on the points at issue between Romanists and Protestants. This series of sermons was preached in three different churches, and then published, and even translated into Italian. The "Venerable Company" also appointed six or eight ministers to give a course of instruction to Romanists that desired to receive it. Several courses of instruction in the Bible and in the History of the Church have been given, and not in vain. Last year as many as 44 Romanists embraced and professed the Protestant faith. On the 13th of April last 52 others joined the Protestant Churches, after a second course of instruction. Since then a third course has been given with much encouragement. Great interest has been excited. There is a Roman Catholic journal published at Geneva, called the ANNALES CATHOLIQUES, which enjoys the great pre-eminence of publishing the most enormous falsehoods respecting Protestants and their missions of all the journals in the service of Rome. In the June number of that magazine it is stated that the receipts of ten religious societies in the United States were last year *more than seven millions of francs.* "*What are the positive results obtained by this gold,*" the editor asks. "*The reports of the Bible Societies indicate none. There was not one conversion!*"

In June the Religious Societies of Geneva held their annual meetings. The new *Society for Evangelical Missions* (among the

heathen) raised last year 17,000 francs, of which 16,000 were sent to the Basle Missionary Society, and the rest to Paris. The *Bible Society* distributed last year 1,433 Bibles and Testaments, and its receipts were 7,674 francs. The *Evangelical Society* raised last year 126,000 francs, and expended 148,000. The report was exceedingly interesting. The Society of the *Dispersed Genevese*, the *Evangelical Alliance*, and the *Young Men's Christian Association*, all held interesting meetings.

On the 8th of July the Bishop of Cashel (Ireland) confirmed in the parish of *Doon* 200 persons, of whom 183 came out of the Church of Rome. Within five years 457 souls in that parish have been brought out of the darkness of Romanism to the light of the Gospel.

In the city of Mayence, Germany, there was one Protestant church in 1802, and 300 Protestants. There are now 6,000 Protestants, three pastors, and six Protestant schools.

It is with great pleasure that we have to state that the *Gobert Prize* of 10,000 francs (nearly $2,000) has been granted this year by the *French Academy* to Professor Charles Weiss, for his admirable work entitled *Histoire des Réfugiés Protestants de France.** This is a remarkable fact. In the year 1802, the *French Institute*, of which the *Academy* is a branch, conferred a similar prize on *Charles Villiers* for his philosophical and able work, entitled: *L' Influence de la Réformation de Luther*,—a fact which created a profound sensation in France.

Another occurrence has just excited great attention in France. It is the admirable article of M. de Rémusat, in the great French Review called *La Revue des Deux Mondes*, on *The Reformation and Protestantism*. This able production has attracted much notice, and made a profound impression. Great good must result from such articles coming from men of masterly talents, and brought before the eyes of the first men of the nation. Honor to the men who have the courage to do it! Above all, glory to God, who gives them that courage!

We have received three letters from the Rev. Mr. Dudas, our Missionary among the Hungarians, Wallachians, Poles, and others of the Romish faith, in and about Constantinople. The last, in which he gives details of his work, has come just as these pages are going into type. There is a great door opened among the exiles in question, and much heart-rending poverty and misery.

* History of the French Protestant Refugees, which Messrs. Townsend & Stringer have given to the public in English, as our readers know.

Movements of Rome.

"In one of the dependencies of Great Britain a portion of the Romish canon law is now introduced, and is acknowledged as binding by the English Government. By the new code of laws for the Island of Malta, the Romish bishop there is especially exempted from the operation of the criminal code of the colony. He may commit any violence he pleases, and be answerable only to the authorities of the Romish Church! By the late code sent out for the government of Malta, the small end of the wedge has thus been inserted. Where have the Protestant members of Parliament been during the preparation of this code? Was there no Chambers, no Kinnaird, no Shaftesbury, to call attention to this scandalous outrage? Was there no one to lift a voice against this most un-English proceeding? The Pope's representative in Malta is no longer subject to English law: he is raised above the heads of all the people of England—nay, above the Queen herself. Our dukes, our earls, our barons, our bishops, our generals and admirals, are all subject to, and all governed by, the laws; but this man,—this Romish Bishop of Malta,—no longer is bound by them.—*English paper.*

ORESTES BROWNSON AGAIN.

This "Ajax, son of Telamon," of our Roman Catholic Church, has just uttered his voice again on the Know-Nothings, in his Quarterly Review. We give a few extracts. Our readers will find some good things. But what will they say of the paragraph in which Dr. Brownson gravely tells us that the only hope of our Liberty and of our Republican Institutions is to be found in the Roman Catholic Church? If Rome would only show us *one* instance, only one, in which she—the Roman Catholic Church—has ever done anything for the establishment of Republicanism and real Liberty, we might be disposed to listen with some degree of patience to such stuff. But let us hear the Oracle of Boston.

"The Know-Nothing party, taken in a general rather than in a special sense, rely for their success on two powerful sentiments;—the sentiment of American nationality alarmed by the extraordinary influx of foreigners, and the anti-Catholic sentiment or hatred of the Catholic Church, shared to a greater or less extent by the majority of our countrymen, and which by the anti-Catholic declamations of Protestant England, Exeter Hall, and apostate priests and monks, and by the extension and consolidation of the Church, and

the freer, bolder and more independent tone of Catholics in the United States, has been quickened just now into more than its wonted activity. The strength of the party consists in the appeals it is able to make to these sentiments, especially to that of American nationality; for with the American people this world carries it over the other, and politics over Religion.

"From neither of these two sentiments should we, as Catholics, have much to apprehend, if they were not combined and acting in concert. Our obvious policy is, then, to do all we lawfully can to keep them separate in the public mind, and prevent them from combining. This can be done, humanly speaking, only by satisfying the sounder portion of our non-Catholic countrymen—as every Catholic knows to be true—that there is no incompatibility between Catholicity and the honest sentiment of American nationality, and that whatever of foreignism attaches for the moment to Catholics in this country, attaches to them in their quality of foreigners, and not in the quality of Catholics. This is certain, for the sentiment of nationality is as strong in the bosom of the American Catholic as in the bosom of the American Protestant. Nothing seems to us more important at this crisis in relation to the Know-Nothing movement, than for us clearly to distinguish the sentiment of nationality from the anti-Catholic sentiment, and to be on our guard against offering it any gratuitous offence, and by our indiscretion enlisting on the side of that movement the large class of respectable non-Catholics who love their country more than they hate Popery. * *

"Every independent and sovereign nation has the right to preserve its own nationality, its own identity, and to defend it, if need be, by war against any foreign power that would invade it; and then, *a fortiori*, to close its political society, if it sees proper, against all foreign immigrants who, in its judgment, would endanger it, or not prove advantageous to it. In so doing, it exercises only the inherent right of every sovereign state, and persons born citizens or subjects of other states have no right to complain; for naturalization is a boon—not a natural and indefeasible right—a boon, not in the sense of a simple gratuity, for the sole advantage of him who receives it, with no direct or indirect advantage resulting to the nation, as some of our friends have supposed we must have meant, although we said expressly to the contrary; but a boon in the sense of a *grant*, as contradistinguished from a natural and indefeasible right, and therefore a concession which a nation is free to make or not to make, according to its own views of policy or humanity, without violating any principle of natural justice.

"As a general rule, we think the true policy of a nation is to reserve political—we say not civil—citizenship to persons born on its territory, or to citizens temporarily resident abroad, and to distinguished foreign-born individuals, as a reward for eminent services. We do not believe it sound poli-

cy to make political citizenship too cheap, lest we make it valueless, and encourage a neglect of its duties.

"*While the Catholic element predominated*, we were in favor of our liberal naturalization laws. The really Catholic immigration we certainly greet with a most hearty welcome, from whatever country it comes. Through it we have obtained a large Catholic population, and the church has been, not introduced indeed, for that honor belongs to one of the 'Old Thirteen,' the noble Colony of Maryland, but extended through the Union and consolidated. We need not say that we regard this as an immense gain in a national as well as religious point of view, for, as our readers know, our sole reliance for the preservation of American liberty and American institutions, and therefore for the success of what is called the American experiment in self-government, is on the Catholic church. Catholicity, so far from being opposed to republicanism, as so many of our countrymen believe, or pretend, is absolutely essential to its wholesome working and successful maintenance. Hence, identifying genuine Republicanism with genuine Americanism, we regard real Catholics as by far the truest Americans among us."

In regard to many of the foreigners who are coming to this country, Dr. Brownson says:

"We do not, in fact, believe them entitled to be admitted even under our present naturalization laws, for they are to a fearful extent banded together in secret societies, affiliated to the terrible secret societies of Europe, and directed by foreign demagogues and revolutionists, such as KOSSUTH and MAZZINI. Their riotous proceedings in many parts of the country during last winter, in what are called the Bedini riots, their revolutionary programmes, and their avowed intention to revolutionize American society, prove to us that they have no intention or disposition to be quiet, orderly, and loyal American citizens.

"Considering the danger from them both to our country and our religion, considering that the Catholic emigration is diminishing, and will most likely cease before many years altogether, we throw out by the way a suggestion, that it might become a question with Catholics, whether it would not be well for them; that is, in the case of future Catholic emigrants, to forego the privilege of naturalization, if by so doing they could prevent those non-Catholic emigrants from being naturalized; that is, whether it would not be well for us to consent to the prospective repeal of the naturalization laws, in order to exclude from American political society the dangerous class of non-Catholic foreigners. If it would have the effect, we do not think the sacrifice would be too dear on the part of the Catholics.

"In reality, the country, not by her laws, but by her sentiments, always regards even naturalized citizens in the light of guests enjoying their hospi-

tality, and exacts of them the modesty and reserve expected in well-bred guests. Therefore, there are some things permitted to natural-born citizens from which adopted citizens must abstain if they would avoid unpleasant collisions, from which they can gain nothing and may lose much. Theory is all very well, but a prudent regard to actually existing facts is seldom amiss in regulating our conduct."

View of Public Affairs.

We rejoice to be able to report that gradually the Cholera is passing away in most parts of our country; the Yellow Fever is also abating in our Southern cities. Soon we may hope health will be restored throughout our borders. Let God be praised. It is also matter for thanksgiving that there will be a better supply of all the important breadstuffs, taking the country as a whole, than was feared. The rail-roads, canals, and rivers do wonders in the way of equalizing the state of things among us. As the harvests in Europe have been uncommonly good, there will be no reason for exporting grain from our country. This is fortunate for us; whilst the comparative failure of the crops in many parts of our country, enabling the farmers to realize higher prices than usual for what they have, will occasion a compensation for losses which would otherwise result.

In some of our States the annual din of politics is beginning to be loud. In the months of October and November the elections take place in many of them. The old political parties are greatly broken down, and new issues are made, the influence of which nothing but the *ballot-box* can determine. It is clear that in the cities and towns the Native American Party, which enjoys the sobriquet of *Know-Nothings*, will exert a great influence, not only because of its own numbers, (which are quite considerable,) but because of the sympathy with its principles which is felt by vast numbers who are not members of the association. The great objects of this remarkable body, whose branches extend over this whole country, are, it is to be believed, to be the three following:—1. To place the political government in the hands of American-born citizens, (not denying, however, the social, civil, personal and religious rights of foreigners:) 2. To defeat the schemes of the Hierarchy of Rome and the political demagogues; and 3. To secure the enforcement of the naturalization-laws, and the enactment of better ones, whenever it may be practicable, in their stead. It is a most hopeful sign that a true *American* spirit is manifesting itself so fully in many quarters. We were greatly gratified by the remarks of the Rev. Samuel Osgood, an Unitarian

minister, before the New-York Historical Society, in an able paper which he read on the subject of "*The European Influence in America, considered Historically and Practically.*" They were liberal and just, as well as eminently patriotic. In other words they were *American* in the best sense of the epithet.

It is worthy of notice, that the Hon. John M. Clayton, of Delaware, in replying to a letter from a gentleman in Philadelphia, a few days ago,—whilst he disclaims all desire for any other political elevation than that which he has attained,—makes use of this strong language :—

"Our naturalization laws are unquestionably defective, or our alms-houses would not now be filled with paupers. Of the 131,000 paupers in the United States, 68,000 are foreigners and 66,000 natives. The annals of crime have swelled as the jails of Europe have poured their contents into the country, and the felon-convict, reeking from a murder in Europe, or who has had the fortune to escape punishment for any other crime abroad, easily gains naturalization here, by spending a part of five years within the limits of the United States. Our country has become a Botany Bay, into which Europe annually discharges her criminals of every description.

"I have no prejudices against the honest foreigners who come here to seek an asylum from the tyranny of rulers abroad. All my sympathies are with them, and when they become naturalized I will defend them, as American citizens, in all their rights, as fully as those born on the soil. I would inculcate and practice religious toleration, in its broadest sense, but I would see to it that no men of any sect, whose creed teaches them to deny religious toleration to me and my countrymen, should ever hold office here, or power of any kind, to persecute us for our religious opinions. No man who acknowledges allegiance to any foreign potentate or power, or who holds himself under obligations to obey the edict of any such potentate or power, shall be, by my vote, placed in any post under the American Government. I would defend the rights of men of all religions to the full extent to which those rights are guaranteed by the American Constitution. But while I would advise every American citizen to defend the religious rights of all others, even at the hazard of his life, I would at the same time advise him to peril his life not the less freely in defence of his own.

"I do not undertake to enter into the subject how far foreigners, who are not naturalized in this country, should be permitted to hold office. You will find that you can lay down no general rule upon this subject, to which there will not necessarily be exceptions. It is sufficient for my purpose, standing, as I do, without the power, and without the wish to have the power, to confer offices upon others, to say, that in my judgment, a native American citizen, under equal circumstances of qualifications and merit, is better entitled to the honors and offices of the country than a foreigner, whether naturalized or not."

As to the Old World we have not much to say. With the exception of the eastern side of Europe, all is quiet there. In Spain Espartero and O'Donnell govern with a firm and strong hand thus far. There is a large and growing party that calls itself *Republican*. Trouble will come when

the Cortes assemble in November. The men at the head of the Government of Spain are probably as good as we may hope to see in that position in that unfortunate country.

The "Eastern War" advances slowly. Nothing has been done in the Baltic since the capture of Bomarsund, or will be this year. It is probable that should the war continue, something decisive in regard to Helsingfors, Cronstadt, and some other points, will be attempted next year by the allied fleets. The "Principalities" are by this time abandoned by the Russians and occupied by the Austrians. This will not necessarily prevent the Russians from coming down into the lowermost part of the Valley of the Danube by way of the Peninsula lying between the Pruth and the Black Sea. But it is not likely that they will do anything of the sort; for a passage of the Danube at that point would be difficult, occupied as that part of the river will be, by English and Turkish gun-boats.

On the 5th of September a combined force of English, French, and Turkish troops, amounting to upwards of 70,000, embarked at Varna, and other places on the shore of the Black Sea, for the Crimea. Including the marines the entire number of fighting men considerably exceeded 100,000. Including the ships of war—English, French and Turkish,—there were several hundred (some accounts say 400, and others increase the number to 700) vessels of all sorts and sizes. It is doubtful whether anything equal to this expedition was ever seen before. At the time of this writing (Oct. 4th) no news has reached us since the sailing of this modern *Armada*. A few days must pass before we know where the descent has been attempted, and with what success.

It is probable that the Turkish Government, now that the most of the troops may quit the Valley of the Danube, will direct its energies to driving the Russians out of Armenia and Georgia, where they have been fearfully victorious,—through the incompetence it would seem, of the Turkish commanding officers.

Miscellaneous.

THE BIBLE.

Roman! spare that book,
Keep off thy bloody hand!
There's danger in thy look,
And life is thy demand.
Touch not that sacred page,
There's hatred in thine eye!
Ah, Roman! cease thy rage,
I'll keep this book, or die!

That good old book I love!
It bids my sorrows cease;
It leads to joys above,
And gives the mourner peace.
It is the orphan's stay,
And heals the widow's heart;
Take life or friends away,
With this I'll never part!

Behold these tender youth
Whom Jesus died to save!
I'll teach them here His truth,
Or fill a martyr's grave!
The crimes are ne'er forgot,
The deeds of thee and thine;
Go, Roman! touch it not,
That holy book is mine!

Ah, Roman! spare that book;
Our fathers long ago
Thy slavish creed forsook,
Its precious truth to know.
These children now are free
From error's galling chain;
Go, Roman! let it be,
That book shall here remain.

Give up that book to thee,
And rob my soul of God?
To Papist bend the knee,
And kiss the tyrant's rod?
Never! while I have strength
To raise my feeble hand,
I'll tread the freeman's path
In this my native land!

A MISSIONARY'S TRIALS AND JOYS: POWER OF DIVINE GRACE. *

Died in Milton, Canada East, on the 3d of August, after a few hours illness of Cholera, Julia, wife of Rev. Thomas Charbonnel, aged 25 years.

Mrs. Charbonnel was born of Protestant parentage at Mens Department of Isère, in France. She became savingly interested in the truths of the Gospel and professed her faith in Christ at about the age of 16 years. Three years ago she was married, and came with her husband to America to engage in the arduous and truly self-denying work of Missionary life among the Canadian French population. Amiable in her spirit, and courteous and social in her manners, her Christian sincerity and cheerfulness won the love and confidence of all who knew her. Two years she spent with her husband under the patronage of the A. F. C. U. among the Canadian French Catholics of Champlain and vicinity, in the State of New-York. A few months since, following as they believed the callings of Providence, they removed to Canada, and had just fully entered upon their work there with much of promise, when the Saviour called her away, we trust in accordance with His own prayer, "Father I will that those whom thou hast given me be with me where I am, that they may behold my glory." It may be a comfort to some far remote, who may read this notice, to know, that though in a land of strangers, yet she had prompt, and affectionate, and unwearied care, and suitable medical advice and aid during her brief illness.

She leaves an affectionate and much afflicted husband to mourn her early

* This article ought to have appeared in the October number of the Magazine but came too late.

loss, and an infant son 15 months old. May the Lord comfort the bereaved and sustain and protect the helpless of his people.

Also, in the same place one week later, after a few days of sickness, Madame Charbonnel, mother of the Rev. Thomas Charbonnel, aged 46 years.

She came from France to America with her son and his wife three years ago, and was then a devoted Romanist. Subsequently she engaged in reading the word of God with silent interest, and shortly after, of her own accord, she ceased to go to the Confessional and to Roman Catholic worship. For two years past she was much occupied in the study of the Bible, and manifested a deep interest in family and social worship. In the course of her last illness when tenderly asked if a Romanist priest should be called, she replied, "The Lord Jesus Christ is all the Priest I need." She expressed fully and freely her trust in his atonement and mediation alone for forgiveness with God, and thus departed, protesting against the delusions of Rome, and as there is every reason to believe, an humble penitent believer in Jesus. So may the Word of the Lord have free course and be glorified everywhere.

REV. GEORGE H. HASTINGS.—Just as these sheets are going to press, we have heard of the death of this excellent man, who labored several years for the Society, first in Mearseilles, in France, and afterwards at Rome. We will give some notices of his life, labors, and happy death, in our next number.

AMERICAN CHAPLAINCY AT ROME.

The health of the Rev. Charles W. Baird having become such as to make it necessary for him to return home, the Board have appointed the Rev. Edward D. G. Prime to take his place. Mr. Prime left in the Steamship *Pacific* on the 30th of September for his post at Rome.

It is our purpose to give in the December number a full and descriptive account of the books on Romanism which our Society has not published, but which the General Agent will procure for those who order them, whenever it may be practicable. As far as we can do it, the exact prices will also be stated.

Notices of Books.

VOICES OF THE NIGHT, by the Rev. John Cumming, D. D. This volume embraces fifteen chapters, containing essays, or rather meditations, on as many themes chosen out of the Bible, such as—What of the night, (Is. 21: 11, 12;) The Morning Cometh, and also the Night, Earth not your Rest, (Micah, 2: 16;) Rest for Christians, (Heb. 4: 9;) Nature's Travail and Expectancy; The Christian's Agony and Hope, etc. This is one of the most popular works of this popular author. It is full of instructive reflections, expressed in a flowing and easy style.

VOICES OF THE DEAD, by the Rev. John Cumming, D. D. This volume contains seventeen chapters, or essays, on as many topics, and the work is constructed on the same plan with that which we have just noticed. The subjects are such as these—The Speaking Dead, Voices from Glory, The Translated One, The Illustrious Elders, Believing Parents, The Choice of Moses, etc. In all cases apposite texts of Scripture, and one or more verses of poetry, embody the theme, and are placed at the head of each of these interesting chapters.

SCRIPTURE READINGS, being SABBATH MORNING READINGS ON THE OLD TESTAMENT, by the Rev. John Cumming, D. D. This volume of nearly 400 pages contains fifty chapters, or familiar lectures, on the book of Genesis, or rather on as many great topics or subjects contained in that interesting part of the sacred canon. Without being at all critical, it gives in a happy manner the important results of sound criticism, or exegesis, rather, and has brought the author considerable reputation for Biblical knowledge. It is full of instruction.

THE CHURCH BEFORE THE FLOOD, by the Rev. John Cumming, D. D. This volume is about as large as the one we have just noticed, and is formed on the same plan. It contains twenty-one chapters, each on some subject relating to the Church and the times before the flood, such as—Genesis and Geology; The Creation; The First Man Adam and the Last; The Curse; Redemption; Missionary Duty; The Proto-Martyr; etc. The author believes that "Christianity was first preached in Paradise." "Adam and Eve were the first believers." "One loves," says the author, "to trace the stream upward to its fountain." This volume abounds in ingenious and plausible suggestions, and is altogether one of the most valuable of all Dr. C.'s works.

LECTURES ON ROMANISM, BEING ILLUSTRATIONS AND REFUTATIONS OF THE ERRORS OF ROMANISM AND TRACTARIANISM, by the Rev. John Cumming, D. D. This volume of 728 pages we consider the most able of all Dr. Cumming's publications. It embraces fourteen lectures and four miscellaneous articles of much value. The topics of the lectures are such as these—The Teaching of Cardinal Wiseman; Cardinal Wiseman, his Oath and its Obligations, (in which are some remarkable matters touching the Cardinal's oath and his conduct in reference to the same;) What is Popery? Is Tractarianism Popery? Romish Plausible Pretensions; Apostolical Succession; The Unity of the Church; The Fathers; The Nicene Church; The Bible, not Tradition; The Invocation of Saints; Transubstantiation; The Sacrifice of the Mass; Purgatory; The Barnet Discussion; Review of Dr. Newman's Lectures; Romish Miracles; Romanism not the Patron but the Persecutor of Science, are the subjects of the four miscellaneous chapters. We have given the titles in full of these lectures and chapters in order that our readers may see how extensively this work of Dr. Cumming covers the great points of importance at issue between Protestants and Romanists.

All these volumes, from the prolific pen of Dr. Cumming, who, as our readers know, is

a most popular Scotch Presbyterian minister in London, have been published in handsome style by John P. Jewett & Co. an enterprising publishing house in Boston. The Christian public are greatly indebted to this house for bringing out Dr. Cumming's works in a uniform manner of execution, and on very reasonable terms. We may add, that this house deserves much credit for issuing so many excellent works—works which must exert a great and good influence throughout our country.

Photographic Views of Egypt, Past and Present, by the Rev. Joseph P. Thompson, minister of the Church of the Tabernacle, New-York. Messrs. Jewett & Co. are the publishers of this valuable book, so well adapted to the popular demand for information respecting one of the most interesting countries in the old hemisphere. The work is rendered more instructive, as well as interesting, by numerous well executed illustrations. We hope to give the chapter relating to the Copts and the Coptic Church in our next number.

The Bible Reading Book: containing such portions of the History, Biography, Precepts, and Parables, of the Old and New Testaments. as form a connected narrative, in the exact words of Scripture, and in the order of the Sacred Books, of God's dealings with man, and man's duty to God, prepared for the youth in schools and families, by Mrs. Sarah J. Hale, and published by Lippincott, Grambo & Co. Philadelphia. We have examined this book with some care, and do not hesitate to say that the plan is excellent and has been well carried out. Perhaps it might be made somewhat smaller. It contains 400 pages, and is well printed. It is certainly an admirable reading book for schools; the selections are judiciously made, and a beautiful order, or connection rather, runs through the whole.

The Religious Denominations in the United States, their History, Doctrines, etc. with a preliminary sketch of Judaism, Paganism, and Mohammedanism, by the Rev. Joseph Belcher, D. D. and published by J. E. Potter, Philadelphia. This work forms an octavo volume of 1024 pages. We have not been able to give it more than a very cursory examination. It is intended for popular use, and contains a great amount of valuable information which it is impossible for the ordinary reader to find elsewhere. We have noticed some mistakes into which the excellent author has fallen, but that was inevitable. No man can become so well acquainted with all the shades of theological opinion, and the differences in ecclesiastical organization and procedure, which prevail among so many religious denominations as exist in our country, as not to fall into error occasionally. Dr. Belcher has, we doubt not, executed his work carefully and conscientiously. We differ from him in his estimate (given on the first page of the preface) of the number of Jews, Christians, Mohammedans, and Pagans in the world. We have no doubt that there are all of 5,000,000 Jews, (if not 6 or 7 millions,) nearly if not quite 335,000,000 Christians, not more than 100,000,000 Mohammedans, and about 560,000,000 Pagans. Of Christians, there are certainly 85,000,000 Protestants, nearly 75,000,000 of the Greek and other Oriental churches, and not more than 185,000,000 Roman Catholics, though the Pope and Archbishop Hughes say there are 200,000,000. We have no doubt that the work will have an extensive circulation.

Pamphlets.—We have received two excellent orations of Henry Raymond, Esq. entitled The Relations of the American Scholar to his Country and his Times, and A State System of Education for New-York; also the very able Inaugural Address of the Rev. John Maclean, D. D., President of the College of New Jersey. They are productions which do great honor to their authors. We have received the First Annual Report of the Washington City Young Men's Christian Association, a most important document, containing much information respecting the admirable associations of this country, Eng-

land, Germany, Switzerland, France, Canada, and Australia, that bear the same name. May they soon be established in all the cities and large towns in Christendom.

PERIODICALS.—The National Magazine, Putnam's, Harper's, and the Eclectic, continue to be as well sustained as ever. A new theological periodical has made its appearance, entitled The New Brunswick Review, which bids fair to serve the cause of Truth with much ability and success, as well as to be an honor to the country Two numbers have appeared. It is printed in a style that does its conductors great credit.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF SEPTEMBER, TO THE 1st OF OCTOBER, 1854.

MAINE.

Bath, Winter-st. Cong. Soc'y in full to make Rev. John O. Fiske, L. D.	$45 62

NEW HAMPSHIRE.

——— Mrs. C. J. Bradley in full	10 00
Bedford, Presb. Ch. Dea. Dan. Mack, in full L. M. $5; Mrs Sally C French, in part $15; Others to make Benj. F. Wallace, L M. $29 18	49 18
Manchester, Free Will Bapt. Ch.	21 00
Epis Meth. Ch. to make Rev. Elisha Adams, L. M.	30 08
Hanover-st. Cong. Ch. Wm. Hartshorn, L. M. $30; Others to make Dea. Henry Lancaster, L. M. $35 50,	65 50
Collection at a Public Lecture,	19 68
Concord, South Cong. Ch Mrs. Mary Farrington, towards L. M. $10; Others to make Rev. John M. Merrill, L. M. $32,	42 00
Fitzwilliam, Rev. A. Jenkins,	5 00

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St. Johnsbury, 2nd Cong. Ch.	180 15
South Cong Ch.	169 00

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Bradford, Ladies Benev. Soc'y to make Mrs. Elizabeth H McCollom, L. M.	30 00
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Brighton, Evan. Cong. Ch. to make ——— Monto, L. M.	36 35
Grafton, Evan. Cong. Ch.	150 00
Colerain, a balance,	25
Ware. East Cong. Ch. a balance,	1 60
Northampton, 1st Cong. Ch. $10, of which from Mrs. C. L. Williston towards L. M.	115 00
Edward's Ch.	43 00
Greenfield, 2d Cong Ch. a Lady,	3 00
Deerfield, Orthodox Cong. Ch.	5 00
Heath, Auxil. Soc'y,	7 10
Shelburn, Gent's Soc'y,	9 62
Ladies Soc'y,	12 51
Ashburnham, Edwin L. Bartlett, towards L. M.	$ 5 00
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Hadley, 3d Cong. Ch. to make Dea. C. P. Hitchcock, L. M. in full,	28 21
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Prospect-st. Ch. to make Enoch Cross M. D., L. M.	30 50
Cohasset, 2d Cong. Ch. to make Rev. Fred. A. Reed, L. M. in full,	24 23
North Scituate, Trin. Cong Ch. in part to make Rev. Dan'l Wight, L. M.	14 00
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Bapt. Ch.	2 56

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2d Presb. Ch. to make in part Rev. John N. Hubbard, L. M. 12 17
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Bapt. Ch. 4 00
Presb. Ch. 10 47
Franklin, Bapt. Ch. in part to make Rev. Jas. B. Rogers L. M. 18 82
Cong. Ch. 11 09
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New Roads, ... 1 50
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Paramus, Dutch R. Ch. 28 00
Morristown, 1st Presb Ch. addit.. . . . 196 00
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Mrs. Little, ... 2 00

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Uniontown, United Meeting, ... 26 74
Dunlaps Creek, Presb. Ch. in part, . . 20 97
West Alexandria, Presb. Ch. to make Rev. U. A. Lester, L. M. 44 45
Washington, Presb. Ch. 87 00
Canonsburg, Collect. at the Theol. Sem'y of the Asso. Ch. 4 75

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N. S. Presb. Ch. in full of L. M. for Rev. G. D. Miller, ... 10 00

Russellville, M. E. Ch. in part to make Rev. A. Salisbury, L. M. $20 00
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Salem, M. E. Ch. to complete L. M. of Rev. Wm. Campbell, ... 16 58
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Danville, Union Meeting, ... 26 50

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Baker-st. Bapt. African Ch. . . . 1 91
1st Ref'd Presb. Ch. in part L. M. for Rev. Rob. Patterson, ... 13 50
Vine-st. Cong. Ch. in part L. D. for Rev. C. B. Boynton, ... 42 61

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Flint, Presb. Ch. to make Rev. H. H. Northrop L. M. 33 00
H. M. Henderson, ... 1 00
Detroit, 2d Presb. Ch. Rev. H. Neill L. D. 100 00
1st Presb. Ch. 46 00
Munroe, Presb. Ch. L. P. Ledoux, L. M. . 30 00

CONTENTS.

The Position of the Society: an Appeal, . 497
Our Dangers, ... 499
Right feelings toward Roman Catholics, . 501
Petition dismissed, ... 508
The Immaculate Conception of the Virgin Mary, 508
Shall the Bible be in the Public Schools? . 508
More Persecution in Tuscany, ... 516
The Home Field, ... 520
Foreign Field. 525
Movements of Rome, ... 528
Orestes Brownson again, ... 528
View of Public Affairs, ... 534
Miscellaneous, ... 539
Notices of Books, ... 541
Receipts, ... 543

THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

VOL. V. DECEMBER, 1854. No. 12.

OUR MAGAZINE: VOLUME FIFTH.

The present number closes the Fifth Volume of THE AMERICAN AND FOREIGN CHRISTIAN UNION. We are thankful to be able to say, that the interest which our patrons and subscribers have taken in this periodical, the organ of the Society, does not appear to have diminished during the year; it has augmented, rather.

The next number will open the volume for 1855, which will be the sixth of the present series. We would respectfully ask in advance, our subscribers and friends to do what in them lies to give the work an increased circulation in their respective neighborhoods. If every subscriber on our list would procure us only an additional one during the five or six weeks which will elapse between the reception of the present number and the first of January, 1855, what an advantage it would be to the Society, and (we firmly believe) to the Cause which it seeks to advance. And cannot some of our subscribers obtain two, three, five, or even ten or more? We cannot but hope that they will try. The time is favorable for making the effort.

The present volume contains many articles of permanent value. We hope, therefore, that our subscribers will take pains to have it, as well as all the previous volumes, bound. If any of the numbers have failed (as, alas, we fear must have been the case in some instances, through the very imperfect management of the "Mail-service,") we shall be happy to supply them. In a few days we shall have bound copies on hand of this volume, as we have of the four preceding ones, and shall be happy to furnish it at $1 25. And further, we will furnish the entire five volumes, neatly bound in cloth, for $5.

In our number for January we purpose to give a paper of a good deal of interest. It will be a statement of the receipts of the various Religious Societies in this country and other Protestant portions of Christendom, so far as we can obtain them.

It is our intention, also, to give a finely executed portrait of the Rev. Dr. Duff, of Scotland, who was with us a few months ago, together with a brief Memoir of that eminent servant of Christ.

A DISGRACEFUL AFFAIR: OUTRAGE ON A ROMISH PRIEST.

It is not easy to find terms of reprobation sufficiently strong, and yet becoming, in which to express our abhorrence of the infamous conduct of a portion of the people of Ellsworth, a village in the State of Maine, towards the Rev. John Bapst, a Roman Catholic Priest, of St. Michal's Church, Bangor, in the same state.

It appears that Mr. Bapst was formerly a priest at Ellsworth, or that he officiated, at least occasionally, there as such. On a visit to the place a few weeks ago, he was taken by force out of the house of a respectable Roman Catholic citizen by a mob, carried out of the village, stript of his clothes, tarred and feathered, and then threatened with worse treatment if he remained in the town. This occurred on Saturday night. The poor man returned in this miserable plight to the house of his friend, and was enabled to officiate in the Roman Catholic Church the next day, though suffering much from the indecent and barbarous usage which he had received. We are happy to say that the indignation of the respectable Protestants of the place concurred with the resolute courage of the people of his own faith, to protect him.

It was at one time asserted in the papers that Mr. Bapst had died of the injuries which he received; but this, fortunately, was not the case. He returned to Bangor, where he was kindly received, and where some forty Protestant gentlemen presented him a handsome gold watch, chain and seal, to take the place of the one which the mob at Ellsworth deprived him. We make two or three extracts from the letter which accompanied the gift:

"The undersigned learn with regret that the lawless portion of the inhabitants of Ellsworth, claiming the proud title of American citizens, on

Saturday last made a wanton and unprovoked attack upon your person, destroyed your clothing, and robbed you of your watch and a sum of money. From the expressions that fell from the mob while engaged in their work, the motive that impelled the act was, doubtless, hostility and persecution of the Catholic Church and an adopted citizen.

"Although not agreeing with you in the tenets of the faith you profess, and of which we are happy to know that you are an ornament, we are unwilling to see any man proscribed for worshipping God according to the dictates of his own conscience. We claim the privilege for ourselves, and desire that it may be extended to all others.

"The spirit that dictated the insult to you should be rebuked, and we believe there is but one opinion among the citizens of this city upon the outrage you have suffered."

These sentiments are just and proper, and such as become American Protestants. It is to be deplored that the mob at Ellsworth should have been so completely destitute of the spirit which gave utterance to them.

We are ignorant of the grounds of complaint which the perpetrators of this infamous deed had against Mr. Bapst. We have seen it stated that he had been active in the affair of the reading of the Bible, in our common English version, in the Public School of Ellsworth, and of which we gave some account in our last Number, as well as of Mr. Dana's interesting speech on the occasion. But surely if Mr. Bapst did take the lead in the opposition to the course which the School Committee of that place have pursued, it was no just ground of excuse for the conduct of the mob. He did no more than what he had a right to do, under the Constitution of the United States, and the laws of Maine. If this was all the offence of which he was guilty, these people had not the shadow of excuse for their conduct. And even if they had other causes of dislike to him as a priest or as a man, whatever those causes may be, (and we have seen no intimation that they had,) their course cannot be justified by any friend of order and of justice. There are laws and courts which are quite sufficient to meet every case.

We are as much opposed to the dreadful errors and the dangerous policy of Rome, as any men can be; but we know well that the conduct of the authors of the Ellsworth outrage is calculated to do nothing but evil. We should insult our readers if we attempted to utter a word with the view of showing them that it is at utter variance with both the spirit and the precepts of Christianity. Those men

may call themselves Protestants, but they are unworthy of the name, who, in this country at least, are guilty of such actions. It is not by such deeds that Protestantism is to be either honored or advanced. The very nature of Protestantism, which we believe to be only another name for true Christianity, forbids all unkind treatment of Romanists or anybody else, on account of their religious opinions, whatever those opinions may be. The brutal conduct of the men of Ellsworth who have disgraced their state and its religious institutions, and dishonored the spirit of Protestantism, and even in some manner of the age in which we live, is only worthy of *Rome* herself, who does such things wherever she has the power, as her entire history proves; as the conduct of her hierarchy has proved in Ireland, Canada, Madeira, and other lands, within the last few years even. But *her* infamous' example should never provoke imitation on our part. God forbid that Protestants should disgrace their own principles and the Gospel by being guilty of persecuting and abusing Romanists, or any others, for their religious opinions.

We express ourselves strongly on this subject, because we feel deeply that all such occurrences are calculated to injure the cause of the Truth. In these sentiments we are confident than ninety-nine out of a hundred true Protestants of this country most heartily concur. Our readers know well, that neither the conductors of this Magazine, nor the Directors of the Society of which it is the organ, have any kind of sympathy with anything which partakes of the nature of violence or abuse, in efforts to oppose Rome, her doctrines and projects. We have no respect for Street-preachers and journalists who have seemed, in their ignorance and vanity, to think that they are doing God and the Gospel service by a species of abuse which is often as insane as it is unhallowed.

ARCHBISHOP HUGHES' PASTORAL LETTER.

Archbishop Hughes, after holding the First Provincial Council of his Arch diocese, of which we shall speak in another place, has gone to Europe, to attend the great Œcumenical Council which the Pope has summoned by his encyclical bull, which we gave in our last number. On the day of the Archbishop's departure, he addressed a pastoral communication to his clergy and laity, extracts from which we purpose to give to our readers. It commences thus:

"JOHN, *by the Grace of God and the appointment of the Holy See*, ARCHBISHOP OF NEW YORK, *to the Clergy and Laity of our Diocese, benediction and grace through Christ our Lord.*

"DEARLY BELOVED BRETHREN AND CHILDREN IN CHRIST: A solemn occasion is approaching, in which it is understood that it would be agreeable to our holy Father, the Pope, to be surrounded by as many of the prelates of the Church as possible. Under these circumstances, we proceed directly to the Eternal City, to testify in person to His Holiness on your part, as well as on our own, that the successor of St. Peter has no children more sincere or devoted in recognizing and sustaining with filial reverence the high prerogative of his office, as supreme pastor of the Catholic Church, than the unworthy Archbishop, the zealous clergy, and faithful laity of the diocese of New-York. We leave to-day at noon. Unable to sleep, we devote the hours of the night to this brief farewell address. We hope to be among you soon again; but whatever be our lot, we shall carry you in our affections and in our heart. We commend ourselves to the prayers of all, but especially to those of the clergy—of those who are consecrated to the religious state, and of the orphans."

His Grace then proceeds to state that there are certain topics to which he deems it his duty to call their attention, reminding them, in passing, that they had witnessed the happy holding of the first Provincial Council of New-York, whose decrees, if they should be approved by the Holy See, will extend to the whole "Province," which, we take it, is coincident with his Archdiocese. He then sets forth certain "regulations" which he deems it expedient, in his "special duty" to them, to promulgate. We give these "regulations" *seriatim*, both for the benefit of our Protestant friends, and any of the Archbishop's "children" who may happen to read our pages. The first is on this wise:

"1. From this time henceforth, in the Diocese of New-York, the Banns of Matrimony are to be published in the usual form, previous to the celebration of marriage. In this you, dearly beloved brethren of the Laity, will see an additional security provided by the Church to guard the safety and protect the honor of holy matrimony. In this provision you, and those most nearly and dearly related to you, have the most vital interest. It is true, that dispensations from this publication may be granted; but in every such case the reasons must be solid and substantial, and no distinction can be made between rich and poor. It is not to be denied that, in a community like ours, the sacredness of holy marriage has often been most deplorably trifled with. Our hope is that this may be prevented in future."

All this is proper enough, and meets our entire approbation. We scarcely know what the Archbishop means, however, when he says, "It is not to be denied that in a community like ours the sacredness of holy marriage has often been most deplorably trifled with." Does he mean the political or civil community, in other words, this Protestant country, or does he mean *his* community, that is, the Roman Catholic population? If he means the latter, he has good reason to say what he does, for the *sanctity of marriage* is sadly trifled with by Rome; she even sets it aside altogether, so far as her clergy are concerned; and what the effect of this is, Italy, Spain, South America, and Mexico can bear testimony in abundance. No doubt *divorce* is too easily obtained in some Protestant countries, but Rome need not boast; she too will grant divorces enough for a pecuniary consideration made to the Papal See! She can grant, with all her vaunted strictness, a dispensation to contract marriages which are clearly unlawful, when it suits her convenience to do so. But let us look at the Archbishop's second "regulation." Here it is; it is long, as it needs to be, for the subject is great.

"2. Our Holy Father, Pope Pius IX, in his affliction because of the calamities which beset the Church, and in his anxiety that we should all turn more ardently to God, has granted to the Christian world the benefits of a Jubilee. Avail yourselves, dearly beloved brethren, of this sacred occasion to make more and more certain your peace with God, by a hearty contrition and sincere confession of your sins, as well as by a strict compliance with the other conditions necessary to obtain the graces of a true reconciliation with your Creator, and the indulgences of the Jubilee. The time of the Jubilee in this Diocese will be from the first of November of this year, till the 1st of February, 1855. The conditions will be, first a worthy reception of the Sacraments of Penance and the Holy Eucharist. For it is known to you that persons not in a state of grace are incapable of receiving the benefit of an indulgence. A second condition is, to fast once during the Jubilee, on any Friday you yourselves may select. Another condition, that you should give some alms to the poor, according to your means. A fourth condition is, that those who reside in the thickly peopled portion of the city shall visit three churches, and there offer up some prayer or prayers in accordance with the intentions of the Pope. These intentions are the exaltation of our Holy Mother, the Church; the safety of the Apostolic See itself; the removal of heresy; and charity, union, and harmony among Christian states and nations. The prayers to be said at each visit are either the Litany of the Blessed Virgin once, or the Lord's Prayer and the Hail Mary, seven times.

"The churches to be visited in the city are, the Cathedral, the Church of the Nativity, and that of the Holy Redeemer, under the care of the Redemptorists. In the suburbs of the city, and throughout the other parts of the Diocese, three several visits to the same church, praying as often, in accordance with the intention of our Holy Father, will suffice to gain the indulgences of the Jubilee—the other essential conditions, above referred to, having been previously observed.

"The alms which the faithful shall offer during the Jubilee we wish to be appropriated as follows: In the country and in the suburbs of the city, we direct that they shall be appropriated, at the discretion of the pastor, for the establishment of schools, or the support of orphans. But we forbid the appropriation of such alms to the building of churches or the payment of their debts. In the city, we direct that all alms of the faithful shall be given to the Sisters of Mercy, to be applied by them in the works of charity to which they are so assiduously devoted. We charge the conscience of the laity and clergy with the execution of this our desire.

"It is not, dearly beloved brethren, that the Sisters of Mercy are dearer to us than other communities who labor with equal zeal in the service of our Lord. But there are many things which especially recommend their works of mercy to the charity of the faithful. Their object is to protect the innocent, virtuous, and destitute of their own sex, from the dangers to which they are exposed in a city like New-York. In this they know no distinction of creed. And if it has happened that more Catholics than Protestants have found shelter and protection under their roof, it is because more of the former than the latter have sought such protection. But their door and their hearts are equally open to all. And it is with pleasure that we say that they have received from many Protestants not only encouragement, but substantial assistance. The purpose of their charity is not (to outward appearance) so much to do good as to prevent evil. Now, this prevention of evil is something of which man cannot take cognizance. It is something to be revealed only in the day of judgment. We have ascertained, not from them, but through their chaplain, that the number of sick poor whom they have often visited, administering both consolation and relief, is between 1000 and 2000. The number of poor virtuous girls whom they have been enabled to place in situations, is 8,685. The number to whom they have afforded protection in the House of Mercy, 2,323. The number in their house at present is 110. We mention these things, dearly beloved brethren, to show you that in directing the alms of the Jubilee to the Sisters of Mercy, your charity will not be misplaced."

A Jubilee! And yet it is only three years since Rome had one. But Rome is wise; money is needed. The settlement of the question

of the Immaculate Conception, by a formal act of the Holy See, furnishes a good occasion for another Jubilee. Two things are to be accomplished, says the Archbishop: "Reconciliation with your Creator, and the indulgences of the Jubilee." The whole matter is conveniently arranged; quite so. The Jubilee is to last three months, commencing with November 1st, 1854. Those who wish to receive "indulgences" must be in a "state of grace," that is, they must confess, do penance, and receive the Lord's Supper, (or rather *half of it*,) give alms to the poor; fast once—only once, and that on some Friday, which will not require a great addition to the ordinary abstinence of that day; visit three churches, or one church three times; repeat, at each visit, either the litany of the Blessed Virgin once, or the "Lord's Prayer" and the "Hail Mary" seven times; and this with the "intention" that these prayers are to go to the account, in Heaven's estimation, of the objects of the Jubilee, which are—the "exhaltation of our Holy Mother and Church; the Safety of the Apostolic See itself; the removal of heresy; and charity, union, and harmony among Christian" (that is, *Roman Catholic*) "states and nations." All these objects Rome has good reason to deem very important.

But the most curious part of this second "regulation" is that which relates to the "alms" which the "faithful" are to give during the Jubilee. Our readers will perceive that in rural districts these alms are to be given to the establishment of schools or the support of orphans, as the priest may decide. But in the city of New-York, the alms in question are not to be given to the "building of churches or paying church debts," but to the "Sisters of Mercy," to enable them to carry on their great scheme of proselytism, for such it emphatically is, notwithstanding the Archbishop's smooth discourse. They are wonderful Protestants who can, in this city of New-York aid the "Sisters of Mercy," when there are so many Protestant institutions which do the work of relieving the wants of the poor better than they do. And why does Archbishop Hughes desire the entire avails of the "gifts" which may accrue during this Jubilee (to secure which it was *in fact* appointed) to be given to the "Sisters of Mercy," and be devoted to relieving the wants of "poor and suffering young women"—not *Magdalens*, as some may imagine? Are these "young women" more needy and destitute than thousands of disabled old men and women? Ah, the "Sisters of Mercy" know, and Archbi-

shop Hughes knows, how the services of those 8,685 "poor virtuous girls" whom the good "Sisters" have "placed in situations," can be turned to the advantage of Rome. Let Protestant families see to this.

But let us advance to the third topic, for it is not a little remarkable. Here it is:

"3. In separating ourselves from you for a time, our heart would be sad indeed if we did not hope to be useful in promoting the interests of charity and humanity even during our absence. We have often seen, with inexpressible sorrow, that among the lost to virtue there are many who in the time of repentance have not the good fortune to be under the protection of the Sisters of Mercy, or any other sisters. What is to become of them? Can nothing be done for them? When a shipwreck occurs on the ocean, how slight is the plank or spar which, with the blessing of God, may be the means of saving more than one precious life! And so in the moral order. Misfortune, not less than depravity, has much to do with the shipwreck of female virtue. Shall we not throw out a spar or plank to save one, even though it should be only one out of a hundred, desirous to return to hope and life?

"Many circumstances have combined of late to convince us that Almighty God has mercies here in store for even some of this class. These circumstances we need not detail. Suffice it to say, that the Sisters of the Good Shepherd have, more than once, offered to take charge of such persons in this city; that we have been importuned to authorize collections for the object; that offers of a liberal kind, prompted by charity, for this or some similar object, have been made; that, in fact, after years of hesitation on our part, we have at last been almost compelled to give our consent to the founding of a Magdalen Asylum in New-York, under the charge of the Sisters of the Good Shepherd.

"If, however, the class of persons whom we seek to rescue from a life of wretchedness as well as infamy, be as numerous as has been reported to us, any measures for their relief must be projected on a scale corresponding, in some degree, with the magnitude of the evil to be remedied. We have made known accordingly that we shall not sanction the undertaking until a definite sum shall have been contributed for that purpose. It was our intention to devote ourselves personally to this work; but now, in anticipation of several months' absence, we confide it to the charity and zeal of the pastors and laity of the city. It would be a great consolation to us if, before returning, we should learn that this important charity had found such favor with those who can accomplish it, as would warrant us in engaging the Sisters of the Good Shepherd to come and take charge of it."

And so at last the Archbishop is going to allow something to be

done in his diocese, by his people, for poor, degraded, ruined women! As far as our observation has extended, Rome is slow to take hold of any work of charity which she cannot manage for the "exhaltation" of her church, and the advancement of its interests. When she establishes orphan schools, she is much more concerned to gather into them Protestant children than her own, if it can be done. And so it is in relation to the poor and the wretched of every class.

Respecting what his Grace says on the fourth and last topic we have nothing to say, and therefore submit his remarks entire to our readers.

"For several years past you have been desirous of witnessing, at least, the commencement of the "New St. Patrick's Cathedral," projected on a scale corresponding with the immense Catholic population, and the present as well as prospective magnitude of the city of New-York. We deem it expedient to postpone this great undertaking yet for a year or two. The new Cathedral itself is not absolutely needed for some time. Besides, the precise grade of the streets in the neighborhood of the proposed location have not been determined.

"In the mean time, with some funds which have been collected, we hope to construct two new churches in localities where they are much wanted. In anticipation of these several objects, we are reluctantly compelled to prohibit all collections in this Diocese from the first day of November next, except for purposes of religion or charity, within and belonging to the Diocese itself. You will be our witnesses, dearly beloved brethren, that in this we are not actuated by any narrow-mindedness, or uncharitable feeling. You are equally witnesses that for the last eight years your charity has been heavily, and almost day by day, taxed for calamities and wants in other portions of the church. It is time we should have a respite. It is time we should have an opportunity to provide for our own wants. Accordingly, we prohibit, as above, any and all collections from the last day of this month, except for the purposes of religion within the Diocese. Any case of exception will be attested in writing by us when here, or by our Vicar-General in our absence, and will be warranted only by some calamity occurring to our brethren of the faith elsewhere. This regulation must remain in force till the new Cathedral shall be completed.

"Finally, beloved brethren, we exhort you to renovated zeal for your own sanctification, and for that of your children, and those committed to your care. The peace of Christ, which the world can neither give nor take away, be with you.

"Given at New-York, the 17th day of October, A. D. 1854, and the 17th year of our Episcopacy."

CARDINAL WISEMAN AND HIS TROUBLES.

Cardinal Wiseman has been recently in no little trouble. One of his priests, of the name of Boyle, wrote some communications to the *Ami de la Religion*, at Paris—a *moderate* Roman Catholic journal,—in which he asserted that the pride and arrogance and imprudence of Cardinal Wiseman were likely to cause great detriment to the interests of the Romish Church in England. The Cardinal on his side, replied in the *Univers*, the violent Ultramontane journal of Paris, and attacked poor Boyle in unmeasured terms. Not content with this, he got him dismissed from an employment under Bishop Griffiths, Southwark, London, one of his own Suffragans. Whereupon Boyle prosecuted his Grace in a court of law for libel, to the great horror of the Romish hierarchy, who maintain that a Roman Catholic Bishop is not amenable to a civil tribunal. But the British Radamanthus was inexorable. The Cardinal had to appear. And although the priest was not able to prove that the Cardinal was really the author of the libellous letter,—because his witnesses, Bishop Griffiths, "Father Ignatius," (The Hon. and Rev. Mr. Spencer,) and others, *could not remember* whether his Grace had acknowledged that he was the author of it,—yet the trial has done much good, by exposing the true nature of the Romish Church and hierarchy.

THE COPTIC CHURCH IN EGYPT.

From the very interesting book of the Rev. J. P. Thompson, entitled: EGYPT, PAST AND PRESENT, we give the following passages (which are found in chapter xxxix of that work,) relating to the Coptic Church. No one can read them without uttering the prayer,—we trust—that God would revive that ancient Church, and cause it to flourish as in generations long passed away. It is delightful to know that efforts are beginning to be made to re-kindle the pure fire on her altars, which are dilapidated indeed, but not destroyed. Surely what is now going on among the Armenians, the Greeks, the Nestorians, and the *Romanists* too, ought to convince even the most skeptical Protestant Christian, that it *is* possible to spread the true Gospel among the adherents of fallen and corrupted Churches. Blessed be God for the glorious prospect which we are permitted to see, of the resuscitation of the Truth in all nominally Christian

lands, and their regeneration, by the influence of the pure Gospel. May this glorious consummation be hastened! Surely it will have a most important bearing on the work of converting the Heathen and Mohammedan nations. But let us read what Mr. Thompson says:

"In the city of Cairo there are about sixty thousand Copts, in a population of two hundred thousand; and from what I have seen of them in the towns and villages of the Upper Nile, I should think that there are as many more scattered through the country, equal in all to one fifteenth part of the whole population. A large proportion of the villagers at Thebes, on both sides of the Nile, are Copts. The religious condition of so numerous a body of professed Christians, is of itself a matter of interest, apart from their relations to the Mohammedan population around them, and to the future evangelization of their own country.

"In their ecclesiastical organization, in their doctrinal belief, and in their church usages and mode of worship, the Copts have departed less from the New Testament than have the Roman Catholics. The government of the Coptic Church is Episcopal. Its head is a *patriarch*, who is elected from among the fathers of one of the principal monasteries, and who now resides at Cairo. In this respect, the Coptic Church corresponds with the Greek, Armenian, Nestorian, and other oriental churches, which have never acknowledged the supremacy of the Pope. The Abyssinian branch of the Coptic Church is under the superintendence of a *mutrán*, who is now the only dignitary of that name, and who, at his death, is succeeded by another from Cairo, appointed by the patriarch, and sent *in chains* to his see, in token of his dependence upon the head of the Church.

"Besides this patriarch and the *mutrán*, I cannot learn with certainty how many others now exercise episcopal functions in the Coptic Church. There is a Coptic bishop at Osioot, and others in other chief towns, perhaps twelve in all.

"Next in rank to a bishop, is the superior of a monastery, called a *Commos*. 'Each community of monks is governed by a superior; some of the monks are priests, with the title of father, and the rest lay brethren.' The monks are not permitted to marry, nor is a female permitted to enter the walls of a monastery even as a visitor. A widower, however, if he is determined to abide in that condition, may be received as a member of the community. Priests, not under monastic vows, are allowed in the Coptic, as in the Greek and in the Armenian churches, to marry *once*; and in the convents, where the priests are not monks, but seculars, the inmates are of both sexes. Of course the convents are open to lady visitors.

"It is said that the number of monasteries and convents in Egypt and its deserts formerly amounted to three hundred and sixty-six, some of which had numerous inmates, and, in connection with their founders or their

superiors, enjoyed a world-wide reputation for learning and for sanctity. Gibbon mentions fifty in the Natron Valley alone, on the confines of the Lybian Desert, to the north or west of the Delta, in one of which 'the ambitious Cyril passed some years, under the restraints of a monastic life.' Now there are but four monasteries in that valley, which contain, in all, only about seventy-five inmates; there is a fifth at Gebel Koskran, in Upper Egypt; and there are two in the Eastern Desert, near the Red Sea, which are all the monasteries proper remaining in the country. The same historian informs us, that 'the Desert of Nitria was peopled by five thousand monks;' and that in the fourth century '*Valens* gave these deserters of society the alternative of renouncing their temporal possessions, or of discharging the public duties of men and citizens.'

"The 'monastery of St. Anthony,' in the Eastern Desert, about eighteen miles from the Red Sea, has a historical reputation from the name of its founder; and since the patriarch of the whole Coptic Church is now elected from among its fathers, it may be considered 'the principal monastery in Egypt.' This probably presents the best specimen of a Coptic community, and with its respectable library, its well kept and fruitful garden, and its grand scenery of the mountains, the desert, and the sea, the most inviting picture of monastic life.

"The convents of Egypt have also greatly decreased in number and in importance. Of these there are three at Cairo, and two at Old Cairo, near by; one at Alexandria, which pretends to possess the head and body of Mark the Evangelist, notwithstanding their alledged removal to Venice; and some twenty or more on the Upper Nile, together with some half a dozen in the Fyoom and the Oasis of the Lybian Desert, once the abode of thousands of Christians. In some of these convents, ignorance and superstition have usurped the place of whatever of learning and of piety they may once have possessed.

"Travelers who have visited others, speak of their communities as being simple-hearted and well-disposed, though often ignorant and superstitious. The convents and their precincts abound in rude pictures of the apostles and saints, with crosses and other emblems. St. George is their tutelary saint, who is represented on a white horse, contending with a green dragon. At the Copt convent at Birbeh, on the Upper Nile, this saint sometimes represents a Moslem sheik destroying the infidels,—a device of the priests to save their church from outrage in times of Moslem persecution." pp. 324-27.

"I cannot doubt that the Copts have been so long preserved a separate people, as tenacious as the Jews of their language and their religion, because of some special design of Providence for the revival of Christianity, through them in Egypt and in Ethiopia, and the evangelization of the vast interior of Africa. And I deem it of the utmost importance that a Mission

should be sent to Egypt by Christians in the United States, to visit the them wherever they can be found, to gather facts respecting their condition, to acquaint them with the condition of the American churches, to revive in their minds the primitive truths of the Gospel and the spirit of the primitive Christians, to introduce among them religious books and tracts, and to encourage family religion and Christian education, and thus to prepare the way for such a permanent work among these Copts as has been established among the Armenians and the Nestorians, and has there been so signally blessed of God. Such a mission should consist of at least two persons, well versed in church history and institutions, as well as in the Scriptures; affable and discreet, shrewd and discriminating, single-hearted and simple-hearted in their devotion to Christ and His cause. One of them certainly should be able to speak Arabic fluently, and one of them should have a knowledge of medicine, and especially of the treatment of dysentery and ophthalmia—the prevailing diseases of Egypt." 331-32.

"On Easter Sunday I attended service at sunrise in the Coptic church at Cairo. I cannot describe to others what was in a great measure unintelligible to myself, but will give a brief outline of the service, which lasted for more than two hours. The church is a plain building about ninety feet by sixty. It is divided by screens of wood into several compartments. First, near the door at the front of the building is a section appropriated to the women, who are entirely screened from view, and can only look upon the service through a close lattice-work. Next is a room about forty by sixty, with a low screen running crosswise through the centre, and a high screen on its inner boundary; here is another apartment thirty by sixty, containing the reading-desk, &c. and beyond this are screened rooms containing the altar, the priest's vestments, and the tombs of the deceased priests. Thus there are two principal apartments or sections for males, and one for females. The screens maybe partly opened by means of doors.

"When I entered I was beckoned forward to a vacant spot near the reading-desk, where I sat down upon the floor with the rest, until a chair was brought to me. This section was carpeted; the others were covered with mats; several hundred persons were present, all seated on the floor. Two of the officiating priests sat on the floor by my side.

"The service was wholly liturgical and ceremonial. A priest would chant awhile from a book, and a chorus of boys would respond, and then the whole congregation would join, while a pair of cymbals rudely beat the time. Again, a little boy would chant, and the congregation would join in the chorus. The Scriptures were read in the lessons for the day." pp. 333-34.

"I was grieved to find the Copts so much further gone in formalism than I had supposed. Their worship differs from that of the Romanists, in giving more prominence to the Scriotures, and in allowing the people to

participate in the chants. But the priest is evidently honored as a holy character, he officiates with his back to the people, reverence is paid to the pictures, and the host is adored.

"This will show the folly of attempting to resuscitate such a church upon its present foundation, or by an agency that symbolizes with it. There must be reformation, not ecclesiastical 'fraternization,' but thorough *evangelization*, which must issue in the separation of the false from the true. Rev. Mr. Leider has done good among the Copts; but his theological school is abandoned, and the young men whom he had instructed, refuse on conscientious grounds to enter the priesthood of their corrupted church. His school for boys is abandoned for want of means and helpers, though Mrs. Leider continues that for girls, which embraces both Copts and Mohammedans. The way is open, therefore, for new agencies, without infringing upon other men's labors or undervaluing their work. A firman of the Sultan should be procured before entering the field.

"Shall not this land, where Abraham sojourned, and where Jacob died, where Joseph was exalted, and where Moses was born and nurtured,—this land that gave a refuge to the infant Jesus from the wrath of Herod, and that in after years was itself baptized with the blood of the saints,—shall not this land hail the day when 'the Lord shall be known to Egypt, and the Egyptians shall know the Lord .... whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people?'

"I am happy to state that Rev. Dr. Paulding, the esteemed missionary of the Reformed Presbyterian Church, now at Damascus, contemplates an early removal to Cairo; and also, that the *American Missionary Association* has resolved to establish a mission among the Copts. The recent advances of the Sultan toward the full religious freedom of his subjects, renders this new field one of special interest and promise.

"O Lord! thine ancient churches spare,
Which still thy name, though fallen, bear;
Where once thy bold apostles stood,
And sealed thy truth with martyr's blood.

Where now the Turk in darkness reigns,
To curse with blight Earth's fairest plains—
There let again thy Gospel shine,
With beams all bright and power divine.

Where Jesus rose and left the grave,
There let the Cross its banner wave;
While Syria sees her churches rise,
And hymns to Christ ascend the skies.

Let Nubia's desert hear once more
The Saviour's voice, His love implore;
Egypt Thy sacred word unroll,
And find that grace which saves the soul." pp. 335-37.

ROME EVERYWHERE OPPOSETH.

There is probably not one neighborhood in Ireland where Protestant Missionaries—whether Bible-readers, School-teachers, Colporteurs or Ministers,—are laboring, in which the Romish priests themselves, or their ignorant tools, do not make opposition. Often this opposition becomes outrageous. It is not many weeks since a train on the rail-road from Londonderry to Enniskillen, in which were several hundreds of Protestants belonging to the latter place, who had made a visit to the former, and were returning in a perfectly quiet and peaceable manner, was nearly destroyed with all that were in it. Large blocks of stone had been laid on the track at one of the most dangerous parts of the road, and were not perceived (owing to the darkness) by the engineer until the train was within but a short distance. The engine and a portion of the train were dashed in pieces, one or two persons killed, and many wounded! It is amazing that men *can* be made to believe that they are doing God service by such acts of infernal wickedness. Who taught these people that it was right for them to do such acts? Who, but the Romish Church? The priests of Ireland who encourage such things are only acting out the settled principle of that Church, that *heretics ought to be destroyed!*

Bible-burning has not ceased in Ireland. A man was lately convicted at Londonderry of the crime of burning a copy of the authorized version. A Scripture reader was recently *attacked* by a mob at Wexford, and would have been torn to pieces if the police had not interfered for his rescue.

In Belgium, the Romish Bishop of Bruges, alarmed at the distribution of the Bible going on in his diocese, and the effects which it was producing, came forth, some time since, in a publication with the old charge that the Protestants have corrupted the Scriptures, and are circulating a counterfeit instead of the Bible which the "Church" approves. But his Eminence has found an able antagonist in the Rev. Louis Durand, who has replied in an admirable work in French, designed for circulation in Belgium, entitled *The Bishop of Bruges, the Bible, and the Protestants.* This noble reply is read with great interest by all who get hold of it. How often it turns out that the enemies of the Truth, in their wrath and folly, do the very thing which is most sure to lead to its advancement?

In the kingdom of Sardinia the Established Church is that of Rome, though all other forms of faith and worship are allowed. But it is not allowed to *attack* the Established Religion—neither in its forms nor its doctrines. It would seem, therefore, that *controversy* must be impossible. But what do the Romish Hierarchy do? They attack in the papers and from the pulpit the Protestants; the very thing which Protestants could not but wish for. For the law which forbids them to *attack* allows them to *reply*, and in this way the Truth is made to advance—Rome herself contributing to its progress, and in fact opening the way for it! "He makes the wrath of man to praise him," says the Psalmist, "and the remainder thereof He restraineth."

PROTESTANT EFFORTS IN SCOTLAND.

We learn by letters from the Rev. Robert Gault, and other friends in Scotland, that the good work of making known the Gospel to Romanists goes on well in Glasgow and Edinburgh. Indeed there is a very general and happy movement in that country wherever there is any Romish population. In Paisly there is a very active association, called *The Anti-Popish Mission*, which employs a Missionary, and distributes suitable tracts, and labors in various other ways to save Romanists. In Glasgow and Edinburgh a good number of the students of the Theological Seminaries of the several Presbyterian Bodies spend their vacations, which for the most part include the six months from May 1st to November 1st, in laboring for the salvation of the thousands of Irish and Scotch papists in those cities. Nor do they labor in vain.

We have received a series of tracts written by the Rev. Messrs. Gault and O'Sullivan (who are both laboring in Glasgow at the present time,—the former as Superintendant of the Mission) for the benefit of Romanists. Perhaps we may be able to find room for some of these Tracts, or portions of them, in our pages hereafter. Mr. O'Sullivan has sent us an Irish version of the beautiful little Poem entitled THE VAUDOIS MISSIONARY, which we gave in our pages last year, beginning with the lines:

"O lady fair, these silks of mine
Are beautiful and rare—
The richest web of the Indian loom,
Which beauty's self might wear."

STILL THEY COME, THEY COME!

We learn from the weekly statement of the COMMISSIONERS OF EMIGRATION for the city of New-York, that during the seven days which preceded October 25th, there arrived at this port 7,634 immigrants, and that the entire number from January 1st up to that date was 261,608. During the same period in 1853 there arrived 225,812; making an increase, for this year, of 35,796. It is probable that the immigrants who will reach our country this year through the port of New-York will considerably exceed 300,000. If we add to this number those who enter through New-Orleans, Boston, Philadelphia, Baltimore, San Francisco, etc. not omitting Canada, we shall have to put down the immigration at something like 450,000! We have here a fact of momentous importance. How are the spiritual wants of such a multitude, coming from every country in western and middle Europe, and even from the eastern side of Asia, and speaking many languages, to be supplied? This is a serious question. As a very large portion of these people have been born and brought up amid the dreadful superstitions and heresies of Rome, surely the friends of the American and Foreign Christian Union are called on to make greater exertions than ever. From this source, and from this alone, the votaries of Rome are rapidly accumulating in the midst of us. Soon there will not be a village in our country where they will not be found. Surely it is no time for sleep, or indifference, over this subject.

SOMETHING WHICH NEEDS TO BE LOOKED INTO.

A correspondent has called our attention to the fact that the Roman Catholic priest who visits the Lunatic Asylum on Blackwell's Island is in the habit of obtruding his services upon the sick and dying Protestants in that establishment. We beg him to send us a carefully prepared statement of facts, which we may lay before the public. In the meanwhile we give our readers the following paragraph, which has appeared in the *Mirror* and other secular papers:

"We have heard much of the Jesuitical efforts of Romanism to innoculate our Public Institutions with the superstitions of the Catholic Church, and to control officers in the Alms House and Emigration Board, but we

did not suppose the authorities would appropriate money for such purposes, until we received the following vouchers of bills paid by the Ten Governors, which we publish without comment:

"Father Roberts,

Bought of I. Turgis & I. Lichevallier,

Aug. 17, 1854,

1 Jesus in Garden,	$4 00
1 Altar Card,	3 25
Linen for an Altar Cloth,	2 00
A Small Bell,	50

Received, New-York, June 2, 1854, from Rev. Father Roberts, Twelve Dollars for Flowers and Vases.

MARY ALEXANDER,
School Sister, A. D.

Received from Father Roberts $10 00 for framing Picture and Altar Cards in Gold Frames, and one Picture.

NICHOLAS SERR.

New-York, 4 Jan. 1854.

Bo't of Platt & Brothers,

3 Pair of Plated Candlesticks, $3 75,	$11 25

Rev'd Father Roberts,

Bo't of Edward Dunigan & Bros.,

1 Missile Romanum,	$2 75
1 Bible,	1 31

Rev'd P. Roberts,

Bo't of Benringer Brother & Louis Myer,

1 Cross, 14 inches,	$3 50"

We have no objections to Roman Catholic patients and criminals in our public establishments having the ministrations of the Church in which they were born, if they desire them. This is right and proper. Let them have their priests, and chapels or places of worship in or near these establishments—just as the Protestants do—but we protest against the city or public treasury, which is mainly supported by the property of the Protestants, being called on to pay for "images, pictures, ornaments," etc. etc. for said chapels and the services held in them. Let our Roman Catholic friends furnish these things at their own charges, if they desire that their people in such places should have them.

The Home Field.

We resume our notices of Missionary labors performed by the agents of the Society at their various posts, beginning with two or three of those at work in the city of New-York.

"During the month" says an evangelist engaged in behalf of our Irish population, "the Lord has been pleased to bless my efforts; first in the reception of three persons to membership and full communion in the ——— Church; one of whom was admitted by baptism. I was also enabled to bring to the same church the last Sabbath twenty-five persons, several of whom will, I trust, be received as members at the next communion season."

"In addition to these cases, I have visited 356 families, of which 246 were composed of Irish Romanists. Many of these read the Scriptures, and appear to be very anxious to receive instruction, evincing much pleasure when I call to see them. I have distributed about 300 Tracts, brought into the Sabbath-schools of my district 25 children, and held 154 conversational meetings, conducted on the principle I have before described."

"The numbers in attendance on my ministry," writes another missionary, "keep up encouragingly, many inquire the way of salvation; while our meetings for prayer manifest augmenting interest. Owing to personal afflictions this month my visits have not exceeded three hundred, and prayer meetings one hundred. The congregations have however increased considerably; and in my visits and conversations with the Irish, I have met with many pleasingly alive to the value of the Word of Truth, who appear to appreciate and love it, as that which alone giveth the wisdom of salvation through faith in Christ."

"On the 12th I visited nineteen families;" we quote from another agent, —"in nine of them I engaged with the members in prayer; distributed a number of tracts, read a portion of God's Word, and briefly expounded it, exhorting my hearers to look to Jesus Christ the only Saviour. One family were very abusive at the outset, cursing me and my books with fearful oaths. Are you so foolish 'they asked' as to think to turn Catholics to your religion? I waited patiently till they had expended all their wrath, and then said 'will you let me speak a few words to you? You are from Ireland, and I am from Ireland; we are both created by the same God and redeemed by the same Saviour; the great question then for us all is, How can we reach the kingdom of heaven? I told you it was by repentance towards God, and faith in the Lord Jesus Christ, our only Mediator. In conclusion, I said to them 'will you permit me to pray with you before I leave?' They answered, yes. Thus in this case I had no occasion to shake the dust off my

feet against them. They received a tract. So much can be accomplished, even in the least hopeful instances, by patience, perseverance, and a single testimony to the name of Jesus."

An ordained Missionary writes to us from a town in New England where he is laboring:—"I was accompanied last week by the Rev. Mr. B., a Congregational minister from ———, in visiting Romanist families. Mr. B. wished to witness my manner of treating Romish errors among these people. Many of them avowed sentiments about the priests and the religion of Rome, such as greatly surprised my companion, and led him to say to me, 'Good is doing here, my brother; keep on, and be not slack nor weary.'"

"I have opened a Sabbath-school among the Romanists here. It were premature to report confidently concerning it; the priests and Romanists denounce it as an attempt to seduce the children of the faithful into heresy."

"I regret to say that some who had become converts from Romanism in this place, have been forced to leave it, with their families, in order to avoid persecution. It is painful to add, that American Protestants have seemed slow to employ such persons to work in company with Romanists, lest it might create disturbance; so that the convert has been suffered to depart, while the enemies of freedom and the Gospel have continued in employment. At least the convert should be secured equal protection, and be viewed with equal favor, by the children of the Puritans. Enemies of the truth cannot but be strengthened by such treatment of those who are forsaking error. 'Shouldest thou help the ungodly, and love them that hate the Lord? therefore is wrath upon thee from before the Lord.' 2 Chron. xix. 2."

We give, in the unaffected language of the original, an extract from the report of a worthy French Missionary in the State of Vermont.

"After visiting the families in this village," he writes, "and having prayed with them and exhorted them, I walked fifteen miles to visit the Canadians of ———, and also the village above. I have remained several days in this place, to collect the Canadians together, and preach to them the glorious Gospel of Christ. Upon the invitations given, seven families united with me, and God be praised, I have preached the Gospel to some who had never heard it in its purity."

"There is a case in this village that interests me much; it is that of a woman who seems to be of a very respectable character. To hear the Gospel preached, she walked hither three miles, and listened attentively to all that I said. When I had finished, she asked permission to put some questions to me. I believe indeed that this woman is seeking to know the Lord. She remained several hours after the service, eagerly asking explanations. Twelve persons had remained to see what would be the result. I give

praise to God, through Jesus Christ, that this woman was not the only person who became enlightened by the truth of the Gospel during that long evening."

A German Missionary having charge of a small Mission-Church in the Western part of the State of New-York, writes as follows:

"My visits during the past month have been one hundred and fifty, for the most part made to Roman Catholics, who received me, as to outward appearances, in a friendly manner. The number of my Sunday school scholars has varied between eighty-five and one hundred. Attendance at Church service, as heretofore. We have received two church-members within this month, a father of a family and a young man. Several others had shown themselves desirous to join the Church, but on the communion Sunday, for various reasons, they did not come to the Table.

"I have also to state, that through the efforts of two women formerly Roman Catholics, their nominal Protestant husbands who formerly were not church-members, have been moved to join the Church, together with a young man. Both of these women attend my services frequently. They love the Gospel and Him who is preached therein; but until now they could not altogether renounce Rome. The Lord bless them, as He did Lydia. The three men attend regularly, and act up to their other engagements also."

From another German laborer who has recently become located in one of our Western cities, we have a long and interesting relation of the efforts and discouragements attending the commencement of his work there. He has succeeded at last in finding a temporary place of worship, where he has begun to gather a small congregation of Germans, mostly Roman Catholics, whom he visits during the course of the week, and invites to the Sabbath services. The details of these labors are encouraging on the whole, and lead us to hope much for the future success of our brother in his new field.

The prevalence of the fatal epidemic which has been raging in many parts of the country, during the past summer, has necessarily imposed unusual and trying duties upon our Missionaries in those parts, as upon the Christian ministry of every denomination. The accounts of the sad offices they have been called to perform at the bed-side and the grave, occupy much space in their reports; and are often of a most interesting and touching character.

"I find at length a moment," writes one of these brethren, laboring among the French population at Detroit, Michigan, "to collect my

thoughts, and to give you some details respecting the busy days I have passed through. The terrible disease of cholera, whose ravages have decimated our city, did not spare the French population. Among the fifteen French Protestant families living in the town, ten persons have died within a fortnight of one another. These have indeed been dreadful days; but while the angel of destruction struck the body of the sinner, the Spirit of God in some cases acted upon the soul; so that I trust several of the deceased were of those whom the Lord calls at the eleventh hour. The last words of one such, a young lady, were: 'I die content and happy.' 'Father,' said a boy, not yet eleven years of age, 'Father, I am going up.' 'Where are you going, my child?' asked the afflicted father. 'I am going to heaven, to the Lord.' The same little boy asked me two or three times to pray for him and to beseech the Lord that He would take him. 'You are young yet,' said I; 'Would you not prefer to recover your health, and remain with your father?' 'No, sir,' he said, 'I would like better to be with the Lord.' It was indeed delightful to see and to hear this young boy in the hour of death.

"On another occasion I was called to a dying woman, a member of our church, but whose husband is a Roman Catholic. I prayed, that evening, three times with the whole family, asking with all my heart, that if it were His will, the Lord might preserve the mother of five poor children. According to all human foresight there was no hope of recovery. But what was the astonishment of father and children, when at three o'clock in the morning the woman began to speak with a loud voice, and her body, which had grown cold, became warm! My own surprise was not less when I found her in the morning much better. Nevertheless it was easy to see that her improvement could not continue long; she died fifteen hours after. In this case, as in many others, I was surrounded with a great number of Roman Catholics. Very often they kneeled down and prayed with me for the dying. I hope that the moments we spent together will be blessed to many persons, and in particular to several Roman Catholics. There were some there who never would receive me into their houses, nor speak a single word with me; and now they not only speak with me in a very kind manner, but they also receive me in their houses with great kindness, so that I hope the Gospel will be embraced by several of them. One young man has become serious and begun to read the New Testament. I have had a long conversation with him, and hope much good of him.

"Let me mention two other incidents not less encouraging. The first is respecting a man, a Roman Catholic, but the husband of a Protestant woman. I had seen him but once or twice at our meetings, and had spoken but three or four times with him. On one occasion I noticed that he seem-

ed to reflect upon what I was saying, but made no reply, and since that I had had no opportunity of seeing him, nor did he frequent our religious assemblies. He was suddenly struck down by the cholera and died after a struggle of two days. When his end was near, his brother and other Roman Catholics asked him if they should call a priest. 'No,' said he; and being informed that I was out of town for two or three days, he said to one of our elders who was just present, 'Go and call the Rev. Dr. Duffield, that is the man I want to see.' Dr. Duffield came, had a long conversation with him, read the Bible and prayed with him, and his heart being touched by the Spirit of God, he received the blessed promises of God, and died in the joy of his Saviour. The other day I attended the funeral; Dr. Duffield preached the sermon in English in the presence of a large and attentive assembly, among whom were many Romanists.

"The other fact I alluded to relates to a woman who is a Roman Catholic, and married to a Protestant, but a determined enemy of God and his Gospel. The woman seemed to like the preaching of the Gospel, for she came very often to our meetings, and I visited her at her home, and would never have supposed from her conversation that she was a Roman Catholic. The husband was not pleased with my visits, as his wife became more and more serious. In short I was compelled to discontinue them. Very soon after, the wife left our assemblies, and I did not see her any more before she died. All I could hear of her, was that she became devoted to worldly pleasure, and sometimes attended mass. I attributed the influence of this to her mother, who is a very bigotted Romanist. There was of course little hope that this poor woman would return to the Evangelical faith. But when her dying hour approached, and she was asked if she would have the priest, she expressly said No, to the great astonishment of her relatives, and especially of her mother. She wanted a minister of the Gospel, and expressly forbade that her body should be buried in the cemetery of the Roman Catholics. Now did she die in peace with God, and with the confidence of reaching heaven? I cannot assert this; but I am sure that she could reach heaven without having confessed to the priest; I am also sure that the determination with which she resisted the persuasions of those around her, could not have proceeded from a mind given up to indifference, but indicated a deep solicitude for her immortal interests.

"These are facts which encourage and rejoice the poor missionary as he carries the blessed Gospel to the poor sinner, and especially to the Romanist, with whom we encounter so many obstacles. How many similar cases will manifest, if not in this world, at least before the throne of God, that our labors among these our fellow creatures have not been in vain in the Lord."

Foreign Field.

HAYTI.

We have received from time to time full communications from our Missionary in HAYTI, the Rev. Arthur Waring, whom many of our readers will remember to have seen and heard when he visited our churches some three or four years since. Our pages have been so full of late as to crowd out the notices which we were disposed to give, respecting the operations of this worthy brother, in his interesting but difficult and trying field. The picture which he draws of the social and moral condition of the little "empire" of Hayti, is anything but satisfactory. Under the administration of a very low potency of Christianity, the original heathenism of its population seems to have been but slightly modified, and works itself out almost as freely as ever, in every phase of corruption, superstition and vice. Romanism has had full sway in the island of St. Domingo since the first Spaniard landed on its shore; and what has it effected? Who can fail to contrast its failure to civilize and elevate with the successes of Protestant missions in the Pacific islands, or on the coast of Africa, among races as deeply sunken in barbarism as human nature can go?

"If Popery be worth anything in other lands," says our missionary, "it must have *run down* in Hayti. Religion here is not understood to mean moral purity; but a thing by means of which a man may sin against God. That is, it is understood to be a *taking away* of sins, not an *abandonment* of them; something, in other words, which guarantees us against the Almighty wrath, while we indulge in the worst propensities of a fallen nature. The religion of Hayti disables a man from receiving Gospel truth, by paralyzing his soul. Take an example or two in the case of the visit made to our neighborhood a few weeks since by the priest who was sent hither. One poor woman came to him with a dollar, saying it was for St. Antoine, the patron saint of robbers (as she understood it;) her object being to get rid of the thieves who pillaged her garden, as they do the gardens of every body else. Another applicant, a man of some considerable intelligence, came with ten dollars as an offering to the Virgin, to save him from the consequences of having stolen $300 from a friend of his. Another hired the priest to send madness upon a man who had stolen his mahogany; and this by the help of the Holy Ghost. This is the only office of the Holy Spirit known in Hayti."

The efforts of the priesthood and their party to impede the pro-

gress of the Gospel in Hayti have signally failed: but for a time they succeeded in giving serious inconvenience.

"At the commencement of these persecutions," says Mr. Waring, "a number of imprisonments took place, with no other pretext of criminality than that of attendance at our meetings. Some were sent to distant places for three, eight and fifteen days' confinement. One officer was twice put under arrest on that ground alone. Another was taken from his sick bed, put on horseback at the risk of his life, and sent ten miles from here, under arrest. Yet people would persist in coming to hear me preach, and to attend the meetings.

"I told you some time ago that our place of meeting was becoming too small for our assemblies. Well, although the effects of persecution are still sorely felt, we are again in the same difficulty. Last Sunday we were nearly crowded out of doors, and must soon seek wider quarters to meet in. Our prospect never was so encouraging. The second Sunday in April was our communion season, and it was a truly delightful one. The Holy Spirit is evidently at work in many hearts. Our other services continue the same, except the Friday evening prayer meeting, which has become so very interesting that I now hold the meeting in the afternoon of that day. The people come to it with great alacrity; some of them will scarcely wait for the hour to arrive. The preaching services are not less eagerly attended; when they are over, the people are unwilling to leave the house, and it almost seems to me that if I could preach all the time, they would try to stay and hear me.

"Our service last Sunday was a truly delightful one. The father of Capt. F—— was present, and, I trust, finally gave his heart to God. He is now a candidate for baptism. He is about seventy years old, and was once a bitter and fanatical Romanist.

"In spite of all persecution, the work of the Highest has made visible progress. Among other cases of conversion, the following deserves to be noted. When I baptized Colonel A——, nearly a year ago, his wife was so bigotted a Roman Catholic that she nearly lost her senses about the change in her husband's views. But I have now good reason to hope that she is an humble and sincere Christian, consistent in her walk and conversation. She is waiting to be baptized, with others, at the first favorable opportunity."

We subjoin a translation of a letter which Mr. Waring sends us, addressed by the authorities of Dondon, the place where he resides, to the "Minister of Worship" of his Imperial Majesty Faustin I. It is a rare document in point of style; but speaks well for the estimation in which our Missionary is held by those around him. It is in

answer to an inquiry from that official respecting Mr. Waring.

"The local authorities of the parish of Doodon, to the Duke of St. Louis-le-Sud, minister of worship, &c. &c.

"My Lord, By your dispatch of the second instant, No. 225, you require us to keep you advised in regard to Mr. Arthur Waring, minister of the Protestant religion, residing in our parish.

"We regard it as a sacred duty, my Lord Duke, to inform you that this minister has in no manner violated the Constitution or the laws by which we are governed, nor has he at any time interfered with the political institutions of the country.

"It is within our knowledge that, before being interrupted, he preached the Gospel and performed the rites of his religion.

"As to the opposition manifested toward his church, we assure you that it has arisen simply in consequence of differences of opinion on matters of faith.

"Receive, my Lord, the assurance of the profound respect of your submissive servants."

VISIT OF THE REV. DR. HEATHER, OF DUBLIN.

In the latter part of September the Rev. Dawson Dean Heather, D. D. of Dublin, Ireland, arrived in New-York, commended to the Officers and Directors of the American and Foreign Christian Union, and other brethren in the Lord, of different denominations. Dr. Heather has come to set before our American Churches the moral and religious state of Ireland, the great openings in the Providence of God, for doing good in that country, and invite them to co-operate with their British brethren in the work of making known the pure Gospel to its millions of Romish votaries,—a work which deeply concerns America as well as England. Several members of the Board united in inviting a considerable number of influential gentlemen, ministers and laymen, of the various Evangelical Churches in New-York, to meet Dr. Heather on the 5th of October, at the Rooms of the Society, 156 Chambers-street. At that meeting a Committee was appointed to aid Dr. H. by their counsels and otherwise in the accomplishment of his mission to our shores. This course was wise and proper. It is the same that was pursued by the Rev. Messrs. Scott, Bridel, King, Pilatte and Revel, when they came to us. Whilst the Board are

ever disposed to welcome extraordinary appeals to our Churches from papal lands abroad for help, when necessary, and ever ready to do what they can, by their co-operation, to render these appeals successful, they do most earnestly request those who sustain this Society not to allow these occasional appeals to interfere with their annual and liberal support; any other course would be attended with disastrous results.

We feel every disposition, we repeat it, to wish success to all great and good undertakings in papal lands, which call for extraordinary appeals to our Churches, and we are confident that with proper care and concert, these appeals can be liberally met without interfering with the regular, and now extensive, work of the Society. It gives us pleasure to say that Dr. Heather takes the same views of the subject, and is most desirous so to conform his movements in this country to the plans of the Society as to hinder none of its interests, but rather to subserve them. It is his wish, as it was that of the foreign brethren above named, to have a Committee of Counsel and Co-operation, who shall furnish a proper guarantee to the Christian public, that everything shall be done in the spirit of the strictest honor and fidelity. This is the only proper course to be pursued in these extraordinary cases of appeal from abroad for help, and no other should be either encouraged or tolerated by our Churches. Our foreign brethren have no right to send agents to this country to make collections in the churches in an independent manner, regardless whether the movements of their agents interfere or not with the arrangements of existing Societies among us, engaged in the same work, and without having a Board, Committee, or anybody else to stand between their agents and our churches, and be responsible for the regularity and propriety of their proceedings.

Dr. Heather and the objects of his mission are cordially recommended to our American churches by the Rev. Drs. Cooke, of Belfast; Brown, of Edinburgh; Urwick, of Dublin; Anderson, Robson, Mc Farlane, and Eadie, of Glasgow; and by the Rev. Alexander King, and others. We are sure that he will meet with a kind reception in all quarters among us. The object of his mission is interesting and important. He comes under the best auspices. We take pleasure in subjoining a brief address to the churches, which the Committee referred to have prepared and published in the religious papers, signed by more than twenty gentlemen, members of the American and Foreign Christian Union, and others.

APPEAL TO THE CHRISTIAN PUBLIC.

The undersigned having been appointed a Committee of Counsel and Reference to aid the "Irish Home Missionary Society," earnestly solicit the generous offerings and prayers of American Christians in its behalf.

We are assured of its usefulness as one of the most successful of the various excellent instrumentalities engaged in the regeneration of Ireland; and we commend to kind consideration and confidence its veteran laborer, the Rev. Dawson D. Heather, D. D., its Traveling Secretary, and Representative to the American churches. With its noble band of more than one hundred Missionaries and Teachers, including many remarkable converts from Rome, visiting many hundred stations by day and by night, scattering thousands of Tracts and Bibles as precious seed among the cabins of the lowliest poor, and facing danger and death among excited crowds, to tell the story of the Cross—it deserves your deepest sympathy.

The advantages of an intimate local knowledge, tried laborers whose self-denying love prompts them to toil at the cheapest possible rate, and the fields far and wide suddenly whitening for the harvest around them, have stimulated the home friends of this work to exhaust their utmost contributions. It waits only for funds to employ at once fifty more Missionaries ready to enter fields crying aloud for aid.

A mighty religious revolution, stirring the masses as in the days of Luther, promises, in the Providence of God, to make Ireland, ere long, a Protestant country. America, so greatly to be benefited in future by the evangelization of the thousands of emigrants who will flock to her shores from this very field, is now implored for aid in the hour of need—the critical period of this wonderful Reformation of the nineteenth century. May our Christian countrymen, who so cheerfully sent food that perishes to the thousands of starving poor in Ireland's famine, send now freely the bread of life.

New-York, November 1st, 1854.

NOTE.—Donations in favor of the above may be handed to the Rev. Dr. Heather, or enclosed to Anson G. Phelps, Treasurer of the American and Foreign Christian Union, No. 156 Chambers-street, or Robert Carter & Brothers, 285 Broadway, New-York.

Movements of Rome.

This year will be memorable in the history of the Roman Catholic Church in the United States, as that in which PROVINCIAL COUN-

CILS began to be held. Each of the seven Archbishops convoked the Bishops and Clergy of his Archdiocese in the month of October, at the city of his residence, and in the metropolitan church of his diocese. Archbishop Hughes called his "suffragans,"—the Bishops of Albany, Buffalo, Brooklyn, Newark, Hartford, Boston, and Burlington, (Vt.)—together in the Cathedral of St. Patrick, on the first day of the month just named. There was no little ceremony on the occasion, and we are sorry to say, no small amount of *Sabbath desecration*,—by the usual marching through the streets, of the "dignitaries of the Church and their attendants," the "distinguished clergy," accompanied by a military band. But this is of small account in the estimation of Rome, for she claims to have the power to modify, and even to dispense with the commands of God, when she finds it convenient. Why not? Is not the Pope the *Vicar of Christ?* And does he not regulate, and even carry on matters, for Christ, who is no longer on the earth, but in Heaven? Well, let us see what Archbishop Hughes, and the Right Reverend Drs. De Goesbriand, Bailey, McLoughlin, O'Reilly, Timon, Fitzpatrick, McCloskey—all his suffragan Bishops—together with "Father Boulanger, the Vice-Provincial of the Jesuits," and "Father Helmbrecht, Rector of the Redemptorists," did on the occasion. First of all, after the procession had, "with most appropriate and imposing ceremony," (as one of our Protestant editors tells us,) marched into the Cathedral and taken their seats, and after the choir had chanted "a magnificent mass," the Archbishop preached "an eloquent discourse" from Matth. xxii, 35, 36, and 37. The "burden" of his sermon was the enforcement of Charity. We can give only one extract; it has a strong bearing on the times, and is quite remarkable. Here it is:

"It may be, my dear brethren, that at this time there is more reason than usual for urging upon you the necessity for this precept. It is not to be disguised that if charity be at all times an obligation, and if at all times we are bound to bear with patience injuries from others for God's sake, and if at all times we are bound to love our enemies, there are, at this particular time, reasons why you should impress more and more deeply on your hearts the importance of this Divine obligation, imposed upon you by your Saviour. And what are those reasons? Why, the reasons are, that not only as individuals, when any of your number transgresses the law, but as a whole body you are held accountable. The reasons are that you are denounced, and that it is hard for human weakness to bear reproaches on the most delicate topics that can arouse the resentment of man—that you are denounced

as being unfit, on account of your religion, to enjoy the privileges of the country you inhabit. You are denounced because those principles of faith and religion which you profess are said to be adverse to the spirit and genius of the institutions of this country. These denunciations are such that even on the Sunday you can hardly pass from one portion of the city to another without coming within the reach of some living voice that is sustained in those denunciations, as if you had not the right to walk the public streets without being reduced to the necessity of hearing insult, or the stirring up of the proud spirit of men who take their model from the standard of liberty that exists in this country. Well, for that reason, the more necessity for charity, the more necessity for patience, the more necessity for you to avoid every thing offensive. Propagate among those you know, as a principle of religion, to avoid every thing which can disturb the peace and order of society, or violate the laws of the country. It is not necessary for you at this day to enter into any defence. It is not at all requisite that you should begin to prove by syllogism that you are loyal citizens. The history of your creed, even in this country, is a proof of your loyalty. From the earliest period, when Europeans settled here, your ancestors in the faith were of their number; and they took part in every thing appertaining to the country's welfare and progress; and in proportion to their numbers they were found in the high places of legislation, and in the high places of the judiciary. They were found in the Cabinet, and they were found on the battle-field, and on the floods of the ocean, fighting for their country. Let our enemies point to one that has ever disgraced the position which he occupied. Till they do that, it is in vain for them to pretend to question the loyalty of men whose loyalty is not a mere affectation of self-interest, but a principle. Who is it that can trace the history of the Church, who will not see that this same charity which we have spoken of, and this same loyalty to which I now refer, have ever accompanied those who were in communion with the church of God. Need I refer to the whole history of persecution to prove it? Under pagan Rome, for three hundred years, all the machinery of that vast empire was plied with cruelty to crush and extinguish the rising heresy of the Christian faith; and yet, were Christians ever disloyal? Is there a single instance of their being disloyal? They understand better the nature of their religion—of the religion of Him who taught them this principle, that the first duty which man owes is to his God, and the second duty to his country—and his country is the land in which he was born; or if not, the land to which he pledges his solemn allegiance on oath. He is not free to be disloyal. It is of obligation to be loyal. It is the very principle of the Catholic Church that a man's family has the third claim upon him, the second claim being that of his country. And for that country he must sacrifice property, and, if necessary, life itself. He knows but one country; he can recognize but

one country; and therefore in the Catholic religion there is no such thing as the possibility of disloyalty to a land to which we owe our obligations. Need I refer to the last three hundred years' persecution under the British Empire, during which time the same cry was kept up, and all who professed the Catholic faith were debarred from honors, subject to fines, had their schools closed by supreme authority, so as to make them dark-minded, and blind, and ignorant? And yet the reproach against them is that they were loyal, too loyal. Viewed then by the tests of history as exemplifying the spirit of the Christian Church, is it possible, that in a country in which we enjoy such advantages, in which the government declares itself impartially just towards all, without knowing any distinction before the law, in which we are made equal, in which we have the liberty to assemble here in Council—a privilege which we could not enjoy in some countries which call themselves Catholic—is it possible, nay, that in such a country we should not love the institutions, and cherish them with an affection deeper than those who have been unable to make a comparison between this and lands and governments of bondage?

We have not space for many comments on this wonderful passage, but we could not help thinking, as we read it, How great must be the boldness of the man who can gravely get up and assert all these things. What he says of the Primitive Church, that Church which existed for ages before the *Roman Catholic Church*, (for *that* did not exist till the Bishops of Rome, the pretended "Successors of Peter," began to corrupt Christianity in order to make it an instrument of their ambition and tyranny,) is substantially true. But what shall we say of his asserting that it cannot be shown that one Romanist in this country "has ever disgraced the position which he occupied?" Most certainly some of them do disgrace the official positions which they occupy at this very moment. Most certainly General Scott and General Taylor had a good many sons of Rome in their armies in Mexico that *did* effectually disgrace the flag under which they had enlisted. And most certainly, if Archbishop Hughes' doctrine be correct, we ought to see a very different set of men at the head of Mexico, and the governments of Central America, South America, Spain, France, Italy, and other papal lands, from those that disgrace not only the "positions they occupy," but humanity entire.

In a similar manner Bishops McCloskey, of Albany; and Timon, of Buffalo; spoke in the sermons which they preached during the sessions of this Provincial Council. The former asserted in plain terms, that it is impossible to cite an instance in which the Church

(meaning the Roman Catholic Church) ever made a wrong decision on doctrinal or other questions! And this he said in the face of impartial History, which tells us of many instances in which one Œcumenical Council made decisions that flatly contradicted those of a preceding one. What astounding ignorance, or consummate impudence! It would seem that these gentlemen have come to the conclusion that it is best to lie boldly and roundly in order to maintain the claims of Rome, and perhaps they are right—that is, if they wish to succeed!

We have no room for notices of the doings of the other Provincial Councils, held at the same time in different parts of our country.

View of Public Affairs.

On the 13th day of September the allied forces, under the command of Marshal St. Arnaud, landed at or near Eupatoria, in the Crimea, and on the 20th they attacked the Russian army, commanded by Prince Menschikoff, drawn up in force on the left bank of a small river called the Alma. The Russians had great advantages in the nature of the ground, which was elevated—in some places quite so—and steep on the side nearest to the stream just named. Their left wing rested on high cliffs near to the sea. The entire line was more than two miles in length. The French troops formed the right wing of the allied army, and commenced the attack about noon, by the capture of the high cliffs just named. In this they were aided by the smaller vessels of the fleet, which threw shot and shells into the midst of the Russian post. The fighting on the left and centre of the allied forces was tremendous. There were about 45,000 men on each side, but not more than 25,000 of the allies came into actual conflict. The battle lasted about three hours, and yet the loss on the side of the allies was not far from 3,500 in killed and wounded; whilst that of the Russians has been estimated at 6,000. The victory was complete, and St. Arnaud pitched his tent that night on the spot where Menschikoff had pitched his the night before. The Russians retreated; a portion of them to Sebastapol, eighteen miles distant; whilst the main body, with Menschikoff at their head, retired northward towards the centre of the Crimea, there to wait for reinforcements. The allied troops marched towards Sebastapol and beyond it, and took Balaklava, with its fine little bay, where their fleet have

landed the heavy guns of the siege-train. At the time of this writing, (Nov. 1,) we have news that the allies had opened their lines on the south side of Sebastapol, and expected to commence the attack about the 17th or 18th of October. Lord Raglan, who had succeeded to the chief command of the allied troops on the death of St. Arnaud, (which occurred a few days after the battle of Alma,) expected to take the place in a fortnight. We may expect, therefore, to hear soon that something decisive has taken place. In the meanwhile Prince Menschikoff, with 30,000 men, was in the neighborhood of Sebastapol, awaiting reinforcements, which were pushing forward from the mainland by way of Perekop, a town on the isthmus that connects the Crimea with the Continent. It is quite possible that the allies, if they do not succeed in taking Sebastapol quickly, may have some hard fighting in its immediate neighborhood.

And when they have taken it, they will have need of increasing their forces rapidly if they are determined to keep it. Should they resolve to possess themselves of the entire Crimea and hold it, we may expect to hear of a great deal of fighting—of battles on a large scale—perhaps before the winter is fairly set in. The Russians will not give up that part of their empire—the former seat of the kingdom of the Crim-Tartars, whom they conquered in the year 1783—without a desperate struggle. On that small country, about 100 miles square, it is probable that the destinies of the present war are to be settled.

In the Baltic nothing more has been done, and the greater part of the allied fleet has returned, or will return, to France and England to pass the winter. With Sebastapol, the Russians will lose the whole of their fleet in the Black Sea. Should the war continue, it is probable that their fleet in the Baltic will be destroyed in its turn.

There is no news of importance from the rest of Europe. Spain is generally quiet. The Constitutional Cortes, convoked to form a new constitution, must be now in session. Much will depend on their deliberations.

In our own country, the elections have been the topic that has engrossed men's minds for the last several weeks. Those in Pennsylvania, Ohio, and Indiana, have taken place. They went almost wholly against the policy of the General Government. The elections in New-York, New-Jersey and Massachusetts, will occur long before these pages reach our readers. It is seldom that so great and widespread a revulsion of feeling has occurred in relation to political mat-

ters as has been taking place in the northern states within the last eight months.

Amid all these political excitements, the dreadful disaster of the splendid steamship *Arctic* occurred, which appalled all hearts. On the 27th day of September this noble vessel went down, about forty miles south of Newfoundland, four hours after a collision with the *Vesta*, a French propeller. The loss of life was terrific. Many excellent people went down with her. Out of nearly four hundred persons, (passengers and crew,) it is to be feared that more than three hundred have been lost. This sad event is well calculated to teach us to confide less in man and the works of man, and more in God alone. It should instruct our steamship companies, and the commanders of steamships, (and indeed of *all* ships,) to run their vessels with more prudence, to keep a better look out in foggy and dark weather, to have better signals, to have more life-boats, to have better disciplined crews and hands, and to diminish speed in unfavorable weather. Of the more than one hundred and fifty seamen and hands, including officers, not twenty-five were Americans!

We are happy to say that this solemn event was improved by many of our pastors, as well as by the editors of the religious papers, by being made the occasion for presenting man's dependence on God, and his accountability to Him. One of these sermons in a printed form has fallen under our eye; it is entitled GOD'S WAY IN THE DEEP, and was preached by the Rev. Dr. Van Rensselaer, to the people of his former charge in Burlington, N. J. We beg leave to recommend it to our readers, as a most timely and judicious discourse, which ought to receive a very wide circulation. We sincerely hope that its excellent author will have it sent to very many of the proprietors and commanders of our steamships, both those that run on our rivers as well as those that plough the great Deep.

A dreadful rail-road accident has occurred in Michigan, which has hurried many passengers (worthy German emigrants) and others into eternity! In all these things we should see the outstretched hand of God, who will punish us for our sins. Shall we not heed? Oh that it would please Him with whom is the "residue of the Spirit," to sanctify the many judgments with which he is visiting us, and cause us as a people to hear His voice and turn away from sin.

Soon after this number reaches the hands of our subscribers Congress will come together. Let every one lift up the heart to God that

His blessing and guidance may be vouchsafed to that body in all its deliberations. We do not pray enough for our rulers.

Miscellaneous.

BOOKS ON ROMANISM—SECOND SERIES.

In our September number we gave a list of the publications of the Society, with the prices at which they are sold. We are happy to say that the proposition to introduce them into Sunday School libraries is well received in all quarters. Many sets have been already ordered. Every volume is now ready but one, (St. Patrick and the Albigenses,) and that will be ready in a short time.

We here subjoin a list of books on Romanism which the Society has not published, but which our General Agent (Mr. Edward Vernon) will furnish, so far as he can, and at reasonable prices. We give the *retail prices* of these books so far as we know them. All these works are valuable, and well worthy of being read. We shall give a third series at a future day.

Popery as it was and is, (by Hogan,)	$1 25
Master Key to Popery, or Red Dragon,	1 25
Hogan on the Mass, (illustrated,)	1 25
American Text Book of Popery,	75
Popery, by Rodgers,	75
Barrow on the Pope's Supremacy,	1 25
Clerical Celibacy,	25
Den's Theology, by Berg,	1 00
Dowling on Romanism	2 00
Difficulties of Romanism, by Faber,	75
Edgar's Variations of Popery,	2 00
Father Clement,	25
Lectures on Romanism, by Rev. Dr. Berg,	63
Life of Pope Alexander and his Son,	63
Mass and Rubrics of the Roman Catholic Church,	37½
McGavin's Protestant, 2 vols.	3 50
Necessity of the Reformation,	75
Old Christianity against Papal Novelty,	1 00
Papism of the Nineteenth Century, by Dr. Breckenridge,	1 00
Pope and Pagan,	25

Rhemish Testament,	$2 50
Roman Catholic Controversy, by Dr. Brownlee,	1 00
Rome's Policy towards the Bible,	25
Siege of Derry,	75
Spirit of Popery,	37½
Synopsis of Liguori, by Smith,	
Thoughts on Popery, by Dr. Nevins,	37½
The True Catholic no Romanist,	37½
Voice from Rome,	25
Illustrations of Popery,	1 00
Holy Robe,	25
Early Jesuit Missions in North America,	1 00
Text Book of Popery, by Cramp,	1 00
American Text Book of Popery,	75
Chellingworth, 2 vols.	1 50
Faber on Transubstantiation,	1 00
Dr. Cumming's Lectures on Romanism,	1 25

DEATH OF THE REV. GEORGE H. HASTINGS.

It was with the most pensive feelings that we announced in our last number the decease of this excellent man, who was for five years a Missionary of the American and Foreign Christian Union, and of one of the societies out of which it was formed, the Foreign Evangelical Society. He died at Chattanooga, Tenn. (whither he had gone for his health) on the 2d of October last.

Mr. Hastings was born in Boston, or its vicinity, and received, we believe, his collegiate education at Harvard College, Cambridge, Mass. where his worthy father now resides. His theological studies he pursued at Lane Seminary. After preaching in various places in the middle and northern states, he was appointed by the Foreign Evangelical Society, in the fall of 1847, to labor as a Missionary at Marseilles, where he spent two years. In the autumn of 1849 he was requested to remove to Rome, and open an American Chapel in that city. For two years he maintained, with much difficulty, an independent American Chapel in the "Eternal City." At length the Pope ordered it to be closed, but consented that the service should be transferred to the house of Mr. Cass, the American Chargé d'Affaires. Mr. Hastings officiated there during the third winter of his stay in

Rome, with much acceptance. Upon the failure of his health he returned to the United States, in the summer of 1852. After his return he spent his winters in the South and his summers in the North, with the exception of the last, which he passed in Chattanooga, with little hope of recovery from the fatal disease (consumption) with which he was afflicted. But he was ever cheerful, for his confidence in the Saviour was strong. We have seldom seen a happier man. A year ago, as he passed through New-York on his way to Florida, where he spent his winters, he could scarcely speak above a whisper, but his face was radient with peace and joy. He was well aware that his end was drawing near, but he had no fear. When he was past speaking he made signs for a pencil and paper, and with closed eyes wrote these *last words:* "The peace of this last hour of suffering is worth a life of great privation in the Gospel ministry," and opened his eyes in bright assent as they read the sentence to him, and then closed them forever. In a moment his spirit had taken its flight.

Our excellent brother, with whom we had much Christian intercourse during five years, has left a wife and two children to mourn their great loss. We, too, moorn his loss, for he was a man of charming Christian spirit; nor has his life been spent in vain. May it please the Saviour to raise up many such to carry forward His own blessed work, which must go on though those to whose hands He deigns to commit it must die.

Notices of Books.

THE CONVERT OF THE MANSE, is a handsome volume published by J. P. Jewett & Co. Boston. It is an anonymous publication. The object of the author or authoress is the double one of enlightening Protestants in relation to the errors of Rome, and of leading them to deal kindly and judiciously with those who hold them. We have not been able to give it such an examination as should suffice to enable us to speak decidedly respecting its merits. We have been interested by the portions which we have read.

THE ECLIPSE OF FAITH, and the "Defence" of the same, are two very important books, from the press of Crosby, Nichols & Co. Boston, which have been before the public for some time. They are worthy of an extensive circulation, for they ably treat of subjects of the greatest moment.

THE TENT AND THE ALTAR, published by J. P. Jewett & Co. Boston, is another of Dr. Cumming's interesting works. The volume embraces twenty-two chapters, each of

which relates to some important topic suggested by the portion of the Old Testament which embraces the Patriarchal Era. It is an admirable book, and full of good thoughts.

JOURNEY TO CENTRAL AFRICA, by Bayard Taylor. Mr. Putnam has published a beautiful volume of more than 500 pages under this title, containing many illustrations. It gives the interesting letters which this enterprizing American traveler and writer furnished the New-York Tribune, and which were read with so much pleasure a year or two since. The volume contains much information respecting Egypt and the region of the White Nile. It will have a wide circulation, as all the other volumes of the talented author have had.

THE PRESBYTERIAN BOARD OF PUBLICATION. We have received several small and interesting volumes issued by this Board for the benefit of the young. Also the LETTERS OF THE MADIAI, which are both instructive and interesting. We are pleased to see that the Board are directing so much of their attention to the Juvenile population. This is emphatically wise.

EXPOSITION OF THE EPISTLES OF JOHN AND JUDE, by the late Mr. Bickersteth, and published by Robert Carter & Brothers. This little volume bears the same marks of excellence which characterizes all the other productions of that great and good man.

THE PROPHETS AND KINGS OF THE OLD TESTAMENT, by F. D. Maurice, lately Professor of Divinity in King's College, London, and published in handsome style by Crosby, Nichols & Co. Boston. This work treats in an able manner some subjects which are rarely introduced into the pulpit. Though not free from loose statements and some serious errors, is nevertheless well worthy of being read.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER, TO THE 1st OF NOVEMBER, 1854.

MAINE.

Limerick, Mrs. Hannah Eastman, in full for L. M.	15 00

VERMONT.

St. Johnsbury, Howard Wilcox,	1 00
Burlington, Cong Ch. Rev. John W. Worcester part L. M. $10; L. W. Page, part L. M. $5. Public collection to make Dr. Horace Hatch and Dr. Nathan Ward L. Ms. $71 35.	86 35

MASSACHUSETTS.

Newburyport, A Friend,	25 00
Holliston Cong. Ch. in part,	25 00
Natick, Cong. Ch. Rev. Elias Nason, L. M.	30 04
Salem, 3d Cong. Ch.	79 18
Longmeadow, 1st Cong Ch.	84 00
Dedham, 1st Cong Ch. to make Jas. Downing and Edward L. Penniman, L. M's.	69 00
Lynn, 1st Cong Ch.	75 00
Auburn, Cong Ch in full to make Rev L. Ives Hoadly, L. M.	13 00
Foxboro, Cong. Ch. to make Rev. Edmund Y. Garrette, L. M.	87 00
Worcester, Ichabod Washburn, Esq.	120 00
Ware M E Ch.	6 58
Bapt. Ch.	11 00
Braintree, 1st Cong. Ch. to make Elias Hayward, Esq L. M.	84 75
Fitchburg, Cal Cong Char Soc'y.	3 00
Boston, A Friend as a Birthday thank offering	5 00
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Hanover, Village Ch. Miss Rhoda Ford, to make Rev. Wm R. Chapman, L M. . 30 00
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CONNECTICUT.

Plymouth, 1st Cong Ch. to make Mrs Sarah M Fenton, L. M. and Edward Langdon, part L M. 37 60
Mansfield, Sabbath School Class, aided by three young ladies of 1st Socy. . . 7 00

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East Bloomfield, Estate of Uri Beach per George Rice, Esq. Executor, . . . 150 00
N. Y. City, Spring-st. Ch. 98 00
A Friend, per Bacon Sargent & Co. 100 00
A Friend, ... 2 00
J. E Manning 1 00
Brooklyn, 1st Presb Ch. 136 26
Elba, Presb Ch and Society, to make Wm. Rugg L M. and a Friend to make Robert Irwin L M. 60 00
City, Dutchess Co. George T. Todd, . . 5 00
Winfield, Mrs. Bonfoy, ... 1 00
Trenton, in part, ... 1 50
N Gage, in part for R Pratt L M. . 6 68
Utica, E. H. Brayton, $1; Edward Jepson, 50cts Mrs. T. Wood, $3; Mrs W. Churchhill, $1, ... 5 50
Bleecker-st. Bapt. Ch. in part for L. M. of Rev Mr. Cory, ... 20 19
Schuylerville, in full of Rev. S. T. Searle's L. M. 26 00
Attica Presb Ch. 3 31
Cuba, Presb. Ch for Rev. Nathan Allen's, L. M. 15 25
Dryden, Presb. Ch. in part to make Rev. A. V. H. Powell, L. M. 17 00
Ithaca, Presb. Ch. 84 40
Refd. Dutch Ch. 12 08
Utica, M. E Ch. 8 00
Victory Mills Ch. in part, . . . 2 11
Watertown, 2d Presb. Ch. 11 00
Pleasant Valley, Additional, ... 3 00

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Branchville, R D. Ch. to make Rev. William Pitcher, L M. . . . . 30 00.
Cold Spring, Presb. Ch. 33 00
Ringoes, Presb. Ch. 21 00
Harlingen, R. D Ch. add. 5 00
Trenton, Mrs Anna M. Haines for L. M. 30 00
Somerville, 2d R. D. Ch. 23 23
Newark, Mrs. McKenzie, ... 2 00
Elizabethtown, 2d Presb. Ch. by the hands of J. B. Sheffield, Esq. 120 00
Cold Spring, Presb Ch. add. to make Reuben Foster, L. M. 15 00
Allentown, Presb. Ch. 31 00
M. E. Ch. 16 38
Nashua, R. D. Ch. 42 18
A Friend, $5; A Friend $2, . . . 7 00
Burlington, Presb. Ch. Rev. Dr. Van Rensselaer, ... 25 00

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Philadelphia, John Constable, Esq in full for L. M. 30 00
N. S. 1st Presb. Ch. Rev. Mr. Shepherd, ... 42 00
Thomas Cooper, ... 5 00
Uniondale, Church per Rev. S. Whaley, . 9 50
Pleasant Mount, Mount Pleasant Ch. per Rev. S. Whaley, ... 14 63

VIRGINIA.

Lynchburg, Mr. Geo. Hall, $1; Rev. W. B. Rouzie, $5; Mrs. Dr. Saunders, $5; E. D. Christian, Esq. $5; Mrs. J. E Edwards, $1; Mrs. E B. Early, $2; Mrs. Lucy C. Brown, $2, ... 21 00
Upper Bremo, General J. H. Cocke to make himself L. M 30 00
Richmond, Trinity Church, ... 6 73

ILLINOIS.

Rockford, Cong. Ch. per Ralph Emerson, Jr. 21 77
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Jerseyville, Mr. Joel Corey, ... 4 00
Quincy, 1st Cong. Ch. 36 65
1st Presb. Ch. 57 70
Carrollton, A few friends in the Presb. Ch. 20 10
Alton, Mrs Isaac Scarritt, ... 10 00
Misses Stewart, ... 1 00
Monticello, Presb. Ch. to make Rev. W. W. Wells L. M. 34 31

INDIANA.

Madison, 2d Presb. Ch. add. 15 13

OHIO.

Marietta 1st Cong. Ch. which makes A. T. Nye, Salah Bosworth, Dennis Adams and Samuel Shipman, L. Ms. 120 00
W. J. Gray's S. S. class in ditto for Library, ... 3 00
Mrs. H M C. Shipman's S. S. class in ditto for Library, ... 2 26
Harmah, 1st Cong Ch. 63 20
Belpree, Cong. Ch in part, ... 17 99
Warren, Cong. Ch. in part, ... 7 90
Marietta, Students of College in part, . 15 00
Cincinnati, Vine-st. Cong. Ch. add. . . 7 00
Lane Seminary in part, which makes G. Tichenor and J. G. Burnet, Esq. L. Ms. 63 94
Walnut Hills, 1st Presb. Ch. 14 23
Dayton, 1st Evan. Luth. Ch. to constitute Frederick Gebhart L. M. . . . 30 50

CONTENTS.

Our Magazine: volume fifth, ... 545
A Disgraceful Affair: Outrage on a Romish Priest, ... 546
Archbishop Hughes' Pastoral Letter, . . 549
Cardinal Wiseman and his Troubles, . . 555
The Coptic Church in Egypt, ... 555
Rome Everywhere Opposeth, ... 560
Protestant Efforts in Scotland, ... 561
Something which needs to be looked into, 562
The Home Field, ... 564
Foreign Field. 569
Visit of Rev Dr. Heather of Dublin, . . 571
Appeal to the Christian Public, ... 572
Movements of Rome, ... 572
View of Public Affairs, ... 577
Miscellaneous,
Books on Romanism, Second Series, . . 580
Death of Rev. George H Hastings, . . 581
Notices of Books, ... 582
Receipts, ... 583

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PROTECTION OF AMERICAN CITIZENS ABROAD.

GREAT PUBLIC MEETING AT THE TABERNACLE,

New-York, January 26th, 1854.

Supplement to the February Number of the American and Foreign Christian Union.

We issue a Supplement to the February number of our Magazine, in order to give an account of the proceedings of a meeting held on Thursday night, January 26th, in the Broadway Tabernacle, together with the Letters received from distinguished gentlemen who had been invited to attend, the Addresses delivered, &c. &c. We hope that those who receive this pamphlet will not only read it, but also circulate it among their friends. Still more; we would make the earnest request that they would, in conjunction with others—their neighbors and friends—forward, without delay, Memorials (a form of which will be found in the proceedings of the Meeting in question) to both Houses of Congress.

Although the weather was extremely unfavorable, a large number of citizens were present. There were also gentlemen present from Brooklyn, Williamsburg, Jersey City, Newark, and other places in the vicinity.

Mortimer De Motte, Esq. in behalf of the American and Foreign Christian Union, under whose auspices, and by whose efforts, the Meeting was convened, read the following Call, together with the names of the gentlemen subscribed.

THE CALL.

The undersigned would respectfully invite their fellow-citizens to a Public Meeting, to be held in the Tabernacle on THURSDAY EVENING, the 26th instant, for the purpose of adopting such measures as may then be deemed proper to secure the influence of our National Government

in the promotion of the principles of Religious Freedom, and especially in the protection of American citizens in the enjoyment of their rights of conscience and of religious worship, and to bury their dead in such way, and with such rites, as to them may seem most appropriate, when sojourning or traveling in foreign lands.

The enjoyment of these rights is fully granted and completely guaranteed to people of all nations, who, on account of business or pleasure, visit our country, and the reciprocation of them on the part of others toward our citizens ought no longer to be withheld.

A. R. Wetmore,	T. Tileston,	Alexander Stuart,
William Colgate,	Peter Lorillard,	David Olyphant,
C. R. Robert,	William Douglass,	R. M. Olyphant,
Francis Hall,	William B. Crosby,	Wm. B. Astor,
James Harper,	Mortimer DeMotte,	Stewart Brown,
Peter Cooper,	Shepherd Knapp,	G. B. Lamar,
Horace Holden,	Benj. B. Sherman,	A. Norrie,
Thomas H. Faile,	Robert C. Goodhue,	Hiram Ketchum,
Stephen Whitney,	James Brown,	Moses Taylor,
James Donaldson,	A. P. Halsey,	C. V. S. Roosevelt,
Walter Lowrie,	Henry C. Bowen,	D. Leavitt,
Edmund Penfold,	G. Wood,	J. Oothout,
P. Perit,	Wm. E. Dodge,	J. Boorman,
R. W. Weston,	Anson G. Phelps,	Joseph Sampson,
John C. Green,	Gerard Hallock,	George Griswold, Jr.
James Lenox,	Robert L. Stuart,	

The Hon. George Wood was chosen President of the Meeting.

The following gentlemen were nominated as Vice-Presidents and Secretaries.

VICE-PRESIDENTS.

A. P. Halsey,	Hon. Theo. Frelinghuysen,	J. Donaldson,
James Brown,	Horace Holden,	Wm. Douglass,
Robert L. Stuart,	M. Van Schaick,	A. R. Wetmore,
Wm. Colgate,	Pelatiah Perit,	C. V. S. Roosevelt,
Peter Cooper,	C. R. Robert,	Wm. W. Stone,
James Boorman,	Joseph Sampson,	James Lennox,
Shepherd Knapp,	W. B. Astor,	Peter Lorillard,
Wm. B. Crosby,	George Douglass,	Gerard Hallock,
Thos. Tileston,	James Harper,	G. C. Verplanck,
Stephen Whitney,	Hon. Chief Justice Hornblower,	David Olyphant,
Wm. E. Dodge,		Thomas B. Stillman.

SECRETARIES.

M. De Motte,	Rev. Dr. Stevens,	Edward Vernon,
Prof. H. Crosby,	John W. Corson, M. D.	F. Frelinghuysen.

These nominations were unanimously confirmed.

Hon. George Wood, on assuming the Chair, spoke as follows:

Fellow Citizens—The objects of the meeting have already been sufficiently stated in the proposition of its Call, which has just been read to you. You will be addressed by a number of gentlemen who will speak upon the subjects appertaining to this important matter, in whose remarks they will be fully explained, and it will be unnecessary for me to delay you with any observations of mine. Perhaps, however, I may say with safety that if there be any people in the world who have a right to call for the exercise and indulgence of religious freedom in foreign lands, it is the people of the United States. You cannot walk in any of the public streets of this city without seeing the evidence of that liberality which we extend to nations abroad. Their people come here for the purposes of business or recreation, and for all of those objects which induce individuals from other countries to visit foreign lands. You hear almost all languages of Europe spoken in our streets, and they have full liberty to engage in all branches of commerce and the arts; and they have equally the privilege of worshipping their God according to the dictates of their own conscience, without any restriction whatever; and we think that the people of this country ought to receive similar privileges among those nations that derive these important benefits in our own country. We wish to bring this subject before the people at large, that they may memorialize Congress, that the subject may receive that attention from our Government which its importance deserves; and we trust that we have, at this time, arrived at that station of respectability and importance among the different nations of the earth, to entitle our Government, when they make a call of this kind upon the different nations of the earth, to have that call respected, and carried into effect. I have now stated the general purposes of this meeting, which will be opened with a prayer by Rev. Dr. Beecher, of the Baptist Church.

Rev. Dr. Beecher, of the Baptist Church, formerly of Albany, and now of New-York, opened the proceedings with prayer.

The Rev. Dr. Baird, one of the Secretaries of the American and Foreign Christian Union, then read the following Statement of Facts, which sets forth the reasons for calling the meeting.

THE STATEMENT.

It will be expected that the reasons for calling this meeting should be set forth at the outset. This expectation is both legitimate and proper. We shall endeavor to satisfy it by presenting a very simple and brief statement.

The vast expansion of the commerce of our country, and the great aug-

mentation of the facilities of travel, have combined within the last few years to induce many of our fellow-citizens to go abroad for business or for pleasure; and every successive year in increasing numbers. It will not be going too far to affirm that many thousands of Americans are to be found every year residing or traveling in foreign lands.

In some of these countries there are very great obstacles in the way of their enjoying the rights of Conscience and Religious worship. In some, they cannot enjoy those rights at all. In some countries they are exposed to insult and injury if they do not comply with observances in the streets that are repugnant to their conscientious convictions. And in some they find it almost, if not quite, impossible to have their dead buried with such rites as they deem most Christian and most consonant with their feelings.

The limits of this document will not allow much detail; nevertheless, we must submit a few facts.

I. In our immediate vicinity lies the Island of Cuba, in whose ports hundreds and thousands of American mariners are annually to be seen, and to whose Cities and Plantations hundreds of our merchants and invalid citizens annually resort, in the prosecution of business or in quest of health. Many go thither to die! And yet, to this day, there is neither an American Protestant Chapel nor Chaplain for the spiritual instruction and care of our seamen and others of our countrymen, or for their guidance and consolation in the most fearful of all hours—the hour of death!—far from their homes and their friends! When the attempt was made a few years ago by the American Seamen's Friend Society to have Protestant religious services conducted aboard American ships at Havana, the Chaplain was compelled to desist, because it was not only required that he should "domiciliate" and take the oath of allegiance to the Queen of Spain, but also that he should swear that he was a good "Catholic." As these words signify a "Roman Catholic" in that land, no conscientious Protestant could or would take the oath. The same statement holds good of Porto Rico, the other principal Spanish island in the West Indies.

There is no American Protestant Chapel or service in Mexico, so far as we can learn, and it is believed that it would be difficult, if not impossible, to establish one. In some countries in South America, as well as in Central America, there would be difficulties to encounter; yet they would be far less formidable, it is believed, than in Mexico and Cuba.

In Italy itself, the central country of Christendom, with the exception of the kingdom of Sardinia, no religious service could be held by an American Protestant minister for the benefit of his countrymen, unless in the house of a diplomatic or consular agent, beneath the American flag, and as it were on American ground. This is so even in Rome, the Capital of the Christian World, as some vauntingly claim. Although the Roman Catholic Church

is permitted to enjoy in these United States, (seven-eighths at least of whose inhabitants are Protestants,) all the rights and privileges that any Protestant Church does, yet American Protestants are denied the right to have a church in Rome,or even a chapel, unless under the precarious condition of enjoying the patronage of, and in connection with, the American Embassy.

Nor is the state of things in Spain or in Austria more favorable than in Italy; in fact it is less so. Whilst in Portugal, according to the new Penal Code, promulgated on the 10th of December, 1852, the "celebrating of public acts of worship not that of the Catholic religion" is punishable with imprisonment of from one to three years, and to a fine proportioned to the income of the transgressor of the law! It is obvious that a Protestant church or chapel, even for foreigners, could not be opened in the Portuguese dominions since this law went into effect, without incurring the most serious risk. And all this is done in the middle of the XIXth century, and by a nation which owes its very existence at this day to Protestant England!

II. American Protestants are exposed to insult and serious mal-treatment in Mexico, Central America, all South America, Cuba, Porto Rico, Spain and Portugal, nearly all of Italy and Austria, if when they meet a procession, with a priest at its head, carrying the "Host," they do not render what are there considered to be acts of adoration, but which they conscientiously deem to be idolatrous and contrary to the Word of God. Every year the truth of this assertion is confirmed by disgraceful outrages, in word or deed, perpetrated in those countries.

III. As to the burial of their dead, American Protestants find very serious difficulties in several of the countries just named. Until very recently—nor are we sure that it is not so still—they would have been compelled to carry the bodies of their deceased friends from Madrid, the capital of Spain, to Malaga, Gibraltar, or Lisbon, to find a burial for them. English Protestants were subject to the same shameful indignities. Even within the last few months, Lord Howden, the British Ambassador at the Court of Spain, has been in earnest correspondence with the Spanish Government, in relation to the right of English Protestants, not merely to have at Madrid a cemetery, (which at length they are permitted to possess,) but also to have the bodies of their deceased friends carried to the grave in a hearse, and proper religious ceremonies performed in the cemetery, at the interment. There is a report that he has succeeded, but we are not sure of it.

In many places in Italy, American Protestants are subject to much inconvenience in being required to bury their dead at very unseasonable hours. In some countries, through fear of violence, they are compelled to bury their dead in a stealthly manner, and almost as unceremoniously as they would a brute beast.

A few years ago, a highly respectable American merchant (of a neighboring city) was compelled to dig a grave with his own hands, in an obscure spot, near one of the cities of Cuba, at the hour of midnight, for the burial of his beloved wife, whom he had taken to that island for the restoration of her health. By the influence of much persuasion, he succeeded in getting some assistance in his mournful enterprise from one or two negroes, who were in great fear, all the while, for their lives, lest it should become known that they had assisted at the burial of a heretic!

On all these subjects, we hold it to be the duty of the American government to negociate for, and secure by treaty, the rights of all its citizens, whether of native or foreign origin, in all countries where these rights are not fully recognized. This duty has been acknowledged, and to some degree fulfilled, by our Government from its commencement. As early as 1783, the religious rights of American citizens were guaranteed by Sweden, in a treaty made that year with the Government of the United States. From time to time—under the administrations of Washington, Jefferson, and their successors—something was done in regard to other countries. We are happy to say that at present we are not aware that there is a Protestant country where an American citizen, whether Protestant or Roman Catholic, is not permitted to enjoy his rights in relation to the subjects which have been specified. During the last administration, more was done than in any preceding one, with, perhaps, the exception of those of the second Adams and General Jackson, in this respect; for negociations were instituted by it with some of the governments of South America, (particularly the Oriental Republic of Uruguay and the Argentine Confederation,) which terminated favorably.

To encourage and sustain the Government in the farther prosecution of this great work, is one of the objects of this meeting.

Why should not the Government protect our citizens when abroad in the enjoyment of their religious as well as their civil and political rights? Are the latter more important than the former? Or is not the converse of this proposition true? We thank God that the day has come when we may say, almost in the noble language of the President in his Inaugural, that no American citizen can wander to any point on the globe where the strong arm of the Government shall not be stretched out to protect him. It is time that this shall be as true of his religious as of his political interests.

We hold, too, that the man who goes to distant lands to spread abroad the knowledge of the Gospel—whether by the distribution of the Sacred Scriptures and other religious books, or by proclaiming the way of salvation *viva voce*—must not be considered as having expatriated himself, or put himself beyond the pale of the protecting care of the Government, any more than the merchant who goes abroad for his business, but is to be protected in his work by the powerful arm of the State, so long as he does nothing con-

trary to the laws of the countries to which he goes. Thus far we may go with confidence. Nothing short of this—no opposition or violence, created by unrelenting Bigotry or blind Prejudice—should be allowed to drive an American Christian missionary from his field.

This was the ground that was taken by Mr. Webster in 1841 (when Secretary of State under Mr. Tyler's administration) in his letter to Commodore Porter, (then the American Chargé d'Affaires at Constantinople,) respecting the American missionaries laboring in Turkey. This ground, if we mistake not, the overwhelming majority of this nation are prepared to take and defend. The spirit of nationality which would not allow a hair of the head of Martin Kostza to be touched, simply because he had taken measures to become an American citizen, and had put himself under the care of the Government, and was doing nothing contrary to the laws of Turkey, will not long allow an American Christian Missionary to suffer in a foreign land, or be ignobly thrust out of it, so long as he does nothing contrary to the laws of that country.

Nor can we forbear to say that we think that the time has come when the Governments of these United States and Great Britain, and all other Christian nations which enjoy the blessings of religious liberty, and know its inestimable advantages, should combine their efforts for the purpose of hastening its universal prevalence in the world. It is certainly not less a legitimate subject for solemn negociation and the formal stipulations of international treaty than many subjects that concern humanity for which such interference has been secured.* It can be shown that intolerance on the subject of religion has been the cause of the most bitter animosities, the most unnatural separations, and many of the bloodiest and longest-continued wars of which the world has ever been the theatre. It has often arrayed against each other, in the most cruel strife, those who profess the same religious belief, but differ in regard to unimportant shades of opinion in doctrine or modes of worship. What deplorable conflicts have taken place between Protestant and Roman Catholic nations, and between Roman Catholics and the Greek and other Oriental Christians! Even within the very walls of the church at Jerusalem, which incloses the reputed sepulchre of our Lord, they have fought in the most barbarous manner, and that in the presence of their common enemy, the Mussulman! It is time that this disgrace should be removed forever from the escutcheon of Christendom. The Christian nations owe it to Him whose sacred name they

* The African Slave Trade and Piracy are scarcely more important subjects for such negotiation. Nor have instances been wanting of the interference to which we have referred in the text. Had it not been for the efforts and earnest remonstrances of England (during the Protectorate of Cromwell, the reigns of William and Mary, and Queen Anne,) and those of Holland, Sweden and the Protestant Cantons of Switzerland in the 17th and 18th centuries, the Waldenses would have been annihilated.

bear, (and whose religion, as preached by Himself, is so well calculated, as it was unquestionably designed, to promote "peace on earth and good will among men,") to cause it to be removed.

In vain do men search for one sentence in all His discourses or precepts to justify either persecution or intolerance in matters of religion. And it can be demonstrated that the manifestation of the spirit of forbearance and tolerance where diversity of religious belief exists, is as conducive to the welfare of communities and even of nations, as it is of individuals. And it is the duty of Governments—especially Christian Governments—to cause such forbearance and tolerance,—in other and better words, *religious liberty*, —to be maintained and respected. It would seem as if the day ought by this time to have arrived when no man shall suffer death, or be in any way oppressed or interfered with, in regard to his religious convictions, and the proper manifestation of them.

We are happy to believe that the views which we have expressed have often been shared by the distiuguished men to whose hands the administration of our government has from time to time been delegated. In the year 1825, the Governments of Mexico, Central America, and Colombia resolved to hold a Congress at the Isthmus of Panama, at which each of them should be represented, "to deliberate upon objects important to the welfare of all." * Our Government was invited to send representatives to that Congress. The distinguished man who then occupied the Presidential chair (the late John Quincy Adams) accepted the invitation, and nominated for that mission two distingnished citizens, one of whom was the late Hon. John Sergeant, of Philadelphia. It is known that one great object which the President had much at heart, in relation to that Congress, was to endeavor to induce the South American Republics to come to right ground in regard to the principles of religious liberty—believing it to be essential to their true prosperity and happiness. It is believed that Mr. Adams lost no suitable opportunity, during his administration, of kindly calling the attention of these Governments to this great subject. His sentiments on the importance of religious liberty were fully shared by two illustrious citizens, now no more —Dewitt Clinton and Henry Clay—both ardent friends of the South American Republics.

Our Government seconded the efforts of England to persuade the Porte to grant religious liberty, or a large measure of it, to its Christian subjects. Why should not the same thing be done in the case of some governments which are called Christian—some of them Roman Catholic, some Protestant, and one of them of the Greek Church—but whose intolerance is a dishonor to the name of Christ? At all events, let our Government ever be ready,

* First Annual Message of John Quincy Adams.

by kind negotiation—by unofficial exertion, if nothing more can be done—to lend the weight of its moral influence, whenever it is needed, to the promotion of this great interest. Our Government grants religious liberty to all who come to this happy land. It has a right to expect to be heard when it approaches other nations on this subject, and respectfully urges them to try what we have found to be so great a blessing.

Facts are not wanting to prove that such an intervention is not likely to be made in vain. A short letter from Mr. Webster, (when Secretary of State, under Mr. Tyler's administration,) to a Consular Agent in the East exerted a happy influence on the Pacha of Damascus, who had allowed the Jews of that city to suffer an almost exterminating persecution. A brief inquiry, certainly not containing five sentences, addressed by Mr. Forsyth, (Secretary of State during Mr. Van Buren's administration,) to the American Consul at Hamburg, produced an excellent effect upon the Senate of that city, in relation to the persecution which the Baptists were there enduring. A letter from Mr. Barnard to the Government of Prussia, some eighteen months ago, had a happy effect in the case of the Rev. Mr. Oncken and the Baptist brethren in that kingdom. Nor can we doubt that the letter of Mr. Everett, a year ago, (whilst Secretary of State, during Mr. Fillmore's administration,) to the Grand Duke of Tuscany, had some influence on the case of the Madiai.

Such an influence we would see our Government ready to exert, whenever there is need of it,—in Protestant countries in favor of persecuted or oppressed Roman Catholics, just as promptly and as earnestly as in Roman Catholic countries in favor of persecuted or oppressed Protestants; and in both Protestant and Roman Catholic countries, when there is need, in behalf of the injured and oppressed Israelite.

Such are some of the considerations which have led to the calling of this meeting. The Board of Directors of the American and Foreign Christian Union—a Society which embraces good men of almost every branch of the Protestant Church in our country—have felt it to be their duty, inasmuch as the promotion of religious liberty is one of the great objects for which it was organized, to invite their fellow citizens to unite with them in an attempt to call the attention of the Public and of the Government to this great subject. Nor can they believe that (with the blessing of Heaven) it will be in vain.

LETTERS IN REPLY TO INVITATIONS.

The Rev. Dr. Fairchild, the other Corresponding Secretary of the American and Foreign Christian Union, next stated that interesting and important letters had been received from several distinguished

gentlemen who had been invited to attend the meeting, among whom he named the Honorable Messrs. Everett, Lawrence, Barnard, Wise, Schenck, McCurdy, Winthrop, and Jessup, of whom the first six have represented this Government at the Courts of Great Britain, Prussia, Brazil, and Austria. He also stated that the Rev. Dr. Durbin, who had been expected to address the meeting, was detained in Philadelphia by his official labors. Extracts from some of these letters were read by Dr. Fairchild. We here give several of them entire, and venture to express the desire that they may be read with attention; for they serve well to present in a striking light the importance of the object for whose promotion the meeting was called.

Letter from Rev. Dr. Durbin.

Philadelphia, Tuesday, January 24th, 1854.

Rev. Dr. Baird.

My dear Sir.—It is now settled that I cannot be in New-York next Thursday evening, and of course cannot take part in your public meeting. I sincerely wish I could be there, and have the privilege of saying a few words in favor of religious liberty in all countries, and more particularly in favor of our own citizens enjoying, when residing or traveling in Papal countries, the religious liberty which our own country grants to the citizens or natives of other countries residing among us. For several years I have publicly, in the pulpit and by the press, advocated the propriety of taking measures, both as citizens and as a Government, to obtain religious liberty for our citizens from those Governments within whose limits they may reside or travel with the consent of said Government. I have ever thought that when a Government admits a person within its limits, it by that very act grants him the due exercise of his inalienable rights, and certainly among these are the rights of conscience in religious matters. I am satisfied that our Government ought to use all its legitimate influence to obtain these privileges for our citizens, and to have respect to this in all treaties to be made hereafter. There is good reason to believe, that if there was a general expression on the part of the people of this country in favor of the measure proposed, our Government would not only give attention to the matter, but would strenuously urge it on all suitable occasions, and with success.

I am, yours very respectfully,

J. P. Durbin.

Letter from Hon. Abbott Lawrence.

Boston, Monday, January 9th, 1854.

DEAR SIRS.—I have the honor to acknowledge the receipt of your note of invitation, to be present at a meeting of the members of the Society of the "American and Foreign Christian Union," on the 26th inst. for the purpose of calling the attention of the people, and especially the Government of the United States, to the serious disabilities under which Americans labor in some foreign countries, in consequence of not being allowed to worship God as Protestants, in accordance with the dictates of their consciences and their own views of duty. Besides, there are countries in Europe where it is found difficult, and in some cases almost impossible, for Protestants to bury their dead with those rites which are most in harmony with their convictions of Christian duty. It has appeared to me for several years past, that these two points were proper subjects for Executive consideration and diplomatic action.

The time has now arrived, in the middle of this Nineteenth Century, when such stains, which have been so long lamented as discreditable to the character of those countries, should be removed.

I cannot doubt that our Government will, without hesitation, give this subject the consideration which its importance demands; and that instructions will be transmitted to our Representatives abroad, of a character that will accomplish the object our citizens have so long desired. It may not be obtained at once; but the spirit of the age in which we live, it seems to me, must have the effect of producing changes in the civil and religious condition of several countries in Europe, which are now suffering under a spiritual and political despotism, so that one would suppose (even in the absence of the Bible) it cannot long survive the introduction of those lower but powerful agencies of the printing press, steam engine, and telegraph, coupled with the great and constantly augmenting intercourse of the nations of the earth.

I fully sympathize in the objects of your proposed meeting, and regret that it will not be in my power to unite personally in carrying forward the truly Christian purposes indicated in your note.

I have the honor to be, dear Sirs, very sincerely, your obedient servant.

ABBOTT LAWRENCE.

To Anson G. Phelps, John W. Corson, Mortimer De Motte, and William W. Stone, Esq. *Committee.*
Rev. R. Baird, D. D. and Rev. E. R. Fairchild, D. D. *Secretaries.*

Letter from Hon. Edward Everett.

WASHINGTON, Friday, January 6th, 1854.

GENTLEMEN.—Your favor of the 29th of December reached me to-day. I regret that my engagements here will put it out of my power to attend the meeting in the Tabernacle on the 26th inst.

I concur with you in the opinion that it is the duty of the Executive Government, in its negotiations with foreign powers, to procure as far as possible for the citizens of the United States, traveling or residing abroad, liberty of conscience and freedom of religious worship. The customary law of nations secures these rights, to a certain extent, to a Minister Resident and his suite; and provision has been made by treaty in many cases to extend the same rights to his countrymen. There is room for great improvement in this respect, and the increasing enlightment of the age demands it. The United States, of all the powers of Christendom, ought to expect the most liberal treatment in this respect, in return for the religious equality guaranteed by the Constitution.

The right of Christian burial ought in all cases to be freely conceded. Common humanity requires this.

This subject has long since engaged the attention of the Government. A liberal provision for freedom of conscience and Christian burial was secured by our treaty with Sweden as early as 1783, and similar stipulations are contained in more recent treaties, particularly those with the Catholic States of South America. In 1826 Mr. ADAMS mentioned "just and liberal principles of religious liberty" as one of the objects to be promoted by the Congress at Panama.

I am happy to learn from you that the President and Secretary of State are believed to be favorable to the general object in view. Their influence, steadily and prudently exerted, will contribute materially to the desired end.

It must not be forgotten, however, that there is no subject on which Foreign States are more jealous than their religious belief and the rites and usages connected with it; and also that the discretionary power of all branches of our own Government is extremely limited in all that pertains to this subject.

I remain, gentlemen, with great respect, yours, very truly,

EDWARD EVERETT.

Messrs. Anson G. Phelps, W. W. Stone, Mortimer De Motte, J. W. Corson, Committee. Drs. R. Baird, and E. R. Fairchild, Corresponding Secretaries.

Letter from D. D. Barnard.

Albany, Tuesday Jan. 24, 1854.

GENTLEMEN.—I appreciate highly the honor you have done me in your urgent appeal to me to be present and take part in the meeting proposed

to be held at the Tabernacle, in New-York, on the 26th inst. by the American and Foreign Christian Union.

I regret to say that my engagements do not allow me to hope to be able to attend this meeting. I cannot, however, suffer the occasion to pass without declaring my hearty concurrence and sympathy with the views and objects of your Society in the proposed meeting, as they are explained to me in your letter.

To secure to American citizens traveling or residing abroad the right of Conscience and of Religious Worship, as a special object; and, as a broader and more general object, to promote the great principle of Religious Toleration and Freedom in those countries where it does not now exist, and with which we maintain Diplomatic relations—these are objects worthy, certainly, of grave consideration, and, I think, of earnest effort.

If the great principle of Religious Toleration can be secured, the whole object would be essentially gained. And, on the other hand, if American citizens can have the privilege of free worship, the performance of their own religious rites, and immunity from observances contrary to their consciences, accorded to them, general religious toleration could not long be withheld.

The Government of the United States may very properly interpose, in the way of diplomatic representations, for protection of American citizens abroad, in the quiet performance of their own religious worship and ceremonies, as well on ordinary occasions as in particular circumstances—for example, the burial of their dead.

When the question is one which concerns religious toleration in general, having no special regard to any complaints or any claims on the part of American citizens, then the matter would assume rather the form of intervention; but it would be an intervention justified by every just consideration of Christian principle and charity, and one easily divested of every offensive or objectionable feature, by observing a becoming modesty and deference in presenting it, and employing no other aguments or means than such as the great law of love and brotherhood, and the rules of good sense and of common courtesy and mutual respect between equal and friendly Powers would sanction.

I am persuaded that much might be effected with Governments abroad on this whole subject, with a proper demeanor on our part, and a proper use of the right means. We must not assume too much, nor demand too much, nor be too impatient at delays. Governments abroad are often much in advance of their people, in point both of intelligence and liberality on subjects of this character. They cannot always do what they would like to do. And sometimes, unhappily, our citizens abroad add to the embarrassments of the Governments in regard to measures of relief or reform, by unreflecting, injudicious, or fanatical proceedings or demonstrations in the

face of the public, unnecessarily shocking incurable prejudices, and rousing and inflaming popular hate and passion.

My confidence in the reasonable success of judicious and becoming measures and efforts for religious toleration in countries where it is now unknown, or nearly so, is based on personal observation abroad, and, in some degree, on personal experience. I had occasion, during my late residence abroad, to try the experiment, in an humble way, of a direct appeal to the sovereign of the country where I resided, in behalf of a portion of his own subjects, for protection against religious persecution. It is true, this was in a Protestant country, and the appeal was made to a Protestant and truly Christian King; but the intolerance complained of proceeded from the Established Church of the kingdom, of which the King was the recognized head, and which stood upon the laws of the kingdom as the ground and justification of its persecuting spirit. The kind manner in which this appeal was received, and the result have convinced me that efforts of the sort, made in the right temper, may be productive of much good. Even in countries where another and very jealous faith prevails, appeals, made in the spirit of a catholic charity, from this Protestant country, which aims to give an example of perfect toleration and complete protection to all religions, would not, I am confident, be altogether in vain.

I think, also, that the time is propitious. England has already done a great deal towards opening the way for a more enlightened and more tolerant sentiment and feeling on all this subject. The English Church has made a lodgment in almost every quarter of the European Continent. Everywhere it is a foreign establishment, maintained and supported as such, but is covered by the toleration and protection of the Governments where it is planted. And whether in Romish or Protestant countries—for both have been intolerant in their laws and in their prejudices and practices—the presence of the English Church, always orderly and inoffensive, by gradually accustoming the people and governments to a worship and service differing from the established forms, has tended to disarm prejudice and to give the impression that general toleration might be indulged both with propriety and safety.

It cannot be doubted, I think, that Europe has been and is making rapid progress in liberal and tolerant ideas, from whatever cause it may proceed. No observant person who may have visited Europe twenty years ago could visit it now without noticing the difference. And I think the time has fully come when the strongest encouragement is given to hope for signal success in such efforts as the Directors of the American and Foreign Christian Union now propose shall be made through the instrumentality and authority of the American Government, in connection perhaps with the English, and it may

be with other Governments, for promoting the triumph of the great cause of religious liberty in Europe.

I am, gentlemen, with high consideration and respect, your obedient servant, D. D. BARNARD.

Messrs. Anson G. Phelps, W. W. Stone, John W. Corson, E. R. Fairchild, R. Baird.

Letter from Hon. Robert C. Winthrop.

Boston, Monday Jan. 23, 1854.

GENTLEMEN,—I am highly honored by your communication in behalf of the American and Foreign Christian Union, inviting me to address the meeting to be held at New-York, on the 26th inst. on the subject of *Religious Liberty.*

My engagements at home will not allow me to be present on the occasion; nor have I found opportunity for such an investigation of the particular topics suggested by you, as would enable me to furnish you, agreeably to your polite request, with any extended views on the subject.

Undoubtedly, grievances exist of a grave character, and which deserve the attention of our Government.

American citizens in foreign countries ought to be secure from any requisition to violate their conscientious convictions. They ought to be free to Worship God according to their own religious forms. And, certainly, they ought to be allowed to bury their dead with rites agreeable to their own feelings, and in places fit for such a purpose.

I sincerely trust, gentlemen, that your proceedings may be calculated to promote the accomplishment of these objects; and let me add my earnest hope, that the day may be hastened, when a true Religious Liberty may be enjoyed and secured, both at home and abroad, and when neither native nor foreigner, Protestant nor Catholic, upon our own soil or upon any other, shall be molested for his religious sentiments, or obstructed in his religious pursuits.

I am, with great respect and regard, your obliged and obedient servant,

ROBERT C. WINTHROP.

Messrs. Anson G. Phelps, John W. Corson, Mortimer De Motte, and William W. Stone, Committee.

Rev. Drs. Baird and E. R. Fairchild, Secretaries.

From Hon. Henry A. Wise.

Only, near Onancock, Va. Saturday, Jan. 14, 1854.

GENTLEMEN,—Yours of the 27th ult. reached me here yesterday, *vid* Richmond. It was forwarded thence by a friend, and this must account for

the delay in its reception. I regret very much that I cannot accept your very inviting call to attend the meeting which you propose to hold, the 26th inst. at the Broadway Tabernacle, in New-York, to bring properly before our Government the subject of securing, "by treaty, for our people when traveling or residing abroad, the unmolested enjoyment of their rights of conscience;—the right to have their own public worship where they desire it; and to bury their dead with such religious services and rites as they may desire," &c. And in addition to this, you say: "It is believed that it would be well to use the occasion to suggest the inquiry, whether the time has not come for the Government of the United States to lend at least the weight of its moral influence in behalf of religious liberty, in all countries where it does not exist, and with which the United States have diplomatic relations," &c. On these great subjects you invite me to go and speak at the proposed meeting, and, if I cannot comply with this request, you ask that "I will give you, by letter, my views on the subjects for the promotion of which the meeting is to be called, that you may avail yourselves of them at the meeting, and afterwards through the press." And you make this appeal to me because you suppose "the subject is not new to me"—that in the diplomatic post which I have occupied at the Court of Brazil "I must have had my attention often called to it."

This subject is *not* new to me, and none of the public questions, of present moment, are of more importance and of more interest than this, in my humble opinion. The individual instances which could be cited in connection with it, would appear, perhaps, to be personal and minor matters as compared with others of great public concern; but a full consideration of this subject opens a universal field of world-reform, as large, I venture to say, as any other which could be named. Indeed, practical success, in this moral and political enterprise, will at once reach many of the best results aimed at by the missionary of the Cross of Christ, by the men of science and discoverers of the earth, and by the arts and aims of life.

At a time like this, too, when the Bible's rays, and the students' lamps, and the ships' binnacles are illuminating and pointing the ways of knowledge, and lightning and steam are propelling progress everywhere, and in an age when there is *gold, gold, gold* enough and to spare to pay every laborer his hire in every good work of "good will to men," and when "peace on earth" has become the policy of every civilized nation; it is not to be tolerated that ignorance, and bigotry, and superstition, and barbarity and brute force, here, there, and almost everywhere, in some of the very fairest fields of human exertion, where much of man's highest excellence could be most easily attained, should be allowed, like serpents in Paradise, to corrupt our nature, shut out the light, hinder the progress of civilization, and arrest every step of humanity towards either mental, moral, or physical improve-

ment. We may surely arm ourselves *in the armor of righteousness* against such evil ones on earth as these.

Your own allusions, gentlemen, must be blamed, if I indulge in any egotism, by saying that when I entered upon the duties of the Mission to the Court of Brazil, I found the labors of one of my predecessors especially illustrated by the archives of the Legation. He was dead, but the good which he did was not all "interred with his bones." I was made by his works in that Mission to inquire feelingly for the remains of the laborious, the learned, the successful negotiator, Mr. Tudor. He died in Rio de Janeiro whilst Chargé of the United States of North America, the greatest Republic in the world, at the Court of Don Pedro I., and after he had negotiated our treaty of amity and commerce with that Empire. *The only sanctuary his corpse had found was a hospitable grave in the burying-ground which Great Britain had secured safe for heretics*, her subjects, in a land broad enough surely for men of all persuasions to die in! The Sabbath came, and I heard the bells chiming for church. Where were I and my family and American friends to attend Divine worship? *There was no ground consecrated there for us.* We were reminded on the Lord's day of our homes in our own blessed, happy land of universal tolerance in religion; but there, in a land of *commercial* friends by treaty, we had no *religious allies*, and were indeed "strangers in a strange land,"—*their* God *was our* God, but their *country* was *not our country to worship in.* We were compelled to go to our closets to pray, if we did not accept the hospitality again of English subjects, to kneel with them in their temple which their maternal Government had caused to be erected for their special privilege. Thus for the grave and the altar we were indebted to our mother country, and not to our own.

And here I cannot forbear to pay a just tribute to Great Britain for her care of her subjects abroad. However high her hand against other nations, however strong and unyielding her grasp of dominion over other people, she careth for *her own* at home, and to "the uttermost parts of the earth." Her "drum-beat" is heard everywhere, and wherever it is heard it is a sound of *protection to her little ones*—however feeble and however distant they may be from her central power. It is better for the barbarians of any tribe that a millstone were hung about their necks than for them to hurt one of Great Britain's protegés. They are heretics, as well as we; and they have their sanctuary and their grave-yards where the hyenas dare not howl. And it is due alike to her subjects to say that, in Brazil, they were hospitable to us, and gave us the use of both their holy places—the temple and the burying-ground. But ought we to have been beholden to any Government but our own for common rights of humanity like these?

I mean not to boast, but the Department of State can show how, when the American ships engaged in the charters of the infamous Slave trade dis-

charged their American crews, or drove them from shipboard by the worst of mal-usage, in order to avoid their being the witnesses of the traffic, and left them friendless and penniless all along the coast of South America, to encounter every brutality to which a forlorn sailor is subject in foreign ports; how when a Frothingham, of Boston, was knocked down in the streets of Rio de Janeiro, or a Southworth, of New-York, was imprisoned, or Clark, a sailor of New-York, was beaten; I never failed to interpose in any and every way to make our citizens abroad, assured that they had a protecting power over them, and to make foreign governments feel that we, too, as well as Great Britain, *took care of our own*. Great Britain not only supplied her Minister and Consul and men-of-war with the means of relief and the power of protection, but I may say here that I, as Minister of the United States, was more than once allowed the use of the British Consular seal, in affording personal protection to our citizens. And, finally, when for attempting to protect a poor seaman of our naval service, Mr. Davis, of Delaware, a Lieutenant of the Navy, was forcibly seized and imprisoned in the City Palace at Rio de Janeiro, I demanded his instant release; and here I may say, too, that in that demand I was supported firmly by as brave a squadron of our Navy, though small, as ever Hull or Decatur or Perry commanded. In one difficulty, the lamented Captain Turner, and in the last Captain Rousseau, were ready to stand by their flag and their Minister as long as there was "a shot in the locker." This is worthy to be mentioned to their honor, at a time when our popular sympathies are heartily offering medals to the gallant Ingraham for his timely interposition of late in favor of American protection in the Old World. At the time alluded to, we had in the harbor of Rio the frigate *Columbia*, and the little brig *Bainbridge*, and previously the frigate *Raritan*, and the same brig. On one occasion, when the Minister of Justice, Senr. Galvon, had sent a number of armed open boats, without notice to me or his own Minister of Foreign Affairs, that he was about to attempt by force what ought to have been accomplished by negotiation, I was appealed to by the Minister of Foreign Affairs to yield a question of extradition. I replied that I could do nothing *per minas*,—I would be silent as long as the arm of force was uplifted. "What will you do, sir?" said he. "Wait for your movements, sir!" was my reply. "Would you resist in our own harbor?" "You must risk the Paixhan shot of that, sir!" said I. He entreated then that I would go with him to see Senr. Galvon, the Minister of Justice. I replied, "I am accredited to your Emperor, sir." But he prevailed on me to accompany him, *as a friend*, to the house of his colleague in the Ministry. There I soon had occasion to say to the Minister of Justice, that I could not discuss the question with him. "Sir," said he, "suppose I had two frigates instead of one,—would your Commodore then presume to disregard the Imperial decrees?" "Sir," said I, "you have one frigate, two sloops-of-war, and a brig

in your harbor, and you have the forts Santa Cruz, Larges, Villagenon, and Isla Cobras, and one hundred water line guns,—is not that force enough against one frigate and one small brig?" "Sir," said he, "will your Commodore obey a writ of *habeas corpus?*" - "Are you, sir," said I, "the Minister of Public Justice, and ask that question? Don't you know that the deck of a man-of-war of the United States is as the *terra firma* of my country, and that your process of law cannot go into that jurisdiction?" "Sir," said he, "if I could I would send a writ of *habeas corpus* to Heaven!" I told him that "I wished he could, and I would be an humble petitioner to be his Sheriff, Marshal, or Messenger to take his writ there; and I assured him that in case I did so, it would be the same with me as it would be with his messenger sent to our Commodore—*I would never come back to him!*" With that reply he was put into the best of humors—his sides shook with laughter "like a bowl full of jelly;" he rang his bell, ordered some *doces* (sweetmeats) and wine, and wound up by saying—"Well, sir, we will peaceably settle this affair, as I see that force will not do." "You can't negotiate with me sir, until you withdraw your armed forces," I replied; and that he ordered immediately. I then said to him that it was well affairs were about to take a peaceable turn; that our citizens had individually suffered the most odious oppressions, and they could be submitted to no longer; that my own son, (now Secretary of Legation at Berlin,) had just been wantonly assaulted in the streets and wounded on the head and the arms, simply for being a foreigner, and the child was present to exhibit the wounds; that had force been resorted to by him, the reprisals would have been severe. He immediately called in an officer of their Permanentes—their armed police—and asked me to let him have the person of my son at his command for a few hours. I consented at once, though the youth was then only about fifteen years of age. He was caused alone to walk, pass and repass alone for some hours about the place where he had been assaulted, while the Permanentes kept guard in the back-ground, ready to arrest the person who would probably assail again. The ruse failed, but I inquired of the Minister what would have been done with the culprit had he been arrested? "He would, sir, have been punished to your satisfaction—even unto death, had you required it." I replied that I was happy, then, the criminal had escaped detection. But from that moment a new era commenced in Rio de Janeiro of safety to American citizens. I may proudly say, and appeal to all who are informed on the subject, that American protection has been worth more in the three millions of square miles of that part of the globe than it was ever worth before. I threw the American flag over every person and every right that I could possibly or reasonably make it cover. It grew broader and broader in its folds, to my mind, every day that I studied more and more the laws of nations and rights of humanity. I made it the badge of my equipage, of

my family, and my only coat of arms; and our own rights and our own persons were made sacred under its protection. When Stephenson's regiment arrived from the United States for California, Sergeant Harris and his wife, an Irish woman, came in one of the transports, and had a female child born on the high seas. The officers of the *Preble* presented the babe with a silver cup, and christened the child Alta California Harris. They applied to me, the Minister of the United States, to stand godfather for that child at its christening. It was at a time when the Empress was just delivered of a young Princess, and the city had been illuminated, and every foreign man-of-war, except the *Columbia* and *Bainbridge*, had saluted the event. They declined to salute and I to illuminate, because Mr. Davis had been imprisoned. But when it was proposed to christen *one of our children*, to salute her with a national greeting, and I was asked to stand father to this American soldier's child, born in the service of his country, I leaped to the ceremony as no plaything, as nothing idle and unmeaning and childish, but as to the prompting of a passion—as to a patriotic duty full of example—*that we would take care of the least of our little ones too, all over the earth, and on the high seas!* I did take the vows before our Chaplain on the deck of the *Columbia*, and such guns and such cheers were hardly ever heard to "rattle among the crags" of the Corcovado and the Tejuca and the Pan de Assucar before! The meaning of it was: "*The United States will protect her citizens in their lawful rights the world over, and they shall have all the rights of the most favored sons of men?*"

I will, indeed, say here what I have never said publicly before; that if Lieutenant Davis had not been released, I would have demanded that Commodore Rousseau should have released him by force. His officers and crew were as patriotic and devoted as Decatur's at Tripoli. Had a shot been fired, I would have gone on board the *Columbia* and shared her fate. We would have stormed Isla de Cobras, the nearest battery to the town, and turned its guns upon the palace of the Emperor. We would, God willing, have razed that palace and taken the Emperor himself and brought him home to the United States, to be no otherwise tortured than to bring him here and show him the real form and comeliness of *Civil Liberty* and *universal tolerance*, and then to send him back in safety to his own dominion, there to be the best missionary of American protection that could be sent to all South America, where protection, personal protection to American citizens—is so much needed!

This may seem like badinage now to you, but I tell you that it would have been an earnest enterprise, and as easy as it is for one North American of the United States' race of men, of the blood of the English and Scotch and Irish and Germans, to subdue ten of the Spanish or Portuguese race anywhere upon earth, even at the doors of their own homesteads, as is proved

by all the battles of the late Mexican campaigns. And, so far as South America is concerned, all that our Government has to do, is *to assert firmly this right of protection, and to convince them that we are in earnest in our demands, and there will never be any necessity to resort to force.* Indeed, wherever this protection is wanting, there is an inherent weakness in the nation which withholds or denies it. They are weak from ignorance, and wanting in all the elements of national strength. Such powers as England and the United States, by a wise coöperation in international policy, on subjects like this, could in another quarter of a century subdue all opposition to this potent means of making a common brotherhood among mankind. Therefore it is, that I for one have heartily rejoiced at every expedition fitted out by any of the larger and enlightened powers to such countries as that of Japan. A short sighted view of the war of Great Britain upon China would condemn it as immoral and unjust, and her East India conquests would seem to be mere and sheer desolations; but I am consoled for almost all British aggressions everywhere, except on the continents of the two Americas, and her oppression of Ireland, by the civilizing results which follow the march of her triumphs. Everywhere, under British laws, personal protection to our citizens is safe and sure, and I am willing for those laws to reign everywhere else than where the dominion justly belongs to ourselves, and the spirit of those laws we ourselves adopt. And whence came that spirit? How is it imbued? By nothing less divine than the faith and practice of Christianity itself. Christianity alone can make a brotherhood among men, and we need not expect these ameliorations from any other people than a people who have *homes*, who have altars of baptism, who have consciences enlightened by the Lord's Prayer and the Decalogue, and by the Sermon on the Mount, and who are strong enough in moral power, thence derived, to give laws to the world by a word, without a blow!

When you come in contact with the Despotisms of the Old World, on this subject, you meet with something much more obdurate even than the ignorance and weakness of the South American and Mexican States. In Turkey, "protection for the fanes" may be claimed and enforced, for Turkey is a weak barbarism, a dying dynasty. But the dynasties of Russia and Austria and Italy and France and Prussia, are comparatively strong, and strong enough yet awhile to "kick against the pricks!" To cite to them the examples of English and American liberty, is at once to excite their alarm. These examples are angels of light which must not enter their dark dominions. Russia is waging war upon Turkey for the privileges of conscience, for the rites of a Greek Church; and, yet, go to Russia to establish a law of *Magna Charta* and you would be in danger of the knout! Ask her to give the personal protection in her country to one of our citizens residing or traveling there, which we give to one of her citizens residing or traveling

here, and your request would be judged a seditious appeal to a revolution of her Government—an attempt at dethronement of her Despotism. Therefore it was, that I instinctively rejoiced at the decisive step taken by Capt. Ingraham in the case of Koszta. As Mr. Polk's Administration had sustained, nobly sustained, my mission in every claim of American protection which I had set up in Brazil for our citizens, and *all* American *rights as well as the rights of citizenship* to protection, I looked with anxiety to see what would be the action of our State Department upon the affair at Smyrna. Mr. Marcy's State paper soon relieved me. It was able and fully up to the occasion. And here let me say that it has not been fully or fairly understood, either in the country, or, (it seems from late debates,) in Congress. He pleaded *not* the defence of Captain Ingraham upon Koszta's rights *as a citizen*, nor can it be based upon the less perfect rights of him *as a man*. Mr. Marcy took the ground which can be and has been sustained, that *though he did not have the rights of American citizenship, yet he had other American rights:*—That protection was due and might well be given to *something short of citizenship;*—That interposition was not merely in such a case a good office, to be rendered or not at discretion; but it was *a perfect obligation of duty which had to be discharged in an imperative* sense. Oppression had driven the victim away from his own country, an exile and an outlaw. His oppressors had deprived him of protection, and yet proclaimed his allegiance. In their own jurisdiction they might have pursued him unto death. But he fled, escaped their jurisdiction, and came to our asylum, and he took the oath that *he would become* one of our citizens—that *he would owe us allegiance, do us duty as a freeman, obey our laws, and fight for our flag. This gave him an American right to become a citizen of the United States.* It was a *positive* right under our Naturalization Laws. Again, in the mean time, he went abroad. This he had a positive right to do, everywhere else than in Austrian dominions; and from everywhere else, except Austria, *he had a right to return to the United States, here to be naturalized and here to enjoy civil liberty.* He did not go to Austria, but was seized in another jurisdiction, where Austria had no legal sway, but where the sovereignty was too weak to protect him. To whom was he to appeal, and how? As *a man* only? Then it was an affair of *any* power who *would*, or of *no* power who would *not* interpose in his behalf. He had vague and undefined and imperfect rights only, and there was no conclusive duty of protection anywhere. But he had *a perfect right*, already partly legalized and inchoate, *to become* an *American citizen;* he had a perfect right *to return to America* as his asylum and home, and a perfect right already commenced, *here to enjoy civil liberty;* and *all those rights were invaded* by Austria, *out of her jurisdiction*, "where there was no eye to pity and no hand to save, unless *American power* was

there to protect these *American rights.* The *American power was there, and it did interpose;* and Amen, Amen say I!!

And this doctrine is not new under the sun. It is but a new phase of things as old as 1776 and 1812. During the Revolution, George III. had much better reason for hanging Whigs as traitors in these colonies, than Austria had to seize Koszta in Turkish dominions. At that period, Great Britain held to the maxim of tyranny—"Once a citizen, always a citizen." Yes! She, too, denied the right of forswearing allegiance, or the right of expatriation. She held that a man born a serf must grow up and remain a serf for all life-time—that he might cross the seas, and still be in the thraldom of his nativity; that he might cross mountains and lakes and rivers and continents, and still "but drag a lengthening chain,"—that he might "take the wings of the morning and fly to the uttermost parts of the earth,"—and yet there, upon sea or land, she would have the right to seize him for allegiance due to her; and if he had forsworn that allegiance, and bound himself to revolutions of resistance to her sovereignty, she might lawfully hang him for treason. She did hang some of the best American patriots under this execrable doctrine, until the American armies took and held hostages of retaliation against its enforcement. Nothing more strongly aroused the spirit of resistance than the practice of this maxim—"Once a citizen, always a citizen." Again, the policy of our Government, almost in the midst of arms, became at once to settle our vast public domain. As if by magic, as coming from inspiration, came that wisest of all our institutions, next to the Constitution of the United States, the great Land Ordinance of 1787. Before it, fell every feudal castle of old time. It had no prototype. It was unique and unexampled. By the simplest provisions of law, by East and West, North and South lines, *homes* were made for our people, almost without money and without price, and free from all litigation and strife about boundaries or titles, and we said to the oppressed and poor of all nations—"*Ho! come and settle down to your rest—here is a vine and here is a fig tree!*" Immigration was thus called, and the nations began to come, and they have not ceased to come! And the Constitution of our land was the first, in conjunction with this ordinance, to provide that Congress "*shall have power to establish an uniform rule of Naturalization.*" This was the first organic movement against the maxim of tyrants—"Once a citizen, always a citizen." The Land laws bade the people come, and this commanded that they should be *naturalized*—that they should have the right of expatriation—that they should not *always* be slaves—that they should have a legal way to be free, and that in their freedom they should find the protection of American laws. The Naturalization Act of 1802 was passed, and in seven years thereafter the *Leopard* attacked the American flag again on board the *Chesapeake*, under the claim to impress English seamen in our service by force of the maxim—"Once a citizen,

always a citizen." Protection was assailed, also, in our neutral rights of commerce, and at last after a hard struggle, the second war with Great Britain was declared for "free trade and sailors' rights." This meant nothing else and nothing less than that the United States would protect *their people*, born wherever they might have been born, at home and abroad, on the sea and on the land—that they should have the right of expatriation and the right of American naturalization. It is enough to say that the last discussions between the two Governments of Great Britain and the United States put that issue at rest forever. The Right of Search has vanished, and is renounced; the right of naturalization is recognized by the most powerful of Christian nations, in every practical sense and intent. And what a happy result it has been for Great Britain as well as for the United States, that the latter have maintained the glorious privilege of independence in protecting immigration, every way, to these sacred shores! I cite the instance upon newspaper authority of the highest respectability, that in the last six years Irish immigrants here have sent back to their poor, distressed, and destitute kindred in unhappy Ireland, the sum of four and a half millions of pounds sterling of relief! How glorious in every Christian sense is this return of good to the Old World, for the past evil to the New!

But though the question has ceased forever, as between Great Britain and the United States, yet the issues of protection to our people arise in various forms throughout the globe. Immigration to us from Germany is opposed in every form. Cases are arising in Prussia, for example, which may call upon us to look further behind the *status* of *citizenship* than we were compelled to do in the case of Koszta. To the casuists who object to the protection afforded to him, I can put a puzzle which I hope may never have to be solved some of these days. Our policy, I repeat, is *immigration*. We have a giant continent to people; and institutions, I contend, which can embrace, and ought to embrace, a world as well as a continent. Prussia throws every obstacle in the way of her citizens emigrating to the United States. As yet her police confines its oppression to her own limits. Notwithstanding the vigilance of her authorities, thousands of her subjects escape in the emigrant ships, and land here safely to enjoy our freedom. As long as she confines her opposition to her own limits, we cannot, by the laws of nations, interpose to promote or to aid or abet the emigration to us. But suppose she should go farther, and send an armed force to sea, there on the highway of nations to arrest and search emigrant ships, and to seize and send back to military service her subjects who had already retired from her jurisdiction? The wail of those longing for liberty comes to us mournfully across the ocean—"*We would emigrate—we, too, would be naturalized—we would that thy country were our country, and thy God our God! but we are seized on the high seas, and we are sent back to native bondage, because simply we were born*

laves! The tyrant says—'Once a citizen, always a citizen,' and we shall never change our lot—the burden shall always be upon us!" Suppose, I say, hat this wail should not only come across the ocean, but that it is even heard by an American man-of-war on the high seas—that one of our frigates should witness a seizure and search of an emigrant ship *under any flag except that of Prussia*, (if that itself could be excepted!) What of the case? Shall our commander allow the seizure and the search, and the arrest of emigration to America out of the jurisdiction of Prussia or any other power on earth? No! —by all the laws of Christianity—No!—America *has the right* among nations *to have the escaped oppressed to come to her asylum*, with a free right of way across the high seas; and *once there*, the emigrant shall be safe—safe by the duty we owe ourselves as well as the rest of mankind, to give as much as we can of our free heritage of God's earth to as many of the children of men as will come by our invitation to our homes and our altars! Where is the Ingraham or the Rousseau of our Navy, who would not interpose, and take the responsibility of getting medals or courts martial for his protection to *America's* rights? *And yet here is a case where there is no inchoate right of citizenship.* The truth is, that our national rights multiply with our national responsibilities; that as we magnify in importance, in duties and obligations, we grow too in all the means and necessities of cases to discharge our duties and obligations. The rights are reciprocal with the responsibilities.

I have thus discussed the subject of protection, to show that it has a practical and earnest meaning to us, as a people. The extent of protection which you, gentlemen, seek, comes far short, I mean to say, of what we are bound to extend to ourselves. The pillar of cloud by day, and of fire by night, did not more vividly proclaim Providence to the chosen people of God, than events in our history declare the Christian Deity to us! The Revolution, throughout all its phases and antecedents—its Congress of 1776—its Committees of Safety—its State Legislatures and Resolves—its people and their meetings—its armies and George Washington—its State Papers and Diplomatic Correspondence—its Articles of Confederation—its temptations and trials, and its final triumph!—and then what followed; its fruits of land-laws —of a Constitution—of Washington's Policy of Peace—of a Federal Judiciary—of State Governments—of Western Settlements—of Indian Wars—of the woodman's log wood axe, and of the pioneer's rifle—of common schools —of pulpits and free churches—of steamboats—of railroads—of telegraphs —of printing presses—of laws and learning—of sudden growth and expansion—of public domain from Atlantic to Pacific seas—of prowess in war—of unparalleled conquest—of sudden acquisition of gold—of wealth in production of human clothing and food—of ships of commerce—and all this by reliance upon civil and moral power alone, and not upon standing armies

and a numerous navy. This, I say, was more than human—it comes alone from God and the Saviour of mankind! If ever any people ought to be—were obliged to be—a Christian people, in order to maintain their liberties, their franchises, their rights, and their strength, we ought to be Christian in our faith, in our hopes, and in our practice. That is all we now need to do—to keep in remembrance our divine origin and our divine end. God is our strength, and He alone is wise enough and strong enough to support a fabric as vast as this country of ours is already. The Christian law is the purest republican law, and every departure from it is weakness, to us especially, as a nation. The stern, unbending Christian virtues best become us as a people in our national, as well as in our individual relations to God and man. We must not become a proud and arrogant and grasping people. Humility and peace are our policy and strength. The true patriots will guard us from the accursed thirst for gold, from the avarice of commerce, from the materialism and rapid rush of the progress of the age. The schools will teach, and the pupils will preach New Testament tenets of an undefiled moral philosophy which came out of Nazareth. Civil engineering, and mathematics, and chemistry, so necessary to develop the giant physical proportions of this promised land of ours, must not be allowed to make new gods and national idols for our worship! And is this our state of fearful, wondrous prosperity, and *we*—*we* not entitled to be protected in the privileges you so meekly claim for the humblest of mankind throughout God's footstool of earth! *We* not have the rights of conscience—the right of worshipping God—the right of burial according to decent Chrisian rites on that footstool, except in the land we call *our* country, or in that spot we call *our* home! And, if we may send the missionary to the Heathen lands, may we not treat Heathens as pupils of national laws, and if we may persuade *them* to be Christians, may we not much more soberly go to the powers which profess to be civilized and confess Christ, and *ask them to follow His Divine example?* Surely our Government will need no constraint from public sentiment to compel it to administer the very spirit of our civil institutions—that spirit in which they *must* "live, and move, and have their being."

I have, gentlemen, hastily written this reply to your invitation, and it goes to you without being transcribed or properly corrected. It is but a brief of my views, and but an impulse of my feelings on the topics touched. I beg you, if you think it worthy of publication at all, to see that it be printed correctly, and to accept it as the best response which my engagements will permit me to make to your kind and complimentary invitation. I am heartily with you in your plan of American protection, and

Very truly, your fellow-citizen,

HENRY A. WISE.

To Anson G. Phelps, W. W. Stone, Mortimer De Motte, Jno. W. Corson, Committee
E. R. Fairchild and R. Baird, Corresponding Secretaries.

Letter from the Hon. Judge Jessup.

Montrose, January 20th, 1854.

Rev. and Dear Sir,

The invitations to be present at, and address your meeting on the 26th inst. are duly received. That of the 30th ult. reached here during my absence. Upon my return I engaged in the business of our court, and hoped until this afternoon, that I might give a favorable response; but the court continues its sessions through next week, and my professional engagements therein preclude the hope of being with you.

My trust is that your meeting will be accompanied by successful results.

The boon we most prize is Liberty of Conscience, and Freedom of Religious worship. No assaults upon *personal liberty* would in this nation be more earnestly resisted than would an attempt to enslave our consciences and destroy our Religious Liberty. No price can measure their value. Oceans of blood have been spilt in their defence, and oceans more would flow freely, if they were invaded. The attempt would find *no friends* in this land. One united feeling would rush to their support.

And it is only *at home* that these inestimable treasures are prized!

Our Government negociates year after year for the regulations of our trade in articles of trifling value.

It sends its navy to protect the commerce and the *persons* of her citizens in every portion of the earth. It looks with jealousy upon every movement which threatens in any degree our just rights. The least indignity offered to the humblest of our citizens in foreign lands is resented, and for it reparation demanded.

We claim an equality in every foreign port for *all* our citizens, with the men of every other land; and yet, we submit in many of them to a total denial of every religious right. We give up all liberty of worship and yield our dearest rights.

The day is past, when as a People we ought quietly to yield these high privileges. Too many of our citizens, seeking wealth and pleasure and riches, are resident in foreign lands, to admit of longer silence. Too great interests rest upon our action, to admit of further delay. The time for action has come, and if it ever be made effectual for our own protection, and for happy influences upon the natives, it must begin with *our* government. No where else on earth is active religious liberty so fully secured, and no government can therefore with such propriety enter upon negotiations, having for their object the entire security of that liberty for her citizens in foreign lands.

I have little doubt of the readiness of the President to engage in this important work. And though I am not unaware of the difficulties which surround the subject, yet I have as little doubt, that decided, firm, honest diplomacy may secure it; and no page so bright would be inscribed in the history of his ad-

ministration, as that which recorded his successful establishment of liberty of conscience, worship, and sepulture for *all* our citizens in *all* the countries with which we have diplomatic relations.

My prayer is that God will greatly prosper your efforts.

Truly yours,

WM. JESSUP.

Rev. E. R. Fairchild, D. D.

The following Resolutions were then read by Professor Crosby, of the University of New-York.

Resolved, i. That, in the judgment of this meeting, it is the duty of the Government of these United States to protect our fellow citizens residing or traveling in foreign lands, in their rights of conscience and religious worship, as well as their rights of person and of property; and that, wherever it has not been done, these rights should be secured by the solemn compacts of international treaties.

Resolved, ii. That, in the opinion of this meeting, it is reasonable that the Government should demand of other nations the acknowledgment of these rights, and the guarantee of the same, inasmuch as the concession of them would only be a reciprocation of what the Constitution of the United States secures to the citizens of every foreign land who visit our shores, whether they be Protestants or Roman Catholics, Christians or Jews.

Resolved, iii. That this meeting approves, in the fullest manner, of the efforts of two distinguished Senators at the last Session of Congress; one of whom (General Cass) called the attention of the Government and the Public to this important subject, and the other, (Mr. Underwood, then a member of the Senate from Kentucky,) in behalf of the Committee on Foreign Relations in that body, submitted an admirable report, which closed with the following resolutions:

"*Resolved*, That it would be just and wise, on the part of the Governement of the United States, in future treaties with foreign nations, to secure, if practicable, to our citizens residing abroad, the right of worshiping God, freely and openly, according to the dictates of their own consciences, by providing that 'they shall not be disturbed, molested, or annoyed in any manner, on account of their religious belief, nor in the proper exercise of their peculiar religion, either in their own private houses, or in churches, chapels or other places appointed for public worship; and that they shall be at liberty to build and maintain places of worship in convenient situations, interfering in no way with, but respecting, the religion and customs of the country in which they reside.'

"*Resolved further*, That it would be just and wise in our future treaties with foreign nations, to secure our citizens residing abroad the right to purchase and own burial places, and to bury any of our citizens dying abroad in such places, with those

religious ceremonies and observances deemed appropriate by surviving friends of the deceased."

Resolved, iv. That inasmuch as Mr. Underwood's report was not acted upon by the Senate, (from want of time, it is believed,) this meeting would respectfully request the editors of the secular as well as the religious press to publish it, together with the resolutions appended to it, in order that the subject may be more fully brought before the people.

Resolved, v. That Congress be, and they are hereby, requested to pass the above-stated resolutions, or others similar in character, as in their wisdom may seem best. And to secure this end, this meeting would respectfully invite their fellow-citizens in all parts of the country to address, without delay, both Houses of that body, by memorial, praying that such action may take place.

Resolved, vi. That this meeting, being fully of the opinion that every American citizen who goes to foreign countries to make known the doctrines and blessings of Christianity to his fellow-men—in obedience to the command of the Saviour, "*to preach the Gospel to every creature*"—is as much entitled to the protection of the Government as the merchant who goes abroad for business, or the traveler who goes for pleasure, so long as he contravenes no law of the political governments of those countries.

Resolved, vii. That this meeting, holding these views, rejoices in the course which the Government has pursued in interfering with vigor, as it has done, in the case of the Rev. Dr. King, an American Missionary in Greece, and would express the hope that it will not relax its efforts till full justice be done in his behalf.

Resolved, viii. That, in the opinion of this meeting, in view of the wonderful changes which are coming over the entire civilized world, by the vast expansion of commerce and the great augmentation of the facilities of travel—bringing the people of all countries, in great numbers, into contact with each other, to an extent wholly unparalleled in the history of the human race—the basis of the Law of Nations should be enlarged, so as to include other subjects besides "*wars, treaties, navigation, and foreign commerce.*" The rights and privileges of foreign residents and travelers ought to become matters of regulation.

Resolved, ix. That, in the judgment of this meeting, the time has come when the governments of Christendom, which know the blessings and advantages of religious liberty, should make all proper efforts to secure its recognition and prevalence in all nations—from the conviction that it will greatly advance freedom of intercourse and extension of trade, allay national animosities, remove causes of war, promote the useful arts and sciences, and increase and strengthen the bonds of brotherhood, which the Christian Religion, rightly understood and truly practiced, invariably creates.

Resolved, x. That this meeting feels the more impelled to express this conviction from the additional consideration, that it has seen, with great astonishment and grief, the attempts in certain quarters to resuscitate some of the worst and most odious claims which were held in the dark ages—denying the right of the people to religious liberty, justifying persecution, and maintaining the subordination of the Civil to the Ecclesiastical Power; thus seeking to reëstablish a Hierarchical Despotism, beneath which Christendom entire groaned for a thousand years, and from which only a part of it has yet escaped. These sentiments, so repugnant to the spirit of Christianity, and hostile to the best interests of Humanity, the meeting are happy to believe are not held by the enlightened *People* of any land.

Resolved, xi. That this meeting is fully aware that, in the prosecution of this important work, the greatest prudence will be requisite. It advocates the use of no means but those of reasonable argument and kind persuasion; but it believes that with perseverance the great end will in time be accomplished; and that it is right and proper that these United States and England should take the lead in this movement, for they enjoy the largest amount of religious liberty, and allow all who come to their shores to partake of it as fully as native-born citizens and subjects. This meeting cannot but believe that the day is near when the world will hear no more (as it has done within a few weeks) of a man's being put to death for changing his religion, or of any one being oppressed and persecuted on religious grounds. Both Christianity and Humanity demand that such a day shall come, and that its coming should be hastened.

Resolved, xii. That although this meeting are far from holding the opinion that the infinite God has left it a matter of indifference what man shall believe on the subject of religion, (for He has given us His Word and Spirit to teach and guide us,) yet they deny that he owes accountability in regard to his religious opinions to any man, or any body of men, whether called a Church or a State, but to Him alone who is the Lord of the conscience, and the Judge of all men.

Resolved, xiii. And finally, this meeting declares that it equally abhors and stigmatizes persecution and oppression for the sake of religion, whether seen in Protestant or Roman Catholic countries; and it deplores alike the intolerance which still prevails in some Protestant countries in northern Europe, and that which exists in Austria, all Italy excepting the noble kingdom of Sardinia, France, Spain, Mexico and some other Roman Catholic countries. It considers all such intolerance, wherever found, to be disgraceful to Christianity, and revolting to Humanity.

Speech of David Dudley Field, Esq.

The Resolutions having been read, David Dudley Field, Esq. arose, moved that they be adopted, and delivered an eloquent and able address, of which the following is but an imperfect sketch.

I rise, Mr. Chairman, to second these resolutions. If there was any one idea which, more than others, animated the founders of these States, it was that of Religious Freedom. The Pilgrim Fathers of New-England brought it with them from their persecutions in England, and their exile in Holland, when they sought and found, in the western wilderness, freedom to worship God. The Dutch founders of this City brought it with them from that Fatherland which was a refuge of the persecuted for opinion's sake throughout Europe. In Pennsylvania, William Penn, the head of a persecuted and despised sect, proclaimed religious freedom to every inhabitant of his peaceful commonwealth. The Roman Catholic founders of Maryland, disgusted with the strifes of rival sects in the Old World, proclaimed the equality of all in the New. And in Carolina, to which the Huguenots flew from the fanaticism of their countrymen for religion's sake, there was laid the foundation of universal toleration. This fundamental idea of Religious Freedom was preserved in our fundamental laws. The Constitution of the United States declares that Congress shall make no law respecting the establishment of religion, or prohibiting the free exercise thereof; and all the Constitutions of this State, from that which was first made amid the disquietudes and perils of the Revolutionary contest to the last, which was framed in the midst of our abounding prosperity, contained this remarkable declaration—worthy to be held in perpetual remembrance—that the free profession and enjoyment of religious opinion and practice, without discrimination or preference, shall be forever allowed, in this State, to all mankind.

Such being our idea of the right of conscience, it does not comport with our sense of right, nor our self respect, that we should lose those rights when our business, or our pleasure, calls us abroad. If the nations of the world maintained the Japanese policy of excluding foreigners altogether from their shores, there would not be so much cause for complaint; but it is far otherwise. The nations of the world are bound to each other by innumerable ties of brotherhood, of relation, and mutual help, and the observance towards each other of various rules of comity. Nay, more, they acknowledge and proclaim it as a rule of public law, that a citizen going abroad carries with him his nationality—that a temporary absence does not deprive him of a jot or tittle of his national character.

Not only is this the general doctrine of Christendom, but our own country has maintained it with a firmness, and carried it out to an extent of which the history of the world furnishes scarcely a parallel. We hold that

an American citizen going abroad has the palpable and visible shield of his country for ever hanging over him—that he may stand unabashed as an equal even in the presence of princes, and that wherever he is, if he demands protection as an American citizen, he shall have it. This the President has proclaimed from the steps of the Capitol, and our Secretaries have asserted it in State papers. Our Ministers have maintained it at Foreign Courts, and our Commanders, from the sides of our wooden walls, have proclaimed it in language which neither thrones nor scepters can ignore. And even the pride of the ancient House of Hapsburgh has suffered the humiliation of surrendering to force what was demanded of it in the name of American citizenship.

Shall we be less sensitive to our religious rights than to those which are purely political? Is there any reason why we should maintain the one and surrender the other? On the contrary, as the rights of conscience are the chiefest of all rights, they should be the first to be guarded and the last to be surrendered. We ask for no exclusive privileges. We do not seek to make the occasion of our being abroad an opportunity for propagandism. We do not assume to assail the institutions, civil or religious, of any other country, by act or word; but we maintain that an American citizen going abroad, carries with him all his personal rights, and the chiefest among those rights are the rights of conscience with all their incidents. It is true that our country has hitherto done much by treaties; and ever since the time of Franklin we have endeavored to gain all we could for humanity and the rights of man, but still much remains to be done. If one of us travels into Palestine he is sure to meet with insult, and he cannot tread upon the site of the Ancient Temple without incurring the risk of instant death. In Greece, the classic land of freedom, an American missionary has met with persecutions and annoyances for preaching the Gospel in a way not agreeable to the Oriental Church. And I may be permitted to say, Mr. Chairman, (turning to the President,) for I myself am a personal witness, that no person could be more unobtrusive and less offensive to any country than Dr. King, who preaches in his own house to a little band of his own family and a few natives, in the humble character of a sincere Christian. In Rome, the capital of the ancient, and the semi-capital of the modern world, the English Church is thrust without the walls, and the humble American chapel, where our own citizens are permitted to worship, lives by sufferance in an upper chamber, under the protection of the American Legation. And we are told that in Spain, within the last year, the Protestants of England have been denied the ordinary rights of Christian burial. Whether the spirit and dignity of the English people will allow them to submit to indignities like this, in a country which they have saved more than once from utter destruction, I will not undertake to say, though I never will believe it. But sure I am that the dignity and spirit of the American people will never allow them to

submit to the like injustice. We demand not as a boon, but as a right, that American citizens going into other countries, shall have all their personal and religious rights protected—that they shall be allowed public places of worship and burial,—that they shall not be compelled to observances repugnant to their religious convictions, and that they shall be allowed to celebrate those Christian rights which are their best solace in life, and pledge of their hopes hereafter.

Speech of the Rev. Stuart Robinson.

Rev. Stuart Robinson, of Baltimore then came forward and presented the following resolution:

"Resolved, That while we deprecate all political and social violence arising out of the questions of religion at home, and hold to the policy of 'non-intervention' in every reasonable sense of that term, and no 'entangling alliances' with nations abroad; yet, accepting as a practical reality the great organic principle to which our country is committed before the world, in the Bill of Rights, that 'Every man has a natural and inalienable right to worship God according to the dictates of conscience and reason;' and holding this right to be an essential element of American citizenship, we consider it the duty of our Government to press, by every peaceable method, the claim to the exercise of this right for our own citizens in every part of the world; and to refuse to recognise in any form, as a principle controlling the application of international law, the dogma—so absurd, and so utterly in the face of our national first principles—that governments may of right interfere with, and prohibit, the worship of God according to conscience and reason."

I consider it a misfortune that since we began to call public attention to these principles—nay, even so recently as since the report of Mr. Underwood in the United States Senate, a year ago—so very remarkable a revolution has occurred in the popular feeling, that whereas before there was a most singular apathy touching the right of freedom of speech and of religion, and questions relating thereto; now, on the contrary, there prevails a tendency to excess of feeling and popular outbreak so alarming as to fill the more reflecting of the people with concern, and to call forth from our National Senate grave admonition and rebuke. I speak of this as a misfortune to our cause, because it gives the enemies of religious freedom occasion to break the intrinsic force of these great principles on the minds of the unreflecting, by associating them with these unwise and dangerous disorders; for we know that the most successful of all the arts of the enemies of truth is to

mar her attractions for the minds of men by sending her forth clad in the dress of falsehood and delusion.

Now let it be understood that we, as the advocates of freedom of worship, have no responsibility direct, or indirect, for the recent excitement; nay, so far from it, not only do our principles utterly forbid any interference with religious opinions, either by monarch or mob, but our *interest*, as members of various religious communities, is obviously against it. If men will give us credit for no higher ground of action, then our *interest*, I say requires us to demand for Roman Catholics their rights, since everything that restrains their privileges must obviously soon lead to restraining our own. And, sir, more emphatically, as evangelical Christians, must we naturally be averse to the exercise of any authority over religious faith by the multitude, since, according to our creed, touching the natural enmity of the carnal heart against the truth of God, in any case of appeal to the multitude on a question of religion, we know the decision at that tribunal must necessarily be against us.

The true cause of the present popular excitement—a cause more than sufficient to account for it—I apprehend, is the shamelessly un-American doctrines which a whole class of journals have been disseminating—and the corresponding un-American measures which the endorsers and abettors of these journals have been attempting to carry out,—the spirit of virulence and malignity which have characterized the advocacy of those measures; and, perhaps, I may add, the apathy and unconcern manifested in regard to them in many of the quarters towards which the people have been accustomed to look for direction and for the defence of their principles.

As I ever make it a principle to charge no man with opinions without giving him the advantage of his own statement of them—and lest in the excitement of extempore address I may be misunderstood, I ask your indulgence, while I read, by way of foot notes, the proofs of the positions just laid down, as to the true authors and the true causes of the recent excitements. Of the journals to which I allude there are, perhaps, a score—all of them ecclesiastical organs, yet, at the same time, political journals. I cannot cite from all; but what is true of those from which I cite is, in substance, true of all,—not one of them having yet, so far as I know, protested against, but all of them having endorsed, directly or indirectly, the doctrines which I quote from those cited. I quote more extensively from Brownson's Review—first, because of its superiority in point of talents; secondly, because this journal has the formal endorsement of the whole Roman Catholic Hierarchy—six Archbishops and thirty-three Bishops; thirdly, because his views evidently have much to do with shaping the views of all the others, and are disavowed by none of them; fourthly, because we are expressly told, that, "his conversion is an epoch in the history of the American Church,

and American Catholic Journalism has taken a new tone from him,"—*Shepherd of the Valley. Dec.* 31, 1853; and, lastly, because we are expressly informed by this journal in its own pages, that its editor writes nothing but with the sanction of his Bishop; and in the very last number, the public is informed that in undertaking the work, the editor had "*these principles*" assigned to him to maintain and defend in it. (See Brownson's Review, January, 1854, in article "You go too far.")

I charge these journals with disseminating un-American doctrines. Here is the proof:

1. It is an organic principle of the political creed of our country, declared in the Bill of Rights, "That all power is vested in, and consequently derived from, the people,—that magistrates are their trustees and servants." —*Virginia Bill of Rights.*

But these assert the following directly opposite dogmas. "The Church (in person of the Pope) bears by Divine right, both swords, (temporal and spiritual.) The temporal sovereign holds it (the temporal sword of power) subject to *her order*, to be exercised under her direction."—*Brownson's Review, January*, 1854—*page* 57.

"We believe the direct *temporal authority* of the Pope as Vicar of Jesus Christ on earth."—*Brownson's Review, January*, 1854—*page* 88 *et passim.*

"If the brilliant T. Francis Meagher had been instructed, from his youth up, in the true temporal supremacy of the Church, we should not have now to seem to treat him with inhospitality."—*Brownson's Review, January*, 1854, *page* 106.

"Indeed, we can better endure open, avowed Protestantism itself, than stingy, narrow-minded, frozen-hearted Gallicanism, always trying to split the difference between Peter and Cæsar, God and the Devil."—*Brownson's Review, January*, 1854, *page* 94.

"The notion that religion has nothing to do with politics has betrayed many simple souls into active opposition to the religion of their fathers; it is well that such souls should be unchanged. The Church judges rulers as well as the ruled. The spirit of the age still claims absolute independence for the civil power, substituting the *People* for Kings and Princes. To refute the errors of our times it has been necessary to fall back upon the *strong papal* doctrines of this and the preceding article."—*St. Louis Shepherd of the Valley, July* 16, 1853.

I add one other statement from a communication of "Apostolicus," in the Baltimore Clipper, in Spring of '53, in reply to "Catholicus," of the New-York Tribune, on Brownson's doctrines:

"I say with Brownson, that if the Church should declare *that the Constitution and every existence* of this or any other country should be *extinguished*, it is a solemn audience of God himself, and *every good Catholic* would

be bound, under the penalty of the terrible punishment pronounced against the disobedient, *to obey*."

So much for this doctrine of power.

Again: 2. The Bill of Rights declares that "Every individual has a natural and inalienable right to worship God according to the dictates of his own conscience and reason."

But by Archbishop Hughes, religious liberty is defined to be "the *right to worship God in the manner God has appointed*"—evidently reserving the right of the Pope, or the State, under the Pope, to determine what that manner is.

"Religious Liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wretched delusions ever foisted on this age by the father of all deceit."—*The Rambler*, 1853.

"The Church is of necessity intolerant. Heresy she endures when and where she must; but she hates it, and directs all her energies to its destruction. If Catholics ever gain an immense numerical majority, religious freedom in this country is at an end. So our enemies say. So we believe."—*Shepherd of the Valley, November* 23, 1851.

"The liberty of heresy and unbelief is *not* a natural right. * * * All the rights the *sects* have or can have are derived from the State, and rest on expediency. As they have in their character of sects, hostile to the true religion, no rights under the law of nature or the law of God, they are neither wronged nor deprived of liberty if the State refuses to grant them any rights at all."—*Brownson's Review, October* '52, *page* 456.

"We found the age clamoring for religious liberty * * maintaining that every man has the natural right to be of what religion he chooses, thus denying the essential distinction between truth and falsehood, virtue and vice. Were we to be silent and suffer manifest error to be imbibed by our Catholic communities? * * We found a very general disposition among the Catholic laity to separate religion from politics, to emancipate politics from the Christian law, to vote God out of the State, and set up the people against the Almighty. Was this, in these revolutionary times, to be passed over in silence, and no effort made to arrest the tide of political atheism?"—*Brownson's Review, Jan.* '54, *p.* 101.

Let this suffice. *Ex uno disce omnes*, for those views have met with no word of disapprobation from any journal of that Faith in the country—but on the contrary with approbation and endorsement. Again,

3. The bill of rights declares—"All men are born equally free and independent."

But these writers declare:

"Equality is an idle dream, an empty word—fit only to be inscribed on the blood-red banner of the Atheistical Revolutionist. * *

"The strength and glory of a nation depends not on the vulgar, the commonalty, the servile, or the simple, but on its freemen, its gentlemen, its nobility. It is one of the saddest as well as one of the silliest mistakes of our age, that the few may be safely overlooked, and for all that is great and good and wise and just in the action of the State or of society, reliance must be placed on the many, the *masses* so called. But a nation is great, good and just, only in its freemen, its noblemen; and a great nation without nobles, titled or untitled, is an unheard-of anomaly."—*Brownson's Oration at Mount St. Mary's, Md. June* 30, 1853.

"The sorriest sight to us is a Catholic throwing up his cap and shouting, 'All hail Democracy.'"—*Brownson's Rev. Oct.* '52, *p.* 554–8.

"We think that the 'masses' were never less happy, less respectable and less respected than they have been since the Reformation, and particularly within the last fifty or one hundred years—since Lord Brougham caught the mania of teaching them to read, and communicated the disease to a large proportion of the English nation, of which in spite of all our talk, we are too often the servile imitators."—*Shepherd of the Valley, Oct.* 22, 1853.

But my limited space forbids me to multiply, as I might indefinitely, and from other journals, these specimens. Let it not be supposed, either, that these doctrines are mere theoretical abstractions. On the contrary, they form the life and spirit of the practical politics of these journals and their ecclesiastical endorsers.

The political issues recently raised on the School Question, is a case in point—one that needs little illustration, since it has been forced upon the consideration of the public in a manner to make all familiar with it. A change of ground, and a change of tactics has of late taken place in the opposition to the schools, precisely in accordance with the doctrines just cited. Once the objection was not to the theory of public schools, but merely to having the Bible read in them. Many amiable people, both Protestant and Roman Catholic, were made to believe, that the whole trouble was with the "sectarianism" of the public schools, in permitting the Protestant Bible to be read. But now the difficulty is that the schools are "Godless" and "Atheistical;" that "The education we are laboring to give American children in our common schools is only fitted to make them *infidels, libertines, sharpers and rogues.*"—*Brownson's Oration at St. Mary's, p.* 20.

From the same quarter from which of old came the cry against the schools as sectarian, now comes the declaration that—

"The enemies of religion and society * * seize upon the schools and seek to control the education of the young. To accomplish their purposes *they have only to exclude religion from the schools, under the plea of sectarianism.*"—*Brownson's Oration at St. Mary's, p,* 18 and 19.

And the whole idea of education for the people, even in the sense of teaching them to read, is openly opposed; thus

"We are not the friends of popular education as at present understood. We do not believe that the *masses*, as our modern reformers insultingly call the laboring class, are one wit *more happy*, *more respectable*, or better informed for knowing how to read. * * In view of these and other facts, we, on our own private account, and not as a Catholic, but as a prudent man and as a good citizen, *unhesitatingly declare that we regard the invention* OF PRINTING *as the reverse of a blessing;* and our modern ideas of education as essentially erroneous."—*Shepherd of the Valley, Oct.* 22.

Sir, I think we are beginning now to let the light in a little upon the mystery of the popular effervescences which have marked the last year or two; and of the hostility towards Romanism which has manifested itself at the polls, and in popular tumults. When we reflect that our people are "*constitutionally vain*" of their "people's colleges," we cannot be surprised if hostility to the schools on such grounds should stir the blood of the people.

Nor do these theoretic doctrines develope themselves only in opposition to the schools. They enter into the views of these writers on all the political questions of the day, and break out into most violent and unpatriotic hostility to the spirit and measures of the Government—especially its foreign policy. Thus, on the great question of the relations of our country to the world—

"Speaking with an eye to the immediate future, there are but three great Powers of the first order in the world: the United States, Russia, and Austria. The Russian and American are the two great aggressive powers of the age, and they threaten to meet ere long, in China or India, to dispute the empire of the world, and the triumph of either will be the triumph of Heathenism and the oppression of the Church of God. * * * Where, if not in Austria, under God and His Church, the hope of Christian freemen," &c. —*Brownson's Review*, January 54—pp. 31–2.

In every question between our country and any of the papal nations of Europe, these writers are uniformly against their country.

Thus in the recent Koszta case—

"He (Captain Ingraham) mistook his duties, and suffered his zeal to get the better of his judgment. But, as his Government has approved his conduct, we must hold it, and not him, responsible for the insult offered to the Austrian flag. He was probably not initiated into the plot, and was used as a blind tool by the revolutionists. The secret of the whole transaction it is not difficult to divine. It was to get up a war, if possible, with Austria, in accordance with the plans and ardent wishes of Ludwig Kossuth. For this purpose, we doubt not, Koszta returned, or was ordered by Kossuth to return to Turkey, and very possibly with the knowledge and approbation of *our Jacobinical Government.*"—*Brownson's Review*, January 1854—pp. 80–81.

These illustrations of the unpatriotic politics of these writers might be

multiplied indefinitely. I must content myself with this specimen or two, (and they are by no means the most singular,) and refer those disposed to examine, to the columns of any number of any Roman Catholic journal of the last two years.

I have intimated in the third place, sir, that not only have such theories of government, and such practical politics as are calculated to arouse the people been advocated, but also that this advocacy has been in a spirit of virulence and abuse well adapted to inflame the resentment of the people. Nor can I help thinking that such a tone has been assumed with a design to provoke—since they seem to know better. It is amazing to contrast the meek protestations of these editors, and, I may add, of several ecclesiastical pronunciamentos, against all violation of the spirit of peace and love, and all wrangling of the different religious communions against each other, &c., with the practical application of these homilies, as seen in the examples of their authors. I refer here again to a few, by way of specimen:

A meeting in this city, a year ago, remarkable for its dignity and lofty spirit—simply to express the sympathy of American freemen with the sufferings of fellow Christians, imprisoned for conscience's sake abroad—is openly denounced and vilified with every epithet, by the ecclesiastical organ of Archbishop Hughes, and, indeed, vilified by the latter dignitary himself, but in his usual style of inuendo. The Freeman's Journal informed its readers of "the utter scurrility and low vulgar buffoonery, the ribald jest and mockery of Baird and Cox, Murray and Bethune, and others of the same stamp and character." This however, is not surprising, since, in a formal card to the public, this mouth-piece of Archbishop Hughes declares:

"I would consider it equally stultifying to my reason as a man, and abhorrent to my principles as a Christian gentleman, to acknowledge the propriety of using reverent language respecting Protestant clergymen."

See card of J. A. McMaster, in the New-York Courier and Enquirer, March 2, 1853.

But, sir, this rancorous spirit has not been confined, in its manifestations, to "the sympathizing parsons." No public man, however honored, who in any way dared to countenance the principles of freedom, by sympathy with the oppressed, has escaped their abuse. The Mayor of New-York was admonished by the Boston Pilot that "Catholics would remember him" for presiding at that meeting. General Cass, for the sin of making a speech in the Senate in favor of free worship and of rights of conscience for Americans abroad, was kindly commisserated for his "confusion of ideas," and the fear is expressed that "his pleading will be treated as driveling by foreign States," in a public letter from the Archbishop of New-York. The Freeman's Journal boastingly informs the world that if Mr. Hastings, Chaplain at the American Consulate in Rome, makes a single convert, "he will be

kicked out of Rome, though Mr. Cass (Jr.) should bundle up his traps and follow him."

The grave Quarterly of Brownson condescended to declare—"We are glad to see Gen. Cass laid upon the shelf, for we can never support a man who turns radical in his old age."—*Review, Oct.* 1852.

The same tone of bitterness has characterized the language of these writers toward every other public man of the country whose views conflicted with the foregoing principles.

For his famous letter to the Austrian Minister, Brownson says, in the Review:

"Mr. Webster owes his failure to the Hulsemann Letter, and his after-dinner Speech and Toast at the Kossuth banquet. When such a man as Mr. Webster courts the mob, he is sure to fail."—*Review, Oct.* 1852.

Mr. Everett, while Secretary of State, with President Fillmore's approbation, wrote a courteous and dignified note to the Grand Duke of Tuscany, requesting the release of the Madiai. For that mortal sin both were complimented thus by the Freeman's Journal on retiring from office—an occasion on which ordinary political antagonists, however hostile, make it a point to speak in terms of courtesy and respect:

"De Laroche-Heron, to whose pen the Univers owes much, avenges the *cause of common sense against* the Unitarian Ex's. It does not escape the independent judgment of the Univers that the administration *now happily defunct, has been as bigoted as it has been imbecile.* The Univers congratulates the country upon having elected a statesman for President, and for permitting the Unitarian ex-preacher, late Secretary of State, to return to his pulpit to proclaim that Jesus is not God, and Mr. Fillmore himself to become a village lawyer."

When I read, sir, the other day, the speeches of Messrs. Cass and Everett in the Senate, I was forcibly impressed with the thought, that whatever judgment men might form of the correctness of their position, no man could contrast their tone and spirit with the language of these journals without feeling, that *in these remarks of theirs there was more* of the spirit of Him, "who, when he was reviled, reviled not again," than has been manifested in all these officially *religious journals for a whole year together.*

Need I mention the course pursued toward the patriots Meagher and Mitchel for daring to denounce Austrian tyranny? This same spirit of vituperation and abuse has been manifested not only in political matters, but even toward the most ordinary enterprises of philanthropy and humanity. Not only have our foreign Missionaries been vilified, but also the efforts of the humane to relieve the bodily wants of the poor and miserable have not escaped their abuse. Not to cite others of the innumerable cases that might be mentioned, I may refer to the remarkable instance of the philanthropic

Mission in the Five Points in this City. It would hardly have been supposed that religious bigotry would have looked with jealousy on an effort to save wretches so poverty-stricken and degraded. One could almost imagine the devil himself would think it too small a matter to fight about. Yet nothing can exceed in bitterness of calumny and abuse the assaults made upon these humane and benevolent men and women who undertook this labor of love. Mr. Pease, the missionary himself, was assailed in the columns of the ecclesiastical organ of the Archbishop as a swindler and an impostor, and his co-laborers in the Sunday-School vilified as loafers, &c.

And the measures and acts of these men have been not less inflammatory than their language. The question of the public schools has been pertinaciously pressed upon unwilling Legislatures and City Councils, in defiance of the reiterated decision of the popular vote in their favor. The threat has been continually made that no rest should be allowed till the arrogant demands of this party shall have been carried. For a long course of years attempts have been made to put down popular meetings for the discussion of questions relating in any way to Romanism, by the brute force and ruffianism of the unthinking and reckless portion of our foreign population. While renegade lecturers have been applauded for itinerating through the country, blaspheming and reviling not only Protestantism, but the Bill of Rights and the political measures directly founded upon it—any attempt to defend the religious and political faith of the people by a method calculated to reach the masses of the people, has been stigmatized and vilified—and the passions of ruffianism roused to put the attempt down by violence.

Thus, in a most offensive manner have these un-American views been obtruded upon us. Why, sir, not over a month since, in the prevalence of some excitement in one of our cities, as if unwilling to lose any opportunity of obtruding these odious notions and ideas upon the people, a certain ecclesiastic, whose official character no law of ours can recognize, most impertinently sends forth his ecclesiastical proclamation, side by side with that of the Mayor of our greatest city—by way of supplementing the implied failure of the Mayor's power to keep the peace—prescribing to his ecclesiastical subjects the *limits within which* he desired them to behave themselves! And, in reply to the indignant remonstrance of an influential journal against such an un-American style of doing things, the mouth-piece of that ecclesiastical dared boldly, in the midst of the public excitement, to predict the coming of the time when—

"*Trembling Mayors and embarrassed Governors* shall appeal to *Catholic Bishops* to lend them their most active exertions toward *poising on its basis the fabric of our Republic and the hopes of the Constitution.*"—*Freeman's Journal, January* 14, 1854.

Sir, I will venture a step farther, and say that nothing could have been

better *designed*, even if it had been most studiously designed to aggravate the tendency to violence of popular feeling, than the time chosen for the display, the man chosen to make it, and the manner in which the man has made the display of the fact of a foreign ecclesiastical control over and its relation to this country, than that which is connected with the coming into our country of the foreigner who has attracted of late so much attention, to say nothing of the necessary effect of his coming upon the feelings of the foreign portion of our people, who have been driven here by violence (and here I have nothing to say of the charges laid against him by the foreigners) yet the effect upon our own people could not but have been foreseen; coming among them and exercising authority as a judge in a matter purely civil, and affecting rights of property, while at the same time a mystery yet unsolved shrouded his true official status towards our Government, what else could have been expected than that the popular mind would have contemplated him with suspicion; especially under the excitement already raised by the causes already related?

With all the light we now have from the recent call for information upon the Executive, there is still no solution of the mystery. Even were his character determined to be that of a quasi-ambassador, in that case the selection of the man has been particularly unfortunate. When President Polk made the suggestion that our Government would not be displeased at receiving a diplomatic agent from Rome, he had the sagacity to suggest that such agent ought not to be an ecclesiastic. Here, however, we have an ecclesiastic, and perhaps to the foreigners here, the most objectionable of all the ecclesiastics; and he, while yet his true character, whether a public or a private man, is not yet determined by the Government, is assuming (in the popular mind) to play the *judge*, and more than that, to pronounce decisions which are in the face of our national ideas of right. But I am wandering aside from my point.

I refer thus at length to these things simply by way of accounting for the recent unfortunate manifestations of violent feeling toward the abettors of such opinions by the populace. And, sir, I have ventured to add, as probably an additional cause for the present state of feeling among the populace, that these anti-American doctrines and anti-American manifestations of feeling, have been allowed to pass almost without rebuke from men of high position in civil and political influence. The leading political journals of this country have, with a few exceptions, been silent on the subject—many of them breaking silence only to insinuate rebuke of all discussion of these principles. In some cases, even the authority of official position has been trained to put down such discussion.

Now, sir, taking these facts into view, we can no longer wonder at, however much we may regret and disapprove of, the recent tendency to violence

in our country. Our people will not bear patiently everything. No people will. Even the tyrants of the Old World dare not chafe too much the spirit of their slaves.

I stand not here, sir, I will not stand up anywhere, to justify mob-violence. My religion and my politics alike teach me that liberty is law, liberty is order, liberty is reason; "and always with right, reason dwells." But, on the other hand, neither will I consent in silence to allow a false impression to go forth to the world—that our country alone, of all countries, produces mobs without cause, and without provocation. I want both sides of this matter to be looked at. I go for the great Kentucky social organic principle —that as fights *must* happen in this world, in all such cases every man, no matter who, what, or on what side he be, shall have "fair play."

Indeed, I am free to say, that taking all the facts into consideration, the world in this age can hardly furnish a more striking proof of the power of the principle of law and order, under a Democracy, than is found in the fact that so much provocation has been borne so long and so patiently by our people—and especially, in the fact that for such a measure of disorder from such a cause, our statesmen felt free to utter such terms of manly and dignified rebuke in the Senate on Monday.

Sir, I rejoice in that utterance in the Senate. It was worthy the men and the place. It was well-timed, and admirable for what, I presume, was its chief purpose—to vindicate, in the eyes of foreign nations, our country from the imputation of inhospitality to a foreign public person. It is to be regretted that the precise character of that dignitary's visit, and his *status* politically towards our Government is not understood by the people. Had it been so the violence might not have occurred.

I have not sought to vindicate the mob, but to point out the true causes which instigated the mob. Those causes are, I think, obviously, in what I have shown of an effort, for years past persisted in by a certain class of journalists and ecclesiastics, to push Church power at all hazards,—on the one hand to brave the violence of public opinion, in their zeal to put down Protestant views of liberty and religion; on the other, to key up the tone of their own people, to stand by them firmly in the contest—that contest which they seek again to bring on between the doctrines of the Dark Ages and the doctrines of the Ninteenth Century.

I have shown you in detail the manner in which the first of these efforts —to excite the Non-Catholic people is made. I would now show you, in equally clear detail, that the other effort, to infuse a higher tone of bigotry into the minds of our Roman Catholic fellow-citizens, has also been made with zeal. To this point allow me to make a single quotation from a high authority.

"The higher, more consistent, and more practical tone of all journals

calling themselves Catholic in this country, has done much to remedy this evil. Catholic journalists can utter and are even expected to utter truths, the expression of which in their editorial columns ten years ago would have ruined their journals; still our best Catholic periodicals must be content still to do good by halves at the risk of not being permitted to do it at all, if their conductors do not know how to temper zeal with prudence. Many questions must be avoided which deserve and need to be discussed, and if all that is absolutely bad is excluded, much that is very true must be kept back. As no Catholic juurnalists would have dared ten years ago to condemn many popular theories now scouted by all Catholics deserving the name, so, no doubt, ten more years of progress will have weaned Christians here still further from the milk to which they are attached, and accustomed them to strong meat, which at present they will not suffer any one to present to them."—*Shepherd of the Valley, October* 22, 1853.

I make no remark on this singular announcement—I quote it as exhibiting the fact I have just stated—the effort to "key up" Roman Catholics who otherwise would live in peace as heretofore. Partially this effort is succeeding—but only partially.

They have succeeded better in stirring up the violence of the non-Catholic people than they perhaps desire just yet—for their success in the experiment on their own people has not kept pace with the other. It is at best a delicate and dangerous method of warfare, for if the feeling of bitterness on the one side grows faster than the bigotry of the other, the reaction will be tremendous. This double movement of theirs is not unlike the working of the *chain-shot* theory of our friend Colonel ——, of Kentucky. When the news got to our little town, the Capital of the State, of the great battle of Buena Vista, in which we had two companies of young men—and of course felt intense interest—among the matters of news there was something that gave rise to a dispute, as to the character and use of chain-shot among the groups assembled in front of the printing office. The Colonel happening to pass by, was called in as a military man to settle the question of chain-shot, and being of that school of philosophers who have a reason ready and never confess to ignorance, "Chain-shot," said he, "bless you, nothing more simple. You connect two balls by a chain, say one hundred feet long, then you plant your cannon in range at that distance apart, you ram one ball into this cannon, stretch the chain, and ram the other into the other. Then as you give word of command the two are touched off, then here it goes, you see the chain sweeping a whole regiment. It is simply a grand powder-saving arrangement, gentlemen." "But," said a young countryman who stood by absorbed in the description, "Colonel, what if one cannon didn't go off!" "O true," replied the Colonel, soberly, as if soliloquizing; "*that* I hadn't thought of. Then the ball that went would swing round like a boat fast by

the stern, and play the mischief with our own men!" Much like that unfortunate result, sir, has been this new Romanist policy, which to save powder and do two things at once, has been shooting at once its two guns, the one aimed to stir up the passions by scoffing at all they hold dear, the other to prepare their own people to stand up in a fight against them for the most outrageous pretences of ecclesiastical power.

I have gone somewhat at length into this branch of the resolution, because I deem it important to the success of the principle of "Freedom of Religion," to allow it to stand on its own merits, unembarrassed by excitements from other causes, with which the discussion of this question has no necessary connection. In the language of the resolution, we may consistently deprecate the violence on kindred subjects, while we urge this question on public attention. Come now, sir, to the allusion to "non-intervention" in the other clause of the resolution.

I have not space left, sir, for a separate discussion of the second clause of the resolution, containing the avowal of the doctrine of "non-intervention" and "no entangling alliances." This, however, is the less important, since the opposition to our views arises chiefly from a "confusion of ideas" on the part of such as oppose us, growing out of their failure, in the language of the next clause, "to accept as a practical reality the doctrine of the Bill of Rights" that "every man has a natural and inalienable right to worship God according to the dictates of conscience and reason," &c. I may therefore properly consider the two clauses in connection, in the few words which I have to offer on this point.

It is amazing, sir, to see these vague and indistinct notions current among our countrymen on this great question of rights of conscience. I speak now not merely of such, as with Archbishop Hughes, would unblushingly destroy that article of the Bill of Rights by interpolating a new definition of liberty of worship, as the right to worship God *in the way God has appointed*—leaving the Pope to declare what that way is. Neither do I refer to those who, following the same authority, would make liberty of conscience merely the "liberty to enjoy one's religious opinion undisturbed;"—as though mortal man had ever been silly enough to suppose that human power could reach the thoughts of man's inner soul, and prevent him from "enjoying his opinion." But I find many who, refusing to accept these definitions, yet seem afraid to accept in all its fullness the definition of our "Bill of Rights." They receive the declaration not as true of "*man*," but as true merely of *Americans*. Nay, not even of Americans generally, but of Americans *on our own soil*. For, if they do not formally state the proposition thus, there is yet, as Carlyle would say, an "inarticulate" notion to that effect lurking in their minds, which makes them start back from the doctrine of the Bill of Rights, when roundly asserted, as involving the not-

rible consequences of "intervention" and of some sort of religious fillibusterism. And under pressure of that fear, and their horror of propagandism, they seem to limit, qualify, and trim down the rights of conscience in religion till the declaration of the Bill of Rights evaporates into the "mere ghost of a departed quantity." One is utterly at a loss to gather the conception of religious liberty which seems to float in the minds of many, who receive the Bill of Rights, and yet deny the right to utter any religious opinions which may be contrary to "police regulations"—who maintain the right, by courtesy of civilization, to visit foreign countries as American citizens, and yet deny the claim of courtesy to exercise the fundamental rights of American citizenship. Under such limits and restrictions, I can see nothing tangible enough even to conceive of. I am in the condition of one who asked a Western professor once, as they were ascending the Ohio, "Pray, sir, will you give me the fundamental idea of this Transcendentalism, of which I hear so much?" Pointing to one of those overhanging clay banks peculiar to the upper Ohio, bored full of holes by the innumerable swallows who burrowed there, the professor replied, "See you that bank full of holes, just ready to topple into the river? Well, now, just try to conceive in your mind the *abstract idea of a hole after the bank has washed away*—that is Transcendentalism." Not unlike that effort sir, to conceive the abstract idea of a hole in the bank, after the bank is washed away, is the effort to grasp the idea of freedom of religion and of worship after divesting it of all right of expression of opinion, of utterance in worship, of *acting* as well as *thinking* our religion. Liberty of opinion without liberty of expression is no liberty. I go farther, sir; I say that true religion, in its very nature, must have its outward expression in speech and action. "*Propagandism*" is its native impulse. The same grace of God that "creates a clean heart and renews a right spirit," impels the soul thus renewed "to teach transgressors His ways, that sinners may be converted to Him." Men seem to forget in this hue and cry against "*propagandism*," "religious *filibusterism*" and "*interference* with police regulations" that Christianity, whether in the individual soul, or in society at large, is by the necessity of its nature "propagandism." It seeks to expand itself—its history from its "beginning at Jerusalem" has been a history of movements for "propagandism" and "annexation."

But I design not to argue this question in its theological aspect. In so far as concerns the movement we are now making, it is purely a political question. In that aspect of it alone the resolution contemplates it, in asserting the obligation of our Government in the matter. We do not hold it to be the duty, or even the *right* of our Government to interfere, for the propagation any more than for the suppression of any form of religion. But it is the duty of our Government—committed as it is before the world to the

great principle of freedom of conscience—as a first principle of our politics, to cause that principle to be respected in the persons of our citizens wherever they go. As I understand it, there are certain rights pertaining to the citizens of every country, which are held by the writers on international law, to go with them in all countries, as "personal qualities." Such, for instance, are those "personal qualities" involved in questions of citizenship, legitimacy, &c. minority, majority—so also marriage, divorce, bankruptcy. As to all these questions, the laws of his own country follow the citizen wherever he goes, and attach to him wherever resident. Now we hold that this right to worship God according to conscience, in like manner, should be recognized as an inherent "personal quality" of American citizenship in all the world. Just as anciently the punishment by scourging was held to be so utterly repugnant to the very conception of Roman freedom, that the orator, when he would inflame passion to the utmost against a public officer, need simply paint that officer as inflicting stripes upon one who cried "I am a Roman citizen," or that an Apostle, when he would palsy with terror the tyrant magistrates, had only to say, "They have beaten us openly, being Romans." So in all lands would we have it known and *felt*, that any constraint upon his religious worship is so utterly repugnant to the very idea of American citizenship, that to say, "I am an American citizen," shall charm bigotry itself into courtesy and kindness.

If I may illustrate by the partial application of another analogy, this right should be claimed as due to the *sovereignty* of American citizens. "The person of a foreign sovereign," says the Law of Nations, "going into the territory of another State is, by the general usage and comity of nations, exempt from the ordinary local jurisdiction." As touching this one inherent and inalienable right, the American citizen, by birth-right a *sovereign*, may be allowed to demand something of the comity of nations; and this the more so since his title to sovereignty is established by the same ordinance, and stands upon precisely the same basis as his title to freedom of worship. If his Government may assert his claim to the one, why not to the other?

We are told, however, that the necessary consequence of such measures on the part of our government will be to bring us into conflict with other nations, who, unlike us, make religion a question of police regulations; and that, too, with the principles of International Law all against us. But you will observe the Resolution looks no further than to "peaceable measures" as the means—and then to two great points as the end. The first, *positive*—the assertion of this claim for our citizens. The second, negative, to wit: the refusal to recognize in any form, as a principle in the application of international law, the doctrine that religious worship is of right a matter to be controlled by civil government. As to the propriety of the means there can be no question. Let us consider then for a moment the jus-

tice and propriety of the ends proposed. Does our government violate any right, or give any just ground of offence, to other nations, either by seeking the enjoyment of this right of freedom of worship for our citizens, or by refusing to recognize the opposite dogma as a part of the International Code? I am free to say, sir, that after some examination into the matter, I am unable to discover on what principle of international law other nations could ground a complaint against us. Whether you consult the abstractions of that law as laid down by the text writers, or the practical development of its principles in the history of modern diplomacy, you shall find nothing to prove that our government may not of right set up the claim for our citizens; yea, more than that, *interfere* in the way of remonstrating against the exercise of tyranny over the conscience in other nations, whenever such interference might be deemed expedient.

Turning first to the text writers—who seem not yet to have agreed even upon the true theory of the source and origin of the principles of international law—which ever of those theories we may adopt, the argument is equally cogent in favor of the right claimed in this resolution; for a government committed as ours is to the principles of the Bill of Rights.

For if with one class of writers we hold that international law derives its maxims from the law of nature applied to nations, then plainly the right to worship God according to conscience being held to be a natural and inalienable right, we cannot recognize, at the same time, any law as derived from the light of nature which may interfere with that natural right. On such a theory of international law, therefore, our government is restrained by its own organic principles from recognizing the authority of any law which violates the natural and inalienable rights of man.

If again we hold that this international law derives its maxims from the usage and consent of nations merely, then our country never having been a party to such consent touching the matter of religion as being under governmental control, is in so far under no obligation to recognize the principle, but on the contrary is precluded by our own fundamental law from being a party to such usage—and is therefore free to remonstrate against it. Nor can it be pretended that our country has tacitly consented to such a principle by recognizing in her diplomacy generally the commonly received law of nations—since as touching this one point, she is *incapable of giving such consent*, for such consent could be given only by administrative acts of her rulers; and under the organic law of the country, its rulers were prohibited from consenting to any such principle.

Or if we adopt the theory which seems to have been practically acted upon by modern nations, that defines international law, in the terms of a legal acquaintance of mine—as "the right of any nation to do any thing which other nations cannot restrain her from doing"—then the question is at an

end. For if "might is right," then in what cause shall might more justly exercise its authority than in favor of what it has proclaimed before the world, to be the natural and inalienable "rights of mankind."

And sir, it happens in this case, that even were such a theory acted upon by our Government in this matter—however the world at large might justly reproach us with violating the laws of natural justice, and with good reason —still those Governments of the world most likely to suffer from it, would be most effectually stopped from complaining, by the plea of their own high example. For herein they would but feel the practical application of principles which they themselves have established as International Law through 200 years of diplomacy. With what grace could Europe read us lectures on the iniquity of "intervention" in the face of the history of the wars of Charles V. to limit the power of Spain and Austria?—of the interferences of Austria and Spain for religion in France and Germany?—of the successive revolutions of Europe against the French Empire?—of the Holy Alliance of Russia, Austria, and Prussia, to superintend the interventional affairs of Europe? of the Congress of Verona in 1822 for the overthrow of the Spanish Cortes? In short, of every memorable piece of European diplomacy during the past century? But we are no advocates for such means. I cite those examples only to show, that even should the American government—as I trust it will not—make some high demands in that quarter in favor of more liberty and more conformity to American notions in the internal laws of other governments—even such demand would be no unheard of anomaly.

Allow me to say sir, that even in the past history of our country there have been occurrences which seem now to have passed out of the recollection of some of our fellow-citizens, who are so clamorous to keep down the utterance of American doctrines, in any tone loud enough to be heard across the Atlantic, as if in fear of disturbing the slumbers of despotism. It is no new thing for the United States to make either suggestions of amendments to the Constitution of nations, or of better behaviour to the nations themselves.—We have interpolated a section into the law of nations, declaring the slave-trade to be piracy. We hinted to the Sultan once that his conduct toward Greece was not in accordance with our notions of humanity. We ventured to say a word or two on behalf of South American Republics. Even to hold a Council with them at Panama. Not to mention various other instances, we have recently sent a friendly letter to Japan, expostulating with his Mightiness touching some odd and unreasonable notions of his, which we venture to hint are "behind the times"—and yet these Japanese notions are not much more so than a good many notions about religion now current in Europe, which a similar epistle might as likely modify. Nay, we have recently ventured to "interfere" in a modest way, not merely with "police regulations" but even "Court regulations" in Europe; and to intimate

quietly that their way of doing things in Court circles, not according with our views of the natural and inalienable right of every man to deck his own body, according to taste and reason, we must claim the right to do as we please in that regard. Surely, sir, I see nothing after all this, in the idea of our venturing a suggestion or two to other nations touching the matter of our religion and conscience!

Were it consistent with the proper limits of these remarks, sir, it would give me pleasure to present in some detail the reasons for pressing this matter just now. I shall detain you but a moment longer with a summary of them. In the first place our country now, for the first time in her history, is in a condition to consider in earnest the great question of her relation to other nations. Hitherto we have been absorbed with domestic questions relating to our internal growth and development. These questions have been at last settled. The bank, the public lands, the tariff, internal improvements, and, finally we hope since the compromise acts, the question of slavery, are almost by-gone parties issues. And as we have begun to grow into importance among the nations, we are now ready for the discussion and settlement of the questions of our relation to other nations. The issues between our parties must now be for a time mainly issues on foreign policy. That question will most probably control, directly or indirectly, the next Presidential election. This then is just the time to present this great issue, and determine how far our influence shall be in favor of these great principles of religious freedom.

In the next place there are urgent reasons for pressing this matter now, arising out of the new relations of the nations of the world to each other. There is an obvious tendency in the present century, from the more intimate intercourse between the nations of Christendom and Pagan and Mohammedan nations, to extend what has been hitherto the international law of Christendom, to all nations alike. The rights of legation have been recognized during this century by Turkey, Persia, Egypt and the Barbary States, China, &c. and perhaps we may shortly add Japan. The inveterate anti-social, anti-commercial prejudices of ages are thrown aside, and the equality and independence of nations acknowledged by all. Nothing is more evident than that the system of international law, heretofore received in Christendom, must be speedily and essentially modified; a new and enlarged code, based upon more enlarged ideas, must obtain. In such a state of affairs, our country, now so great as to command their respect, should surely not be backward to press our principles upon the attention of all nations; and the more so, since these principles alone offer the only sure basis for a law which shall command the obedience of all nations and all religions alike.

And allow me to add in conclusion, sir, that we have every motive for desiring the general recognition of our American doctrine of religious free-

dom that can arise from the desire of self-preservation. From our position and character as the general asylum of humanity, we are ever importing from the countries from which we would obtain this recognition, opinions utterly subversive of our principles. So long as we have railroads to build, this influence must constantly increase; for after all, it is American railroads that, in large part, both build the churches, and furnish the congregations, whose religious ideas have no affinity for the principle of liberty of worship. This influence re-acts upon elements native to our soil, to increase their hostility, as their power increases, to that doctrine of the Bill of Rights. Nothing can be more visionary than the very current idea that here we are to have a milder and modified form of Romanism. The idea is in the face of our great national characteristic. Jonathan does nothing by halves. He will out Herod Herod. "You have no such volcano as that in your country—no Vesuvius!" "No," replied Jonathan, "but we have a Niagara that'll put her fires out in five minutes!" That is the spirit of our people in all things. We will not be surpassed in good or evil. Already the journals at Rome are amazed at the American doctrines of the Pope's supremacy. And with such elements of hostility to our great principles busily at work amongst us, as I have shown in the earlier portions of these remarks, with unbounded freedom to work evil; and more than all, with the constant tendency of the American mind, as all other mind, to lose its hold on *great ideas*, even whilst still holding fast to the words which express them, every reflecting man must perceive the necessity of a constant pressing of these great principles, both at home and abroad, if we desire them to retain their hold on the popular mind. For however our Roman Catholic fellow-citizens may at present hold, with all the ardor of patriotism, to the Bill of Rights—and I doubt not many of them are just as patriotic as the best of us—yet it is not in reason to suppose that they, or any other portion of our people, can long be subjected to the influence of the journalism and the ecclesiasticism I have been describing, constantly growing in power as that influence is, by the immigration of despotic principles, without danger of impairing the force of the American doctrines of religious liberty over their minds.

Speech of Hiram Ketchum, Esq.

Mr. Ketchum next addressed the meeting, and spoke as follows:—

I am sure, fellow-citizens, that you have been very much interested, as I have been, in listening to the remarks of the learned and reverend gentleman who has done us the favor to visit and address us on this occasion. But if I may be permitted for a single moment to express a dissent from a part of those remarks, it seems to me a matter that may be set more clearly

before the audience. I understood my learned friend to say that the country required some vindication for its treatment of Monsignor Bedini. Now, I desire to state that, in my judgment of the case, Monsignor Bedini has not been ill-treated in this country because he was a Roman Catholic Archbishop. No man, of any religion, will be ill-treated by the Government, or people, because of his religious opinions; but it has been said in defence, I hope untruely, I know nothing on that subject, that this reverend gentleman, Monsignor Bedini, had been guilty of great inhumanity in his own country; and for that, and no other reason, the people of this country, or some of them, thought he was not entitled to our respect. I do not know that any of his legal rights have been invaded; but if the people of this country believe him guilty of inhumanity, who can prevent them, who ought to prevent them from signifying their displeasure, provided no law is violated. The reverend gentleman (Mr. Robinson) will excuse me if I have thought it necessary to say that no man at home or abroad can say that Monsignor Bedini, or any other man, has been ill-treated by any person or people because of his religious opinions; for had he been a Protestant he would have been treated precisely in the same manner if he had come here charged with the same brutal inhumanity.

And now, my fellow citizens, I will proceed to adduce my opinions in relation to this matter. It seems to me that the subject upon which we have met to deliberate to-night is one of immeasurable importance. It is not in my power to exaggerate that importance, and yet it seems to me that I speak of it with respect, when I say that in all questions relating to negotiations between this country and foreign Governments, in the present state of the public mind in this country, and the present state of the world, we are to speak upon the subject with great caution. I entirely concur in the spirit, and for the most part, in the language of the resolutions which have been offered here to-night, and especially in that part of the 11th resolution to which I will now refer. "That this meeting is fully aware that in the prosecution of this important work, the greatest prudence will be requisite. It advocates the use of no means but those of reasonable argument and kind persuasion." There is nothing, my fellow citizens, more natural than for us Americans to think that ours are the best principles for the government of man and the promotion of human happiness; and there is nothing more natural than for us to desire that those principles should be established by every Government for every people; and I may add that there is nothing more natural than for some people to desire that these principles should be established by force against all force, and against every kind of principles that may oppose them. We, as Americans, are bound to protest against this. General Washington, in his farewell address to his countrymen, has these remarks:

"Harmony and a liberal intercourse with all nations are recommended by the policy of humanity and interest, and even our commercial policy should hold an equal and impartial hand, neither seeking nor granting exclusion or preferences, consulting the natural course of things, diffusing and diversifying, by gentle means, the streams of commerce, *but forcing nothing.*"

The very basis and foundation of persecution is the principal of "I am right; you are not. I am certainly right; you are certainly wrong; and now for your own good I have a right to compel you to be right." There can be no individual or national objection to the right way; and let us press our cause with kind persuasion and argument, and that is all we need do.

In the first place, we desire that Americans going abroad to foreign nations shall be allowed their own mode of worship—that they shall be allowed their own convictions of duty in respect to religious matters. Well, now, gentlemen, what is the argument? The argument is this: You are permitted the same in our country. We do not ask you to make a treaty that we shall grant the same privileges to your people, because that needs no stipulations. We have proclaimed our principles to the world. We are for religious liberty. We have proclaimed that idea as a part of the very foundations of our Government. There is, therefore, no necessity for us to stipulate these privileges; we can do nothing less than guard this privilege; and we are willing to grant it to the people of all nations in common with us. But we have a right to ask that you will grant these privileges to Americans traveling among you. We do not mean to say that you have no right to govern your own people in your own way, and as you choose; that belongs, by right, to every independent State; but we put the question to you—is it not right, is it not proper, that inasmuch as you have privileges among us, of this high and important character, that you shall extend to our citizens the same. Gentlemen, it seems to me that this is very reasonable. It seems to me that without entering into any entangling alliances, without making any improper concessions, without going beyond anything that is proper and safe for our Government, that we can ask these privileges for our people; and I have no doubt, that if they are asked for, they will be granted, first by one nation, and then by another, and they will find it to be for their interest in doing it; and, if it is properly urged, with kind persuasion, they will feel its necessity and importance.

Well, then, gentlemen, we go further. We desire the influence of our Government to be exercised in favor of religious liberty all over the world, not only for our own citizens, but for the citizens of every country. Well, now, what is our argument upon this subject? Why are not these privileges granted in foreign countries? Why is all of this persecution carried on? There is a reason, and it is this: Religion, they say, is the necessary, conservative principle of State. Men will not restrain their passions; they

will not be governed by principles which are necessary to good citizenship, without religion. That is true. We accede to that. Religion is a great conservative principle of the State. Without religion there can be no liberty. Religion is the great handmaid of American liberty, and it is the conservative principle that is absolutely essential to the preservation of that liberty. There we agree: but then they say that we can never have this religion unless we establish it by law. The first proposition is, that religion is necessary; and the second is, that it must be established by law. Well, now, we reply, that in this last idea you are mistaken. We have tried it. We know from our own experience, that religion can be maintained and preserved without its being established by law. We kindly urge upon you the lessons of our experience. We ask you, for the benefit of mankind, that you will try the experiment as we have done, and see if religion cannot be maintained without the support of the civil arm. We have tried it. We know that He who has enjoined this religion can protect and take care of it, and that He will take care of it. We know that He requires not the sustaining power of the civil arm to support His own religion. We say to you that we have tried this, that we know it, and we press it home upon you as a fact which your experience will demonstrate to be true. But if you come to the conclusion that religion must be established by law—that the majority of the people must have their religion established by legal enactments—then, we ask, for the benefit of humanity, that you will not visit with the penalty those who do not conform to it; that if there is a minority in the State who cannot conscientiously conform to your established religion, we ask you to let them alone, and let them enjoy the convictions of their own consciences, and worship God according to the dictates of their own consciences. They answer that this will never do. If we do not punish non-conformity, we shall lose all the members of the established church. We say, in reply, gentlemen, you are mistaken; for if you punish a man for his religious opinions, so far from these opinions diminishing, they will increase. We know it; we have tried it. Such has been our experience, and we ask you to consider this matter. We ask you not to allow the penalties of the law to light upon men because of their religious opinions. Mark—we ask nothing for men who have no religion. The reason why we ask in favor of the man who has religious opinions, is this: He considers himself bound first to his God, and then to his country, and he could not conscientiously disobey his God, though his country might demand it; but if he believes that there is no God, we ask no favor for him. Let him have the protection of the American citizen wherever he goes; but we ask no favors for his conscience, for he has none. We plead in behalf of the men who come under the obligation that they may serve God first and their country next. We pray you to protect and respect such men; for in our experience in our own country, and in all antecedent history, these are the best men for the country and for the world.

My friends, in my judgment we have no right to go farther. If they do not see the force of our reasoning, we must stop, and not think of the sword or of force, for we have no right to use it. There may be men coming from foreign countries preaching to us that we do not know the doctrines of our Washington—that we have never understood them; but, my friends, they will go out of the country with disgrace. We do understand that our doctrine is non-intervention by force; we will persuade, we will argue, we will invite men to follow our example, but there we stop. The arm of this Government is never to be invoked to promulgate by force our principles, however wise and however good we know them to be. No, my friends, it is not for me to say that these opinions are popular or unpopular, but in my judgment they are right and in accordance with my convictions of duty. And yet here is an ample field, accorded by the spirit of these resolutions, for us to press our argument, to press our persuasion.

Gentlemen, I am sorry to detain you a single moment, because there is a great treat in reserve for you; but there is one other idea that I desire to comment upon this evening. I think it may be inferred from some remarks made by other gentlemen, that we are bound to protect Christian missionaries in foreign lands. To a certain extent—to an extent that is stated in these resolutions, (for they are drawn up with great care,) I accede; that is, that we are bound to protect our missionaries, and to see that they are not punished contrary to the law of the country where they are. But, gentlemen, there is a sense, there is a degree in which this Government cannot protect Christian missionaries. It has been said here to-night, and no sentiment has come to my heart more warmly, that Christianity is aggressive. It is aggressive. It is not content with staying at home. It comes from Him who spake to its first teachers, "Go and teach all nations to receive my Gospel." Go, and if necessary, arraign Governments, and kings, and others. Under their commission our Missionaries must arraign them; but in doing so they do just what the first teachers of Christianity did, they take their lives in their own hands. They ask no protection but from Him who gave them their commission, and if it is necessary that their lives should be sacrificed in order to inculcate and promulgate the truth, their lives are just as cheap as those of the Apostles. They are willing to sacrifice their lives; they ought to be willing to sacrifice them; and you and I, and all of us who are Christian parents, should be willing to send forth our sons, and should be proud of the privilege, to be sacrificed, if needful. In all this they ask no protection from the Government. It may be necessary for them to arraign the laws, and therefore they cannot be protected. It may be necessary to arraign those in authority; and in such case they can hardly be protected by those in authority. Therefore, in my judgment, there is a sense in which it would be unwise, inexpedient, and unjust to call upon this Government to protect Christian missionaries; and yet in the sense in which it is clearly declared in

this resolution to protect them, when they do not violate the laws of the country, we have a right to do so.

Speech of the Rev. Edward N. Kirk.

Mr. Kirk has written out his remarks from memory and brief notes. They are, of course, somewhat varied from the Speech as delivered, but express substantially the same views.

One word more about Bedini. I know from their own testimony that there is in the heart of the people in Roman Catholic countries a deep detestation of their civil and ecclesiastical oppressors. They may remain faithful to their religion; but they have learned to distinguish between two objects which their teachers are always confounding, the Church and the Hierarchy.

Taking Mr. Ketchum's opinion to be correct, that in the recent insult to the Pope's Nuncio there has been no violation of law, it is entirely in accordance with the objects of this meeting, not to vindicate violence, or any insult to the representative of a foreign power, if such he were; but to state the case in its true light. If Mr. Bedini came here as an Ambassador to our Government, or as a Commissioner charged with some particular business, then his person is sacred in the eyes of our people. But, to preserve its sanctity he must really be an Ambassador to our Government; and he must strictly confine himself to the business and sphere of an Ambassador. But if he steps out of that sphere, and attempts to meddle in local questions between the people and their oppressors; if, especially, he lends himself to that un-American and most dangerous project of forcing and coaxing the people to resign all Church property into the hands of the Bishops, then he throws away the Ambassador's shield, and stands among us, simply as a private citizen or traveler. Now, when we remember that the persons who led in these demonstrations of disrespect, are foreigners; that they have once been trodden to the earth by the iron heel of despotism; that they have now breathed the air of freedom, it is not surprising that the presence of a man who comes to represent that very despotism here, should make their blood boil somewhat above its ordinary level. Mr. Bedini has received no insult as a Roman Catholic, but as the representative of hierarchical despotism; the people have said, we want none of your "kith or kin."

Imagine a nest of pirates to have taken possession of an island in the Pacific ocean, at which our whaling and merchant-ships must frequently touch. They attack, rob and murder, as it suits their purpose. Could there be any question whether our Government should negotiate with them by means of an armed force? Take then a real case of another kind—the King

of Japan chooses to shut his people out from the family of nations, and even to treat seamen wrecked upon his shores with cruelty. Here is another occasion of negotiation, at least, semi-belligerent. And the civilized world applauds the measure. But there is another case. Business and recreation are continually taking the citizens of this Republic to countries governed by Roman Catholic Princes. They are not indeed robbed nor murdered by these governments. But they are deprived of rights more dear to us than those of property; the rights of conscience. We are forbidden to erect houses for the worship of God, unless we believe as the Government believes. Thus we are virtually punished as heretics, and we are embarrassed and insulted in the burial of our dead. Our trunks are searched, our conversations with the natives are reported; and we may be imprisoned solely for the crime of talking with a Roman Catholic, or lending him a book expressing our belief.

On this footing we have thus far stood with the Mussulman and the Catholic princes. What then is to be done? An immediate termination must be put to the exciting compromise with their barbarous notions and customs. The only question is, by what means?

One course is this. We may adopt a system of non-intercourse; and thus express to these governments our views of them as too barbarous for civilized nations to meet them on a friendly and equal footing. We may say to these persons—"Your policy is not only unchristian, it is brutal. What right has the God of Heaven ever given to a civil government to inflict civil penalties and disabilities for religious opinions?" If they reply, "it is a necessary police-regulation," we answer "that is just the feature of it we detest; that you tell us you cannot sustain your Government or your Church, without insulting and doing violence to other people. Then you have adopted the policy and the logic of Nero and Dioclesian, of Japan and Madagascar; and we, as a civilized and Christian people, can have no further intercourse with you until you yourselves come within the pale of Christian civilization." When we see the cruelties that are practised upon our citizens in Cuba, "insulted and pillaged at the graves of their departed, and that, in the name of Christ's religion; when we see the outraged consciences of the natives of Italy and Austria, hunted, seized, condemned, imprisoned and exiled for not thinking as their rulers think,—we are forced to exclaim to the Governor of Cuba, to the Duke of Tuscany, and the Emperor of Austria, and all the united and robed priesthood behind them, 'you barbarians, you cannibals, we can have nothing to do with you, but to defend ourselves from your ferocity.'" This language undoubtedly must seem to them the climax of extravagance and impudence; but in our soberest judgment, it is precisely the treatment that all forms of religious persecution merit from men who have read the life and precepts of Christ.

But while this course of excommunication would be entirely just toward these princes and prelates, it would be great injustice toward the people they govern, who, generally have no share in these sentiments of their leaders.

A second course then would be, to measure brute force with brute force, and reciprocate their treatment of our citizens. If Tuscany and Austria are right in setting Romanism against Protestantism, as a political system, then it will be right in all Protestants to do the same. And we may therefore begin the work at once here in New-York. We are twenty three million American Protestants. And you say, you have three million Catholics. Now we twenty three million are very much afraid of the contaminating influence of your doctrines and worship. You have always opposed free institutions, and degraded every nation you have governed; we therefore make a "police regulation" that prohibits you from building or owning a house of worship, performing the rites of burial, or using the press to propagate your views; and if you do not regard our prohibition, we twenty three million, will put you three million in prison, or send you to Liberia or kill you. That could be done. But it is not Protestant or Christian, however pleasing the policy may be to the Holy Apostolical Roman Church.

Then there remains the course proposed by this meeting. that of peaceful and courteous, but firm negotiation. We must insist on it as a condition of our respect, and of our maintaining friendly relations with foreign governments, that they put away the policy of persecution, or religious intolerance. It may be said that our Government expressly disavows any interference with religious matters; it was not organized for religious purposes. We reply: that the general government of these United States has not a more legitimate employment of its diplomatic and treaty-making power, than this. It was organized, neither for religion nor commerce; but for the citizens; for the highest good of Christian men. It is a Christian government; a Protestant government. It simply, and most wisely does not pretend to choose any man's religious opinions and connexions for him. To do all that it can do in the defence of rights, is one great design of government; of all rights, the inferior and the superior. We do not ask it to erect colleges, nor to cultivate model farms, nor to plant cotton, or build ships, to erect churches or employ preachers. We simply ask its arm of power to defend us against all unjust impediment or hindrance in our pursuits in each of these departments. We claim its protection at home and abroad; for the mechanic and the scholar, the landsman and the mariner, the merchant and the missionary, the traveler and the foreign resident; for the Roman Catholic and the Jew, the Infidel, the Mormon, or the Presbyterian; against pirates, princes and priests, or whomsoever, that molest them in the exercise of their inalienable rights. There was a time when the humblest man stand-

ing before purple-robed tyranny, and uttering the magic words; "I am a Roman citizen," could make the tyrant tremble on his throne. The time is now come, when the declaration; "I am an American citizen," should be a shield against the tyranny of every land. It may be farther urged, as an objection, that this course is an intermeddling with the domestic policy of other States. But as that would lie against the majority of our negociations, it is not worthy of consideration. If the domestic policy of Great Britain leads her to "impress" our seamen into her service, we must and will intermeddle with it. Or, if she injures our rights as fishermen, we will persistently negotiate until that "domestic policy" is abandoned. But surely our religious rights are as worthy of negotiation as codfish and haddock.

Negociations by Ambassadors is precisely the remedy open to us. We send abroad men conversant with our institutions, laws, customs and sentiments; men zealous for our welfare and the nation's honor; at the same time, gentlemen conversant with the rights of other nations, with international law, and all the proprieties of the most refined society. They stand on a footing of equality with sovereigns, as they represent a nation's sovereignty. They have ample opportunities for calm and free discussion, apart from all popular excitement, or impertinent interference. To such men we are willing to entrust this great interest. And therefore we hope our Executive will always send men of a true spirit; not sycophants and flatterers, not admirers of regal pomp and aristocratic exclusiveness. One such Ambassador as Charles J. McCurdy, (although he had but a part of an Ambassador's power or privilege,) can do more to advance the true interests of our countrymen, to command respect to our political principles and our personal rights, than any compromising, half-royalist, half-Church-and-State diplomatist, whatever his ability may be. I cite him only as one of many men who deserve well of their country, for maintaining the rights of a citizen against "the domestic policy" of an arbitary government, and I cite his example, in the case of Charles Brace, as evidence that we advocate a feasible measure.

Being in Florence at the time of Miss Cunninghame's imprisonment, I heard an English lady exclaim, "I wish she were an American." I immediately inquired why she expressed such a wish, "Oh," she replied, "Your Ambassador would demand her liberation." In fact, that is the common belief through Europe, that the protection of the American Government over its citizens is a reality, and nothing has secured for us profounder respect. Though, I admit, we are losing some honor by our strange tardiness in the case of the Rev. Jonas King.

But if any question this, as the opinion of a clergyman on a point of statesmanship, I will refer them to the admirable letter of John Quincy Adams to Mr. Anderson, in reference to the treaty about to be made in 1823 with the Colombian Government. It is too long to be quoted here, even

that portion in which he expatiates on the point of religious freedom. But it was worthy of the man, and probably conduced greatly to the prosperity which now distinguishes that Republic from others around it, by inducing it to adopt a liberal and enlightened policy.

I would say no more on this occasion, in reference to the defence of our own rights. But I take still higher ground, and maintain that the Government of the United States should use its influence with foreign governments, to put an end to all restraint of religious freedom by civil authority.

Instead of speeches, the worthy Secretaries might have occupied this entire evening with an exhibition of instances of religious persecution in Roman Catholic countries, that would produce emotions of the deepest disgust. Few travellers trouble themselves to see them. But they can be seen by those who choose to mingle with the people. An ingenious writer has said that the Americans judge everything by their own notions. But I should wish to ask him, what other people do differently; or, by what other standard we must judge, than that which we have adopted as the real standard? And we must regard the whole system of coercing and resisting personal religious convictions as a monstrous violation of the natural rights of mankind. They inquire—what is religious freedom? we reply, it is not the right of believing what any corporation, civil or ecclesiastical, dictates to you as the Word of God; but the right to hear Him, just as they hear Him. It is not the right to believe that the self-styled Holy Apostolic Roman Church has all the truth and piety in the world. It is the right of answering, not to man, but to God alone, for your opinions and worship. It is the right of an infidel, or a heretic, to enjoy all the privileges of citizenship, unmolested by anything but the moral disapprobation of his fellow citizens. We believe the whole system of coercing the conscience to be as absurd as it is wicked. Do the damp walls of a dungeon convince a man that a priest can make God out of a wafer; and so that as many thousand Gods are existing as there are priests saying mass at the same moment? If you find a man, does that make him believe the Council of Trent to have been anything better than a shameful political cabal? Did the Duke of Tuscany convert the Madiai by persecution? Nay, did he limit the spread of Protestant views by it? He has only given the more public announcement of their principles, and awakened a sympathy which predisposes men to believe their doctrines. Intelligent men throughout Europe become infidels by observing the violence done to the conscience, through the influence of the priest. The very existence of these laws and regulations is a justification of all other persecutions. And if the mobs in our citi es had put Bedini in prison, they would only have done what high authorities have sanctioned in the cases of the Madiai, Guicciardini, Miss Cunninghame, and thousands of others. Some of the best people in the world are now meeting in Florence, in secret, to worship God,

as if they were a band of murderers. Even Martini's translation of the Bible, sanctioned by Roman Catholic authority, cannot be printed without notes. The policy of Tuscany, is, in fact, retreating rapidly toward the barbarism of the dark ages. In 1786 Leopold undertook to reform the Church. Among other improvements he modified a very severe law against professors or preachers, who should say anything derogatory to the Catholic religion. By an exquisite process of torturing, that law was made to condemn the Madiai. But its distortion was so manifest, that they have now made another exactly suited to such cases.

These Governments are warding off an evil day, but preparing a concentration of its evils whenever it shall come. It must come; and when it comes there will be no more mercy for priest or prince. The outraged conscience is now smothering its wrath and waiting its day.

But may our Government interfere in this matter? Without a doubt; not by force, but by persuasion; not by arms, but by negociation. This is not only a right possessed by us, but an obligation imposed upon us. Assuming that our doctrine is true, and the opposite is false, we present both precedents and principles, to maintain the position that our government may and must assume this work. The message of Mr. Monroe,so beautifully commended by Mr. Webster, is a specimen of the manner in which our Government has spoken its sentiments to the crowned heads of Europe in favor of civil freedom. The allied sovereigns were turning their attention to the young Republics of Mexico, Central America, and South America. Mr. Monroe warned them not to stretch their tyrannical arms across the sea, unless they were prepared to sweep away the United States with the other free governments. Mr. Webster says; "It met with the entire concurrence and the hearty approbation of the country. The people saw, and they rejoiced to see, that, on a fit occasion our weight has been thrown into the right scale, and that, without departing from our duty, we had done something useful, and something effectual, for the cause of civil liberty. One general glow of exultation, one universal feeling of the gratified love of liberty, pervaded all bosoms." Mr. Brougham, he said, declared in the House of Commons, "that no event had ever created greater joy, exultation, and gratitude, among all the free in Europe." The same great statesman remarked in his speech on th Revolution in Greece, before the House of Representatives in 1824, "the time has been when fleets and armies, and subsidies, were the principal reliance even in the best cause. But happily for mankind, a great change has taken place in this respect. Moral causes come into consideration in proportion as the progress of knowledge is advanced." "The allied powers have expressed their opinions, and do not call that expression an interference. For the same reason, any expression which we may make of different principles and different sympathies, is no interference."

These two cases of a declaration of sentiment in the messages of our President, defended by one whose political opinions are, with us, almost oracular, may suffice in the way of precedent. We have, moreover, a right of self-defence in the case; for these tyrannical principles and practices are actually a great hindrance to the free intercourse of civilized nations. And Europe herself will find, that until she shall abolish them, her social system will never be settled again on a tranquil basis. New relations must be established between the altar and the throne before the peace of Europe will be secure; the balance of power will require a new adjustment of these two great sources of power.

But America has a position and a work which even our own people seem but partially to apprehend. There is among us a party who may be named, from their favorite doctrine, the party of Manifest-Destiny.

And are we assembled to-night to echo their sentiments? By no means. Some of them are insincere; for they believe only in Will, not at all in Destiny, Providence or Predestination. Others mean by it; the right to steal their neighbor's land, by virtue of a decree of the Deity, which has been made in their behalf as favorites of heaven, and specially revealed to them.

We accept their terms, and reject their definitions.

Sir, we have a manifest destiny; but it is the destiny to a privilege which we seem not to have understood as a people. Oh that the spirit of Divine Wisdom may enable our countrymen, native and adopted, to conceive its grandeur, to coincide with its beloved aims, and enter upon the accomplishment of the work it assigns us!

I say destiny, because I believe there are two kinds of destiny; one, to a probation of glorious opportunity, which leaves the will free, and with ample scope and every motive to the noblest power of action; the other, to a doom where our will is not consulted nor regarded. The former is the present destiny of this country. I say manifest, for it is patent to some who have read the decree; and may be to all who choose to read it, where it lies, written on every page of our wonderful history.

What then is the original and peculiar work of this Republic? Not commerce: that it shares with others, and is but following a noble lead, even if its tonnage should outnumber theirs. It is not annexation of territory: that is as old as the Nimrods and Alexanders of history.

It is not boasting of our greatness, nor a strife for national glory. We are born too late to be inventors there.

It is not blustering and defying our neighbors. That is too old fashioned for Young America.

It is not confidence in brute force, or the genius of war. That field of originality is exhausted already.

No; the decree we have read, says, the day is past for a new people to

devote themselves to so small and exclusive and selfish an object of national glory. God and man are weary of the bloody farce. He who seeks only to make America rival other nations in wealth, military and naval power, has not seized the true idea of our destiny. We descend from the lofty pedestal where God's own hand has placed us, when in order to determine our greatness, we commence measuring the degree of brute force we have; the number of our square-miles, or the rate of our Steam-ships and yachts. We descend still lower, when we ape the corrupter forms of European civilization, and the barbarian luxury of a mushroom aristocracy, to innoculate this model city of the model republic. It is not our talents, our refinements, our high civilization, that have attracted to us the kind regards and the profound respect of the best men in Europe.

They saw our destiny and thought we saw it. They revered the founders of the Republic, Washington and the old school statesmen, who indulged in no bravado or boastings; who always said to other nations, as we do in social life, respect our rights, and we will respect yours. And they looked on us as on a younger son, who, awakened the hope, by his noble qualities, that he was going to retrieve the lost fortunes of the family. There are now among us some of the noblest spirits that Europe has nurtured. They came here to join us, because they saw that this was the territory where humanity could take on its new phase of fraternity. Here the gospel is unfettered in its action. Here is a national civil freedom, founded on the moral government of God, and the gospel of Jesus Christ. The material and social results of which we boast, are but the fruits of these principles. And the moment we begin to boast of the fruits, we have begun to renounce the principles from which they spring.

We are called to labor for Humanity; for the Race. Patriotism must here receive a new definition, our *E Pluribus Unum* must take on a broader signification. Our "annexation" must change its nature, and enlarge its projects; taking into the national heart the human race. Whatever we may do in Science, in our social and political life let us hear nothing more of Anglo-Saxon,—substituting for it, Human. The field of our work is not America alone, but the world. We are not American, but cosmopolitan. Whatever the savans may decide, let the American creed be "the unity of the human race."

Our destiny then, I repeat, is to hold and to manifest certain great principles, old as creation; new as our republic.

Nothing so fundamentally distinguishes us from the other prominent nations of the world, as the thorough adoption of the principle of man's personality. It was lost in the apostacy, because the balance principle of submission to divine authority was then destroyed. And, to make society possible, the poor substitute of human authority had to be adopted. And what a history it has made for our apostate race! Man, absorbed in the State or

in the Church! Only once, in the long period of four thousand years, did he spring up and breathe the air of personal freedom; in the brief and brilliant period of the Greek democracy.

When Christ came, he laid it at the basis of all his teachings, and interwove it with His Gospel. He drew men apart from the civil government, apart from the established Church; apart from society, schools, sects, parties, families, to deal with them as men. Their duty is personal, and directly to God, with no human medium. They are to call no man father. Their responsibility is to God alone. When this high matter is determined, then the individual man comes back to his country, his church, his family, a freeman, under law to Christ; a law to himself. Society wants no criminal law to defend its interests against him. He has all the law she wants; the law of love in his heart. Human authority checking his outward actions is not the case for this freeman of heaven. God's authority makes him do right toward all men.

This was the doctrine of the Son of God. He gave out the lost idea that man was every thing; and governments, states, churches, priests and pastors, but instruments used for the good of the individual man.

Out of this root of personality has grown religious liberty, and civil liberty. They are but the logical corollaries of the doctrines of personality and personal responsibility. Christ, as a religious teacher and reformer, had neither name, nor badge, nor title, nor commission from Caiaphas or Cæsar. He treated every hearer as a freeman; and taught that the sincerity of worship depends upon personal conviction and the freedom of choice.

That, Sir, is the great, the glorious truth committed to this people: the European idea, on the contrary, is that of authority. European society, and European Christianity is in the swaddling bands of infancy, and the go-cart of childhood.

America's work is, to maintain at home, and spread abroad, Christ's, principle—that man is accountable to God in matters of religion; not to man.

At the close of Mr. Kirk's speech, the Resolutions, which Prof. Crosby had submitted, were unanimously adopted.

The Rev. Dr. Fairchild then presented a resolution which was adopted, "That copies of the Proceedings of the Meeting, together with the Statement read at the opening, be forwarded to the President of the United States, the Secretary of State, the President of the Senate, and the Speaker of the House of Representatives.

The meeting then adjourned *without day.*

Thus terminated one of the most important meetings ever held in the city of New York. We cannot but hope that (with God's blessing) it will do much good. It is highly important that similar ones be held at all the influential points in our country.

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